



# LINGUISTIC SURVEY OF INDIA

---

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART II

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

COLLECTED AND EDITED BY

G. A. GRIERSON, C I E , P H D , D L I T T . , I C S (Retd )

HONORARY MEMBER OF THE ASIATIC SOCIETY OF BENGAL OF THE NĀGARĪ PRACHĀRINĪ SABHĀ, AND OF THE  
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CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT DER  
WISSENSCHAFTEN ZU GÖTTINGEN



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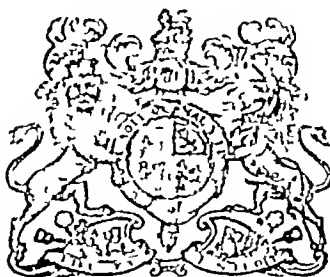
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- Vol I Introductory
- „ II Môn-Khmêr and Tai families
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# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED

A —For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ऋ ṛ,	ॠ ṛ,	ए e,	ऐ ē,	ओ o,	औ ō,	औ au
क ka	ख kha	ग ga	घ gha	ङ na	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ta	ठ tha	ड da	ढ dha	ण na	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa				
श śa	ष sha	स sa	ह ha	ळ ra	ट ṭha	ळ ḷa	ळ ḷa	ळ ḷa				

Visarga (:) is represented by *h*, thus क्रमशः *kramaśah* Anuswāra ( ) is represented by *m*, thus सिंह *simh*, वस *vamś* In Bengali and some other languages it is pronounced *ng*, and is then written *ng*, thus बांग्ला *baṅgla* Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में *mē*

B —For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc	ح h	د d	ر r	س s	ع ' gh
ب b	ڄ ch	ڌ d	ڙ r	ش sh	ع gh
پ p	ه h	ز z	ز z	ص s	ف f
ت t	ڄ kh		ڙ zh	ص s	ق q
ٺ t				ط t	ک k
ث s				ط z	گ g
					ل l
					م m
					ن n
					و when representing anundāsika in Dēva nāgarī, by ~ over nasalized vowel.
					و w or v
					ه h
					ی y, etc

Tanwīn is represented by *n*, thus فاوران *fauran* Alife maqṣūra is represented by *ā*,— thus, دا'وآ *da'wā*

In the Arabic character, a final silent *h* is not transliterated,—thus بندا *banda* When pronounced, it is written,—thus, گنآ *gunāh*

Vowels when not pronounced at the end of a word, are not written in transliteration Thus, बन *ban*, not *bana* When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*, (Kāś-mīrī) चह *chh*, क *k*, क *k*, pronounced *kor*, (Bihārī) देखिय *dēkhiy*

C—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted —

- (a) The *ts* sound found in Marāthī (ॢ), Pushtō (ټ), Kāśmīrī (ټ, ॢ), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāthī (ॣ), Pushtō (ځ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī ټ (ॢ) is represented by *ñ*.
- (d) Sindhī ٺ, Western Panjābī (and elsewhere on the N.-W. Frontier) ٺ, and Pushtō ڄ or ټ are represented by *n*.
- (e) The following are letters peculiar to Pushtō —  
 ټ *t*, ټ *ts* or *dz*, according to pronunciation, ځ *d*, ځ *ʰ*, ځ *ʰ* or *g*, according to pronunciation, ښ *ʃh* or *kh*, according to pronunciation, ښ *o*, ټ *u*.
- (f) The following are letters peculiar to Sindhī —  
 ٻ *bb*, ٻ *bh*, ٺ *th*, ٺ *t*, ٺ *th*, ٺ *ph*, ڄ *jj*, ڄ *jh*, ڄ *chh*,  
 ڄ *ñ*, ڄ *dh*, ڄ *d*, ڄ *dd*, ڄ *dh*, ڪ *k*, ڪ *kh*, ڳ *gg*, ڳ *gh*,  
 ڳ *n*, ڳ *n*.

D—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following —

*ā*, represents the sound of the *a* in *all*

<i>ā</i> ,	„	„	„	<i>a</i> in <i>hat</i>
<i>ē</i> ,	„	„	„	<i>e</i> in <i>met</i>
<i>ō</i> ,	„	„	„	<i>o</i> in <i>hot</i>
<i>e</i> ,	„	„	„	<i>é</i> in the French <i>état</i>
<i>o</i> ,	„	„	„	<i>o</i> in the first <i>o</i> in <i>promote</i>
<i>ō</i> ,	„	„	„	<i>o</i> in the German <i>schön</i>
<i>ū</i> ,	„	„	„	<i>ū</i> in the „ <i>mūhe</i>
<i>th</i> ,	„	„	„	<i>th</i> in <i>think</i>
<i>dh</i> ,	„	„	„	<i>th</i> in <i>thıs</i>

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *kʼ*, *tʼ*, *pʼ*, and so on.

E—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *āssistat*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

## INTRODUCTORY NOTE.

---

I TAKE this opportunity of tendering my thanks to the many friends who have assisted me in the compilation of the following pages. Most particularly do I record my indebtedness to the Rev G Macalister, M A, of Jaipur, and to the Rev G P Taylor, D D, of Ahmedabad. To the former gentleman I owe not only a very complete series of specimens of the dialects spoken in the State of Jaipur, but also the valuable book on the same subject, which was written by him at the request of His Highness the Mahārājā. Limits of space did not permit me to utilize in their entirety the numerous specimens provided by him, but, that they may be available to future students, these have all been carefully filed in the India Office with the records of the Linguistic Survey.

To Dr Taylor I owe an equally heavy debt of gratitude. Besides furnishing me with specimens of dialectic Gujarātī, he most kindly revised the proofs of the whole section dealing with that language, and has materially enhanced its value by his criticisms and suggestions. His revision has stamped the section with an authority that no labours of mine could have supplied.

GEORGE A GRIERSON

CAMBERLEY,  
*February 24, 1908*



## RĀJASTHĀNĪ.

Rājasthānī means literally the language of Rājasthān, or Rājwārā, the country of the Rajputs. The name, as connoting a language, has been invented for the purposes of this Survey, in order to distinguish it from Western Hindī on the one hand, and from Gujarātī on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindī,' just as they have also used that name for Bihārī and for the Eastern Hindī of Oudh. Natives do not employ any general name for the language, but content themselves with referring to the various dialects, Mārwarī, Jaipurī, Mālvi, and so forth. Rājasthānī is spoken by an estimated number of more than fifteen millions of people, and covers an area which may be roughly estimated at 180,000 square miles. The number of speakers is that estimated in the returns made for this Survey, which were based on the returns of the Census of 1891. The figures for Rājasthānī in the Census for 1901 are much less,—i.e., 10,917,712. The difference is no doubt due to the uncertain line which lies between Rājasthānī and Western Hindī, and between Rājasthānī and Sindhī. In 1891 many speakers of Western Hindī and Sindhī were included in the figures which were, for the Survey, interpreted as representing Rājasthānī. On the other hand, a large reduction was to be expected in 1901, owing to the lamentable famines which have prevailed in the preceding decade over the area in which Rājasthānī is spoken. The figures for 1901, therefore, though more accurate for the time at which they were recorded, cannot be taken as representing the normal number of persons who might be expected to speak this language. This I am inclined to put down at about twelve millions. As, however, the whole of the Linguistic Survey is founded on estimates which are derived from the figures of the Census of 1891, I am compelled to adhere to the larger estimated total in the following pages. No other figures which give the necessary details are available. The totals given must therefore be received with great reserve. We may compare the estimated number of speakers, and the area in which Rājasthānī is spoken with the population and area of Spain, which are, in each case, a little larger<sup>1</sup>.

On its east, Rājasthānī is bounded (going from north to south) by the Braj Bhāshā and Bundēli dialects of Western Hindī. On its south (from east to west), it has Bundēli, Marāṭhī, Bhilī, Khāndēśī, and Gujarātī. Bhilī is also spoken in two mountainous tracts (the Vindhya Hills and the Aravali Hills) in the heart of the Rājasthānī country.

On its west (from south to north) it has Sindhī and Lahndā, and on its north (from west to east) it has Lahndā, Panjābī, and the Bāngarū dialect of Western Hindī. Of these, Marāṭhī, Sindhī, and Lahndā belong to the outer circle of Indo-Aryan languages.

As explained in the general Introduction to the Group, the areas now occupied by Panjābī, Gujarātī, and Rājasthānī, which are classed as languages of the Central Group, were originally occupied by languages belonging to the Outer Circle. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave

<sup>1</sup> Population of Spain, 18,607,500. Area, 106,000 square miles.

which diminished in force the further it proceeded from the centre Rājasthānī, therefore, and especially Western Rājasthānī presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rājasthānī, the pronunciation of *ā* like the *a* in 'ball,' of *ē* and *ai* like the *e* in 'hat,' and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *s* and the inability to pronounce a pure *s* when it really does occur, an *h*-sound being substituted. Again, Rājasthānī nouns have the oblique form in *ā*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rājasthānī, like the Outer Lahindā, forms its future in *s*, and in the west we find a true passive voice,—forms unknown or almost unknown at the present day in Western Hindī.

All this is borne out by what we know of the way in which Rajputana and Gujerat have been populated by their present inhabitants. At the time of the great war of the Mahābhārata, the country known as that of the Pañchālas extended from the River Chambal up to Hardwār at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchālas represented one of the Aryan tribes who were first to enter India, and that, therefore, it is probable that their language was one of those which belonged to the Outer Circle of Indo-Aryan Sanskritic languages. If this is the case, it is *à fortiori* also true of the rest of Rajputana more to the south. The theory also further requires us to conclude that as the Aryans who spoke the Inner Group of languages expanded and became more powerful, they gradually thrust those of the Outer Circle, who were to their south, still further and further in that direction. In Gujerat, the Inner Aryans broke through the retreating wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadēsa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwārakā in the time of the Mahābhārata war. The only way into Gujerat from the Madhyadēsa is through Rajputana. The more direct route is barred by the great Indian Desert. Rajputana itself was also occupied in comparatively modern times by invaders from Central Hindostan. The Rathurs abandoned Kanauj in the Doh lute in the twelfth century A.D., and took possession of Marwar. The Kachhwās of Jaipur claim to have come from Oudh and the Solankis from the Eastern Panjab. Gujerat itself was occupied by the Yādavas, members of which tribe still occupy their original seat near Mithura. The Gahlōts of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujerat, driven into the neighbourhood of Chitor after the famous sack of Vallabhi. We thus see that the whole of the country between the Gangetic Doab and the sea coast of Gujerat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Rajasthan contains five dialects, those

and the North-West of the Jaipur State. The area occupied by Mārṡārī is greater than that occupied by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipuri and Hārautī, and there are other varieties as well. We may take the language of Jaipur as the Standard Jaipuri, although in the East of Rājputana, is more nearly allied to Gujarātī than is Mārṡārī, the latter dialect tending rather to agree with the Sindhī, immediately to its west. North-Eastern Rājasthānī includes the Mēwātī of Alwar, Bharatpur, and Gurgaon, and the Ahūwātī of the Ahir country south and south-west of Delhi. It is the form of Rājasthānī which agrees most closely with Western Hindī,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthānī. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Mālvi, spoken in Malwa and the adjoining country. It has Bundēli (a Western Hindī dialect) to its east and Gujarātī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipuri, possessing some forms which are evidently connected with those of Western Hindī. The other South-Eastern dialect is Nīmādi. It is by origin a form of Mālvi, but is spoken in a rather isolated position amongst a number of non-Aryan hill tribes. It has hence been so affected by the influence of the neighbouring Bhīli and Khāndēsi that it is now a distinct dialect, with marked peculiarities of its own.

According to the returns supplied for the Linguistic Survey, the estimated number of speakers of each of the dialects of Rājasthānī in the area in which it is a vernacular is as follows. As previously explained, the figures given in the Census of 1901 are much less —

Mārṡārī	6,088,389
Central East	2,907,200
North-Eastern	1,570,099
Malvi	4,350,507
Nīmādi	474,777

Total number of speakers of Rājasthānī in the area in which it is a vernacular as estimated for the Linguistic Survey	15,390,972
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No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārṡārī are found in other parts of India. In 1891, 451,115 speakers of Mārṡārī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Mārṡārī' to indicate any inhabitant or dialect of Rājputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was at least 15,842,087.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārṡārī. Numbers of poems in Old Mārṡārī or Dīngal, as it is called when used for poetical purposes, are in existence but have not as



yet been studied. Besides this, there is an enormous mass of literature in various forms of Rājasthānī, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod's *Rajasthan*, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the *Prithirāj Rāsau* of Chand Bardāi, has, it is true, been edited and translated, but the rest, written in an obsolete form of a language little known at the present day, still remains a virgin mine for the student of history and of language. The task of producing the whole is, however, too gigantic for any single hand, and unless it is taken up by some body of scholars acting on a uniform plan, I fear that the only students of Rajputana history for many years to come will be fish-insects and white ants. Besides these Bardic Chronicles Rājasthānī also possesses a large religious literature. That of the Dādū Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the *Prithirāj Rāsau* which has been published is written in an old form of Western Hindi,—not Rājasthānī,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Serampur missionaries translated the New Testament into *Mārīwārī*, *Udaipurī* (i.e., *Mēwārī*), *Bīkānērī* (a form of *Mārīwārī*), *Jaipurī* proper, *Hārāutī* (an Eastern dialect), and *Ujainī* (i.e., *Mālvī*).

The only essay dealing with the Rājasthānī dialects as a group is one by the present writer on pp. 787 and ff. of the *Journal of the Royal Asiatic Society* for 1901, entitled *Note on the principal Rājasthānī Dialects*. Most of this is incorporated in the following pages.

For printed books the Dēva-nāgarī character is used. The written character is a corrupt form of Dēva-nāgarī, related to the Mōḍī alphabet used in Marāṭhī, and to the Mahājānī alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters *ḍ* and *ṛ*.

The grammars of the various dialects are described, under the head of each. I here propose to give a brief comparative sketch of the grammars of the four principal dialects, *Mārīwārī*, *Jaipurī*, *Mēwātī*, and *Mālvī*, based on the *Note* referred to above. *Nimāḍī*, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rājasthānī, is often irregular. In certain cases *ā* is pronounced like the *a* in 'ball,' *ē* and *ai* like the *a* in 'hat,' and *au* like the *o* in 'hot.' Short *e* and *o* (like the first *o* in 'promote') also undoubtedly exist, but the distinction is never shown in writing. When I have been certain, I have marked the distinction in transliterating the specimens, but every *e* which I could not be sure was short, had to be marked as long, and many of these are really short.

Especially in the west and south, the letter *s* is pronounced like a rough *h*, thus agreeing with Northern Gujarātī and many Bhil dialects. On the other hand, in the same locality *chh* is commonly pronounced as *s*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hāth*, a hand, becomes *āt*.

I take this opportunity of explaining the pronunciation of the letter *व*, sometimes transliterated *w*, and sometimes *v*. In Western Hindi and in the languages further to the east this letter almost invariably becomes *b*. Thus *wadam*, a face, becomes *badan*, and *vichār*, consideration, becomes *bichār*. In Rājasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāthī section of the Survey it is regularly transliterated *v*, but this does not indicate its exact pronunciation. In English the letter *v* is formed by pressing the upper teeth on the lower lip. It is thus a denti-labial. This sound, so far as I am aware, does not occur in any Indo-Aryan language. In India *v* is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English *w* and that of an English *v*. This sound naturally varies slightly according to the vowel which follows it. Before long or short *a*, *u*, *o*, *ai*, or *au* it is nearer the sound of *w*, while before long or short *i* or *e* it is nearer that of *v*. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant *w* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthānī I represent the *w*-sound by *w*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Mār<sup>w</sup>ārī' not 'Mār<sup>v</sup>ārī,' because the *w* is followed by *ā*, but 'Māl<sup>v</sup>ī,' not 'Māl<sup>w</sup>ī,' because the *v* is followed by *i*.

Rājasthānī agrees with Gujarātī and Sindhī in having a strong preference for cerebral letters. The letters *l* and *n* which are hardly ever met in Western Hindi are here very common. In fact every medial *l* or *n* which has come down from Prakrit is cerebralised, unless it was doubled in the Prakrit stage. A Prakrit *ll* is represented by a dental *l*, and a Prakrit *nn* by a dental *n* in Rājasthānī. This is fully explained, with examples, in dealing with the dialects. It will be observed that *initial* *l* and *n* are not cerebralised.

In the following tables, I also give the Braj Bhāshā, Bundēli and Gujarātī forms for the sake of comparison.

As regards gender, the rule of Western Hindi is generally followed, that there are only two genders, a masculine and a feminine. In one or two dialects of Western Hindi we have noted sporadic instances of the use of a neuter gender. In Rājasthānī these occasional instances become more and more common as we go west and south till we find the neuter gender firmly established in Gujarātī.

The following tables illustrate the declension of the four chief Rājasthānī dialects.

## A.—DECLENSION

(a) Strong masculine tadbhava noun. *ghōṛō*, 'a horse'

	Braj	Bundēli	Rājasthānī.				Gujarātī.
			Mewati	Mālvi	Jaipuri	Marwāṇī	
<i>Singular</i>							
Direct	<i>ghōṛā</i>	<i>ghwārō</i>	<i>ghōṛō</i>	<i>ghōdō</i>	<i>ghōrō</i>	<i>ghōdō</i>	<i>ghōḍō</i>
Agent			<i>ghōṛaī</i>	<i>ghōḍē</i>	<i>ghōṛaī</i>	<i>ghōḍāī</i>	<i>ghōḍē</i> or <i>ghōḍāē</i>
Oblique	<i>ghōṛē</i>	<i>ghwārē</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>



In the above we note the type d Rājsthānī and Gujarātī singular oblique form in *ā*, instead of *e*. In Rājsthānī the plural of the *a* is *ā*. It will also be noted that all the Rājsthānī dialects have a special form for the Agent case, instead of using the oblique form with the preposition *ne* or its equivalent *Mēwān* and *Mākhī*, which are most closely related to Western Hindi, also optionally employ *nē* or *nai*.

It has also a plural formed by suffixing *hōi*, which reminds us of the old Kaniwa *et* and the Khas (Nagah) *hata*.

All these nouns have also inorganic locative in *ca*, or *an*. Thus *gharī*, in a house

## B. POSITIONS

				Jajasthani		Gujarati
				Jajasthi	Mavwari	
			na	na		
		lo l i li	{ ro, rī, rī, ( lo l ī ki	ho, lū, hi	rō, rī, rī	no, nē, ni
		na	na, la	na l a	nāi	na
		ai tra	ū, e sū	sū, saī	cū, ſi	i/i

In the above, note that the oblique genitive ends in *a*, as in Gujarati, not in *e*, as in Brj and Bundeli. The forms commencing with *r* are typical of Rājasthānī. The dative prepositions commencing with *a* are typical of Rājasthānī and Gujarati. So is the *o* of *o* of the Agent. Note that Māwātī and Mālvī are the only dialects which can optionally employ a preposition for the case of the Agent.

The dative cases are always locatives of corresponding genitive postpositions. Thus *tas* is the locative of *to*, and *nan* the locative of the Gujarati *no*. Note that in Málvi and Meyr'ti *ni* and *nan* are used both for the agent and for the dative.

Adjectives — Adjectives follow the genitive postpositions in their inflexions thus *āchchhō*, good, form *āchchhī*, worse obl *āchchhā*. Adjectives (including genitives) are, however, a further declension. When the noun is in the agent or locative, the adjective is put into that case too, and not into the oblique form. Thus, *lālī ghori lāl mārī*, the black horse kicked, *raja-ke ghari*, in the Raja's house. In other words, adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarātī *birū dahādē*, on the second day.

## Pronouns.

## A.—PERSONAL PRONOUNS

## First Person

	Braj	Bundēli	Rājasthānī				Gujarātī
			Mēwāṭī.	Mālvī.	Jaipurī.	Mārwāṭī.	
<i>Singular</i>							
Direct	maī, haū	mē, maī	maī	mī, hī	maī	hī, mhī	hū
Oblique	moḥi, mō, muj	mō, mōy	mī, muj	ma, mha, mhā	ma, mī, maī	mha, maī	ma, māra
Genitive	mērau	mō kō, mērō, mō-nō	mērō	mārō, mhārō	mhārō	mhārō, mārō	mārō
<i>Plural</i>							
Direct	ham	ham	ham, hamā	mhē, āpā	mhē, āpā	mhē, mē, āpā	amē, āp <sup>n</sup> ē
Oblique	hamaū, hamani	ham	ham	mhā, āpā	mhā, āpā	mhā, mā, āpā	am, amārā, āpan, āp <sup>n</sup> ā
Genitive	hamārau	ham-kō, hamārō, hamāō	mhārō	mhānō, āp <sup>n</sup> ō	mhā-kō, āp <sup>n</sup> ū	mhārō, mārō, āpārō	āmārō, āp <sup>n</sup> ō

## Second Person

	Braj	Bundēli	Rājasthānī				Gujarātī
			Mewāṭī	Mālvī	Jaipurī	Mārwāṭī	
Singular							
Direct	taī, tū	taī, tū	tū	tū	tū	tū, thū	tū
Oblique	tohi, tō, tuj	tō, tōy	tū, tuj	ta, tha, thā	ta, tū, taī	tha, taī	ta, tarā
Genitive	tērau	tō-kō, tērō, tō-nō	tērō	thārō	thārō	thārō	tarō
Plural							
Direct	tum	tum	tum, tam, tham	thē	thē	thē, tamē	tamē
Oblique	tumhaū, tum	tum	tam	thā	thā	thā, tamā	tam, tamārā
Genitive	tumhārau, thārau	tum kō, tumārō, tumāō	thārō	thānō	thā-kō	thārō, tamārō	tamārō

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēli is *mo-*, *muj-*, or *mē-*, *tō-*, *tuj-*, or *tū-*. In Rājasthānī it is *ma-* or *mī-*, *ta-*, or *tī-*, in thus agreeing with Gujarātī.

In the plural it is *nhî* and *thâ* instead of *ham* and *tum*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *nhā* and *thā*. Mewārī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvī has the termination *nō*, which corresponds to the *nō* which Gujarātī uses for substantives and which appears in the genitive of *āp* in all Indo-Aryan languages. So also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Mundā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindī but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

## II—DEMONSTRATIVE PRONOUNS

## This

		Braj	Dandli	Rājasthānī				Gujarātī
				Mewāṭī	Mālvī	Jaipurī	Mārwāṭī	
Singular								
Direct	ah	is	yō, fem yā	yō, fem yā	yō, fem yā	ō, yō, fem ā, yā	ā	
Oblique	ahī, yi	it	ai	inī, anī	ī	in, inī, anī	ā	
Plural								
Direct	ai	is	yai	yō	yē	ē, āī	ā	
Oblique	anhañ, ai	in	in	ina, ana	yā	ina, ana, ya, ā	ā	

## That

	Braj	Dandēli	Rājasthānī				Gujarātī
			Mewāṭī	Mālvī	Jaipuri	Mārwāṭī	
Singular							
Direct	ai, wah	ū, bō	wō, woh, fem wā	wō, fem wā	wō, fem wā	ū, fem wā	ō
Oblique	ai, i, ai	ū, bā	wāī	unī, wanī	ū	un, unī, wanī	ō
Plural							
Direct	ai, ai	bō	wai	vī	wai	wāī	ō
Oblique	unhāñ un	un	un	wanā	wā	unā, wanā, wā	ō

## C—OTHER PRONOUNS

	Braj	Bundēli	Rājasthānī				Gujarātī
			Mēwātī	Māhīlī	Jaipurī	Mārwarī	
Relative	<i>jaui, jaun</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō, jyō, fem jā</i>	<i>jō, jikō, fem jikā</i>	<i>jē</i>
Oblique	<i>jāhi, jā</i>	<i>jā</i>	<i>jhaī</i>	<i>janī</i>	<i>jī</i>	<i>jīn, jan, janī</i>	<i>jē</i>
Correlative	<i>so</i>	<i>so</i>			<i>sō</i>	<i>sō, tikō, fem tikā</i>	<i>tē</i>
Oblique	<i>tāhi, tā</i>	<i>tā</i>			<i>tī</i>	<i>tīn, tinī</i>	<i>tē</i>
Interrogative							
Masc., fem	<i>ko, lau</i>	<i>kō</i>	<i>kaun</i>	<i>kūn</i>	<i>kun</i>	<i>kun, kan</i>	<i>lon</i>
Oblique	<i>kāhi, kā</i>	<i>kā</i>	<i>kaīh</i>	<i>kanī</i>	<i>kun</i>	<i>kun, kan</i>	<i>lōna, kō</i>
Neuter	<i>lahā, kā</i>	<i>kā</i>	<i>kē</i>	<i>kāī</i>	<i>kāī</i>	<i>kāī</i>	
Indefinite							
Masc., fem	<i>lōū, lōī</i>	<i>lōū</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>lōī</i>
Neuter	<i>luch</i>	<i>lāchū</i>	<i>kīmaī</i>	<i>kāī</i>	<i>kyō</i>	<i>kāī</i>	<i>lāī, lāī</i>

With regard to the relative, it must be observed that in Rājasthānī it is very often used in the sense of a demonstrative

In the above pronouns, the differences between Rājasthānī and Braj-Bundēli are not so great, but it will be seen that there are several sets of forms (including feminine nominatives singular) which are peculiar to Rājasthānī

**Verbs**—The verb of Western Rājasthānī has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindī. The typical syllable of this voice is *ij*. Thus *mār<sup>n</sup>ō*, to strike, *marīj<sup>n</sup>ō*, to be struck. A similar form occurs in Sindhī and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of *ā*, the resulting form thus agreeing with Western Hindī potential passives such as *dīl hānā*, to be visible

## A—VERBS SUBSTANTIVE

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Mēwātī *sū* is, of course, only a phonetic spelling of the Jaipurī *cāhū*. The conjugational forms are the same as those which

occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rajasthîni are that, in the present, the first person plural ends in *ā*, that (except in Mewār) the third person plural is not nasalised, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in *a*.

	Tense	Person	Rajasthîni				
			Present	Past	Imperfect	Conditional	Infinitive
I. Present	1st	सुखी	हँ, रँ	हँ	chhā	hā	chhō
	2nd	सुखी	हो, रँ हो	ho	chhā	hā	chhō
	3rd	सुखी	हो, रँ हो	ho	chhā	hā	chhō
II. Past	1st	सुखी	हँ, रँ	hā	chhā	hā	chhō
	2nd	सुखी	हँ, रँ	ho	chhō	hō	chhō
	3rd	सुखी	हँ, रँ	ho	chhā	hā	chhō
III. Imperfect	1st	सुखी	हँ, रँ	hā	chhā	hā	chhō
	2nd	सुखी	हँ, रँ	ho	chhō	hō	chhō
	3rd	सुखी	हँ, रँ	ho	chhā	hā	chhō
IV. Conditional	1st	सुखी	हँ, रँ	hā	chhā	hā	chhō
	2nd	सुखी	हँ, रँ	ho	chhō	hō	chhō
	3rd	सुखी	हँ, रँ	ho	chhā	hā	chhō
V. Infinitive	1st	सुखी	हँ, रँ	hā	chhā	hā	chhō
	2nd	सुखी	हँ, रँ	ho	chhō	hō	chhō
	3rd	सुखी	हँ, रँ	ho	chhā	hā	chhō

### B—THE FINITE VERB

In Rajasthîni the conjugation of the verb, with two exceptions, proceeds on the same lines as the *chāl* which obtain in Prājyā and Western Hindī, of which latter Brāj and Bundel are dialects. One exception is the conjugation of the Definite Present, which differs from the method adopted in Western Hindī, and follows that of Gujarātī. The other exception is the conjugation of the Imperfect, which is done by adding the auxiliary verb to a verbal noun in the locative. Both these exceptions do occur, however, in the Western Hindī of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rajasthîni. It will be sufficient to give only a few of the principal tenses of the intransitive verb *chāl*, 'go'. Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

- (a) *Old Present*—This tense is, as in other cognate languages, often employed as a present subjunctive. More often, however, it has its proper power of a Present Indicative. Its conjugation is practically the same in all Indo-Aryan languages. In Rajasthîni we may note that, as in the verb substantive and in the simple future, the first person plural ends in *ā*,



and that, except in Mēwātī, which in this particular agrees with its neighbour Brāj, the third person plural is not nasalized

	Brāj	Bandēll	Rājasthānī				Gujarātī
			Mēwātī	Mālvi	Jaipuri	Mārwāṛī	
<i>Singular</i>							
1	chalaū	chalū	chalū	chalū	chalū	chalū	chalū
2	chalaṣ	chalē	chalaṣ	chalē	chalaṣ	chalāī	chalē
3	chalaṣ	chalē	chalaṣ	chalē	chalar	chalāī	chalē
<i>Plural</i>							
1	chalaī	chalē	chalē	chalē	chalē	chalē	chalē
2	chalaṣ	chalō	chalō	chalō	chalō	chalō	chalō
3	chalaī	chalē	chalaī	chalē	chalaṣ	chalāī	chalē

(b) *Imperative* — This tense is practically the same in all Indo-Aryan languages

	Brāj	Bandēll	Rājasthānī				Gujarātī
			Mēwātī	Mālvi	Jaipuri	Mārwāṛī	
<i>Singular</i>							
2	chal	chal	chal	chal	chal	chal	chal
<i>Plural</i>							
2	chalaṣ	chalō	chalō	chalō	chalō	chalō	chalō

(c) *Future* — Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chalāhāmi*, thus, *chal'syū* or *chal'hū*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindi *chalū-gā*, which probably means 'I am gone (*gā*) that I may go (*chalū*)'. Some dialects use one form and some another and some both.

#### SIMPLE FUTURE

	Brāj	Bandēll	Rājasthānī				Gujarātī
			Mēwātī	Mālvi	Jaipuri	Mārwāṛī	
<i>Singular</i>							
1	chalāhāū	chalāhō			chal'syū	chal'hū	chal'ī
2	chalāṣ	chalāhē			chal'sī	chal'hī	chal'sē
3	chalāṣ	chalāṛē			chal'sī	chal'hī	chal'sē

SIMPLE FUTURE—*contd*

	Brāj.	Bundēli.	Rājasthāni.				Gujarātī.
			Mēwāṭi.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Plural</i>							
1	chalīhaĩ	chalīhṣ̃			chal'ayā	chal'hā	chalīṣū, chal'ṣū
2	chalīhau	chalīhō			chal'ayō	chal'hō	chal'ṣō
3	chalīhaĩ	chalīhṣ̃			chal'ṣī	chal'hī	chal'ṣē

## PERIPHRASTIC FUTURE

	Brāj.	Bundēli.	Rājasthāni.				Gujarātī.
			Mēwāṭi.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular</i>							
Masc 1	chalaũ gau	chalũ gō	chalũ-gō	chalũ-gā	chalũ-lō	chalũ-lā or -gō	
<i>Plural</i>							
Masc. 1	chalaĩ gō	chalṣ̃ gō	chalā-gā	chalā gā	chalā lā	chalā-lā or gā	

Note that in Mālvi and Mārwarī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwāṭi and Mārwarī and the *lō* of Jaipuri, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present*—This is the ordinary present with which we are familiar in Hindōstāni. In that language, as in Brāj and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal'tā hũ*, 'I am going'. In Rājasthāni, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipuri as an example, we have—

## Singular

- 1 *maĩ chal'ũ chhũ*, 'I am going.'
- 2 *tũ chalaṣ chhaṣ*, 'thou <sup>wāst</sup> art going'
- 3 *wo chalaṣ chhaṣ*, 'he <sup>wāst</sup> is going'

## Plural

- 1 *mhē chalā chhā*, 'we are going'
- 2 *thē chalō chhō*, 'you are going'
- 3 *waṣ chalāṣ chhaṣ*, 'they are going'

The following are the forms which this tense takes in the various languages in the first person singular In Braj and Bundēli only the masculine forms are shown —

Braj	<i>chal'tu haũ</i>
Bundēli	<i>chalat hō or chalat āo</i>
Mēwātī	<i>chalũ hũ.</i>
Mālvi	<i>chalũ hũ.</i>
Jaipurī	<i>chalũ chhũ.</i>
Mārwarī	<i>chalũ hũ.</i>
Gujarātī	<i>chālũ chhũ</i>

(e) *The Imperfect* — The usual way of forming the imperfect in Rājasthānī is to add the past tense of the verb substantive to an oblique verbal noun in *ai*, which does not change for gender, number or person Thus we have in Jaipurī *maĩ chalai chhō*, I was going, literally, I was on going, or as was said in old English 'I was a-going' A similar idiom is heard in the Upper Gangetic Doab, where it has probably been borrowed from Rājasthānī The line of borrowing is quite traceable Mālvi alone does not employ this idiom, but uses the present participle as in ordinary Western Hindi and Gujarātī The present participle may also be optionally used in Mārwarī We thus obtain the following forms of the imperfect —

Braj	<i>haũ chal'tu hō</i>
Bundēli	<i>maĩ chalat tō</i>
Mēwātī	<i>maĩ chalai hō.</i>
Mālvi	<i>hũ chal'tō thō.</i>
Jaipurī	<i>maĩ chalai chhō.</i>
Mārwarī	<i>hũ chal'tō hō, hũ chal'āi hō.</i>
Gujarātī	<i>hũ chāl'tō hatō</i>

(f) *Participles and Infinitives* — The following are the most usual forms in the Rājasthānī dialects —

	Present Participle	Past Participle	Infinitives.	
Braj	<i>chal'tu</i>	<i>chalyan</i>	<i>chal'naũ,</i>	<i>chal'waũ</i>
Bundēli	<i>chalat</i>	<i>chalō</i>	<i>chalan,</i>	<i>chal'bō</i>
Mēwātī	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nũ,</i>	<i>chal'bō.</i>
Mālvi	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nō,</i>	<i>chal'wō</i>
Jaipurī	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nũ,</i>	<i>chal'bō.</i>
Mārwarī	<i>chal'tō</i>	<i>chalyō</i>	<i>chal'nō, chal'nũ,</i>	<i>chal'bō.</i>
Gujarātī	<i>chāl'tō</i>	<i>chālyō</i>		<i>chāl'vũ</i>

The differences are slight, but it will be seen that when they exist the Rājasthānī dialects agree among themselves, and with Gujarātī, but differ from Braj and Bundēli

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindi Here again the Gujarātī idiom is followed

When a transitive verb in the past tense is used in the impersonal construction in Western Hindī, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-nē strī-lō mārā* (not *māī*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarātī, on the contrary, the verb is attracted to the gender of the object. Thus, *tēnē strī-nē māī* (not *māryō*), literally, by him, with reference to the woman, she was struck. Rājasthānī sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindī and Gujarātī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *kaṭrō* or *kaṭrō-l*, how many, *khā gayō* or *khā gayō-s*, where did he go? To these may be added *rō* or *dō*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindī on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindī than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindī. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarātī.

In the inflexion of nouns they agree with Gujarātī and differ from Western Hindī. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarātī than with Western Hindī.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindī.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī has struck out a path for itself in the formation of the first and third persons plural, and of the imperfect tense. In one important point, the formation of the present definite, it agrees with Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindī.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindī. Here and there we find in Mālvi a point of agreement with Bundēli, while Jaipurī and Mārwarī agree most closely with Gujarātī.

I now proceed to deal with each dialect separately.

## MĀRWĀRĪ

Standard Mārwarī is spoken on the Rajputana State of Marwar-Mallani The dialect, in a more or less impure condition, is also spoken  
 Where spoken. on the east, in the neighbouring British districts of Ajmer and Merwara and in the States of Kishangarh and Mewar, on the south in the States of Sirohi and Palanpur, on the west in the Sind district of Thar and Parkar and in the State of Jaisalmer, and on the north in Bikaner, in the Shēkhāwātī tract of the State of Jaipur, and in the south of the Panjab In this area the number of its speakers is about six millions

On the east Mārwarī is bounded by the Eastern dialects of Rājasthānī, of which we have taken Jaipurī as the standard On the south-east  
 Language boundaries. it has the Mālvi dialect of Rājasthānī and a number of Bbīl dialects On the south-west it is bounded by Gujarātī On the west, it has, to the south, the Sindhī spoken in Sind and Khairpur, and, further north, the Lahndā of the State of Bahawalpur On the north-west it has Panjābī It merges into Lahndā and Panjābī through a mixed form of speech entitled Bhattānī, which has little connexion with Rājasthānī, on the north-west it merges into Panjābī and the Bāngarū dialect of Western Hindī through Bāgrī In the extreme north-east of the area, it has Mēwātī directly to its north

Standard Mārwarī varies but little from Jaipurī We may note three main points  
 Compared with Jaipurī of difference In Jaipurī the postposition of the genitive is *lō*, while in Standard Mārwarī it is *rō* In Jaipurī, the verb substantive is *chhū*, I am, *chhō*, was, in Mārwarī it is *hū*, I am, *hō*, was. In Jaipurī there are two forms of the future Of one the typical letter is *s*, as in *mār<sup>s</sup>syū*, I shall strike The other takes the suffix *lō*, which changes for gender and number, thus, *mārū-lō*, I shall strike In Mārwarī, there are three forms In one of these, the typical letter is *h*, as in *mār<sup>h</sup>hū*, I shall strike In another *lā* is added, which does not change for gender or number, as in *mārū-lā*, I shall strike, while the third adds *gō*, like the Hindī *gā*

Standard Mārwarī is spoken in the centre of the Marwar State In the north-east of the State, and in Kishangarh, Ajmer, and west  
 Sub dialects Merwara the dialect is somewhat mixed with Jaipurī further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Mārwarī, known as Mēwārī or Mērwarī, according to locality In South Marwar, in the State of Sirohi, and in the north of Palanpur in Gujarāt, the Mārwarī is affected by Gujarātī, and we have a southern sub-dialect In West Marwar, in Jaisalmer and in Thar and Parker of Sind, the influence of Sindhī makes itself felt Here we have a number of minor dialects, the principal of which are Thālī and Dhat<sup>k</sup>ī, which are grouped together as Western Mārwarī Finally there are a Northern Mārwarī in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find Mārwarī merging into Jaipurī, and Bāgrī of North-East Bikaner, and the South Panjab, in which it merges into Panjābī and Bāngarū

It should be noted that, right in the heart of the Mār-wārī country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhil languages. These have also affected the Mār-wārī spoken in their neighbourhood.

The following table shows the estimated number of speakers of Mār-wārī in the  
Number of speakers      area in which it is a vernacular

Table showing the number of speakers of Mār-wārī in the area in which it is a Vernacular

Standard Mār-wārī—				
Marwar	.	.	.	1,591,160
Eastern Mār-wārī—				
Mār-wārī Dhundhārī (Marwar)	.	.	.	49,300
God-wārī (Kishangarh)	.	.	.	15,000
Mār-wārī of Ajmer	.	.	.	208,700
Mār-wārī of Merwara	.	.	.	17,000
Mewarī (including Mār-wārī)	.	.	.	1,684,864
				1,974,864
Southern Mār-wārī—				
God-wārī (Marwar)				147,000
Sūrjhi—				
(Sirohi)	.	.	.	169,300
(Marwar)	.	.	.	10,000
				179,300
Deor-wārī (Marwar)	.	.	.	86,000
Mār-wārī Gujarātī—				
(Marwar)	.	.	.	30,270
(Palanpur)	.	.	.	35,000
				65,270
				477,570
Western Mār-wārī—				
Thālī—				
(Marwar)	.	.	.	380,900
(Jaisalmer)	.	.	.	100,000
				480,900
Mixed dialects	.	.	.	204,749
				685,649
Northern Mār-wārī—				
Bikanerī—				
(Bikaner)				533,000
(Bahawalpur)				10,770
				543,770
Shukhwātī				488,017
Bagri				327,859
				1,359,146
Total number of speakers of Mār-wārī in the Mār-wārī area				6,088,389

The Mār-wārīs are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rājasthānī, such as Jaipurī or Mālvi, have been included under Mār-wārī.

Table showing the number of speakers of Mārwarī so far as known, in Provinces of India other than Rajputana and Ajmer-Merwarī

Assam	5,175	
Bengal	6,591	
Berar	36,614	
Bombay and Feudatories	241,094	the Provincial total 276,000 less 35,000 for Palanpur
Burma	—	
Central Provinces and Feudatories	22,566	
Madras and Agencies	1,103	
United Provinces and Native States	2,223	
Punjab and Feudatories	130,000	Approximate Separate figures not available
Nizam's Dominions		No figures available
Baroda	1,859	
Mysore	579	
Rajputana		No figures available
Central India		No figures available
Coorg	1	
Kashmir		No figures available
Total number of speakers of Mārwarī so far as known, in places in India outside the Mārwarī area	451,115	

Besides the above there are to be found here and there in India scattered tribes who are said to speak some form or other of Mārwarī. Such are the Ōds of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārwarī, but others do not, and it is best to neglect them here, and to consider them subsequently under the head of Gipsy tribes. More definitely Mārwarī are the Mahēśrī and Ōswālī of Chanda in the Central Provinces. They are the languages of two Mārwarī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārwarī spoken in the Province. So also has the dialect of the Kīrs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rājasthānī dialect, but the specimens of it which I have received are written in what is certainly a mixture of Mārwarī and Mālvi. Bhōyārī, another tribal dialect of the Central Provinces, which is usually classed as Mārwarī, is really bad Bundēli. Turning to the North-Western Provinces we find Chūrūwālī returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwāls, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bīkānēri, and is already included in the Mārwarī figures.

The total number of recorded Mārwārī speakers is therefore as follows —

Mārwārī speakers at home	6,088,389
„ „ „ abroad	451,115
TOTAL	<u>6,539,504</u>

Allowing for unrecorded entries, we may safely put the total number of speakers of Mārwārī in British India at, at least, 6,550,000

Mārwārī has an old literature about which hardly anything is known. The writers sometimes composed in Mārwārī and sometimes in Braj Bhākhā. In the former case the language was called *Dingal* and in the latter *Pingal*. None of the *Dingal* literature has yet been published. I have seen some works in prose in it, and it is known that it contains several important bardic chronicles. Mr. Robson published a collection of dramatic works in Mārwārī which are noticed below in the list of authorities. Mirā Bāi, the famous poetess, was queen of Mēwār. Any poems of hers, however, which I have seen are in Braj Bhāshā.

#### AUTHORITIES—

Very few works deal with Mārwārī. I know of the following —

ROBSON, REV. J. — *A Selection of Khyals or Māricari Plays, with an Introduction and Glossary*. Bawar Mission Press, 1866.

KELLOGG, REV. S. H. — *A Grammar of the Hindi Language, in which are treated the High Hindi, also the colloquial Dialects of Rajputāna with copious Philological Notes*. First Edn., Allahabad and Calcutta, 1876. Second Edn. London, 1893.

FALLOU, S. W. — *A Dictionary of Hindustani Proverbs, including many Marwari Panjabi, Maggah Bhojpuri and Tirhuti Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Similes, by the late S. W. F.* Edited and revised by Capt. R. C. Temple, assisted by Lala Faqr Chand Vaish, of Delhi. Benares and London, 1886.

PANDIT RĀM KARN ŚARMĀ. — *Māricarī Vyākharana*. A Mārwārī grammar written in Mārwārī. No date or place of publication in my copy, ?Jodhpur. About 1901.

For books and the like the ordinary Dēva-nāgarī character is employed. For correspondence and mercantile documents a rough corruption similar to the 'Mahājani' character of Upper India and to the Mōdi of Marāṭhī, is used. Some of the forms in this are peculiar, and great carelessness is observed in the spelling,—vowels being quite commonly omitted,<sup>1</sup> so that it is often illegible. No types have ever been cast in this character, but facsimile specimens of documents written in it will be found in the following pages —

The following account of the grammar of Standard Mārwārī is based on the specimens and on Pandit Rām Karn Śarmā's *Mārwārī Vyākharana*. It is interesting to note that the Mārwārī verb has a regular organic Passive Voice. Although the grammar of Mārwārī is here treated before that of the other dialects, it is not so fully treated as that of Central Eastern Rājasthānī which is dealt with on pp. 33 and ff. I have taken the Central Eastern as the typical Rājasthānī dialect, because more materials were available for it than for the

<sup>1</sup> The Mahājani character is really this Mārwārī current script which has been carried in the course of trade all over India. Its illegibility, owing to the omission of the vowels, has given rise to numerous stories. One of the best known is of the Mārwārī merchant who went to Delhi. Thence his clerk wrote home 'bābū aymēr gayō, bārī bākī bhāj-dijē' the Babu has gone to Ajmer send the big ledger. This, being written without vowels, was read by its recipient, 'Bābū āj mar gayō bārī bākī bhāj dijē', the Babu died to-day, send the chief wife—apparently to perform his funeral obsequies!



others, and the student is recommended to read the Central Eastern Rājasthānī grammar before the Mārwarī one, as several references to it occur in the latter

### PRONUNCIATION.

In *ā*, the termination of the oblique plural of nouns, the *ā* is pronounced broadly something like the *a* in all. The diphthongs *ai* and *au* have each two sounds. In Tatsama words they are pronounced as in Sanskrit. In Tadbhava words they are pronounced more shortly. The *ai* is sounded almost like the *a* in 'hat' and the *au* almost like the *o* in 'hot'. In such cases, in order to draw attention to the fact, I transcribe them *ai* and *āi* respectively. It may be added that *ē* and *āi* are often practically interchangeable, and so are *ō* and *āi*.

As in Eastern Rājasthānī *i* and *a* are often interchanged as in *jinai-rāi* for *janāi-rāi*, to a person. The letters *ch* and *chh* are quite commonly pronounced *s*. Thus *challī*, a millstone, is often pronounced *sallī* and *chhāchh*, buttermilk, as *sās*. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral *ḷ* is very common. It usually represents a single *l* in Prakrit. Thus the Prakrit *chalitō*, gone, becomes, in Mārwarī, *chaliyō*. A dental *ḷ* represents a Prakrit double *ll*. Thus, Prakrit *challiō*, gone, becomes, in Mārwarī, *chāliyō*. *ḷ* is often indicated thus, *ḷ*, instead of by *ḷ*.

In writing Mārwarī the letters *d* and *r* are distinguished. This is not done as in Hindi by representing *r* by the sign for *d* with a dot placed under it, thus *ṛ*. In Mārwarī there are two distinct characters, viz., *ḍ* for *d* and *ṛ* for *r*. In printed Mārwarī, when the type for *ḍ* is not available, the Dēvanāgarī letter *ṛ* is often substituted for it, which is very inconvenient, as, in that case, for instance, only the context can tell whether *बमो* represents 'badō' or 'bamō'. In printing the Mārwarī specimens in the Dēvanāgarī character, I shall represent *d* by *ḍ* and *r* by *ṛ*.

Aspiration and the letter *h* are commonly omitted. Thus *padh'nō* for *padh'h'nō*, to read, *pāilō* for *pāih'lō*, first, *kāinō* for *kah'nō*, to say.

The letter *s* is quite commonly pronounced as *sh* in English. The rule is almost universal.

### DECLENSION.

Nouns are declined as follows. It will be noticed that the agent case never takes the postposition *nē*, but has, like the locative, a special form in declension —

#### *Tadbhava masculine noun in ō*

	<i>Sing</i>	<i>Plur</i>
Nom	<i>ghōdō</i> , a horse.	<i>ghōdā</i>
Agent	<i>ghōdē</i> , <i>ghōdāi</i> .	<i>ghōdā</i> .
Loc	<i>ghōdē</i> , <i>ghōdāi</i>	<i>ghōdā</i>
Obl	<i>ohōdā</i>	<i>ghōdā</i>

#### *Tadbhava masculine noun ending in a consonant*

Nom	<i>ghar</i> , a house.	<i>ghar</i>
Agent	<i>ghar</i> .	<i>gharā</i>
Loc	<i>gharē</i> , <i>gharāi</i> , <i>gharā</i> , <i>gharā</i>	<i>gharā</i>
Obl.	<i>ghar</i>	<i>gharā</i>

*Taddhava feminine nouns in ī.*

Nom	ghōdi, a mare	ghōdiyā, ghōdiyā
Agent	ghodi	ghodiyā, ghōdiyā
Loc		ghōdīvā, ghōdīvā.
Obl	ghōi	ghōdiyā, ghōdyā

*Taddhava feminine noun ending in a consonant*

Nom	lī, a word	bālā
Agent	lī	bālā.
Loc.		bālā.
Obl	lī,	bālā

We occasionally meet with a feminine locative in ā, as in *nn bāiyā*, at that time.

## OTHER NOUNS.

	Sing	Plur		Sing	Plur
Masculine	rajō, a king.	rajo	rajā	rajā	rajāyā
	muni, a sage	muni	muni.	muniyā	muniyā
	tehi, an cultivator	tehi	tehi	tehiyā	tehiyā
	sādhi, a saint	sādhi	sādhi	sādhiyā	sādhiyā.
	bāhi, a gentleman	bāhi	bāhi	bāhiyā	bāhiyā
Feminine	mā, a mother	mā	māyā	māyā	māyā
	māri, a marriage	māri	māriyā	māriyā	māriyā
	tanāli, tobacco	tanāli	tanāliyā	tanāliyā	tanāliyā
	bāhi, a daughter-in-law	bāhi	bāhiyā	bāhiyā	bāhiyā
	qau, a cow	qau	qauyā	qauyā	qauyā

The usual prepositions are —

Acc-Dat	naī,	nai,	lanai,	rai
Instr and Abl	nā,	nā		
Genitive	rō,	lō,	tanō,	handō.
Locative	mē,	mai,	māhai,	māi, māy

With regard to the above it should be noted that the dative (and accusative) postpositions *nai* (or *naī*) and *rai* are locatives of *nō* and *rō* respectively. *Kanai* is a contraction of *lai nai*, which is the locative of *lō nō*. *Kō*, *nō*, and *lō* are all genitive postpositions. *Kō* and *rō* occur in Mārwarī and *nō* in the neighbouring Gujarātī. Further remarks regarding the use of *rai* will be found below.

The usual suffix of the genitive is *rō*. *Tanō* and *handō* are archaic, and are now only found in poetry. *Kō*, as a genitive suffix, is used in those parts of the Mārwarī area which border on tracts in which Mōwārī or Mālvī is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy *rō*, *rdi*, and *ndi* should be joined to the noun without hyphens, as is done with the *nō* of Gujarātī, while *kō*, *tanō*, and *handō* should have hyphens. Thus *ghōḍānō*, *ghōḍārdi*, *ghōḍāndi*, but *ghōḍā lō*, *ghōḍā-tanō*, and *ghōḍā-handō*. This is a question of diction which will be found explained under the head of Gujarātī on p. 328 *infra*. In Rājasthānī, in which both the omission and the retention of the hyphen occur, the strict adherence to the rule would be liable to cause confusion in the mind of the reader. I have therefore, in the case of that language, abandoned scientific accuracy and have inserted the hyphen everywhere. Thus, *ghōḍā rō*, *ghōḍā rdi*, *ghōḍā-ndi*.

The genitive terminations are liable to change as in Eastern Rajputana. *Rō* (*kō*, *tanō*, *handō*) changes to *rā* (*kā*, *tanā*, *handā*) before a masculine noun in the oblique singular or in the plural, to *rī* (*kī*, *tanī*, *handī*) before any feminine noun, and to *rī* or *rai* (or sometimes *rā*) before any masculine noun in the agent or locative. As postpositions like *āgāi*, in front, before, or *pachhai*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rai* or *īē*, itself, is a locative and often means 'in of'. Examples of the employment of the genitive are, *khēt-rō dhān*, the paddy of the field, *rājū-īā ghōdā-sū*, from the horse of the king, *khēt ī lākadīyā*, the cucumbers of the field, *ghar-rai pachhai*, behind the house, *thā-rai bāp īai ghar-māi*, in your father's house, *āp īai khētā-māi*, in his own fields, *ī īai hāt-mai*, in his hand, *khētā-rai pālī*, the boundary of the fields, literally, 'in of the fields', *un dēs-rai*, in of that country, one amongst its inhabitants, *thā īai bābō sā gōth līvī*, by your father a feast was made, *un-īai bāp dīthō*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*naī* or *nai* is itself the locative of the Gujarātī genitive termination *nō*), we often find *īai* used as a postposition of the dative, but in such cases it is attached, not to the oblique form, but to the locative of the noun. Thus, *mhai un-rai bētai-īai ghauū chāb-īyā rī-dīvī-hāi*, I have given many stripes to his son, *ēl jīnai-īai dōy dāu-īā hā*, to a certain man there were two sons, *un-īāi gōth*, a feast for him. In the first example it will be noted that the *rai* of *un-rai* is also in the locative to agree with *bētai*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *īai* is often used instead of *īā*. Thus *āp-īai bāp nai layō*, he said to his father, *āp-rāi hukam-nai lōpiyō nahī*, I did not disobey your order.

Finally, when a noun itself is in the locative with *māi*, the *māi* is sometimes attached to the inflected locative in *āi*, and not to the oblique form. Thus *kūphaīdāi-māi* (not *kūphaīdā māi*), in debauchery.

To sum up, we may now give the following complete paradigm of the declension of *ghōhā*, a horse —

	Sing	Plur
Nom	<i>ghōdō</i>	<i>ghōdā</i>
Agent	<i>ghōdē</i> , <i>ghōdai</i>	<i>ghōdāi</i>
Accus	<i>ghōdō</i> , <i>ghōdā-naī</i>	<i>ghōdā</i> , <i>ghōdā-naī</i>
Instr	<i>ghōdā-sū</i> , <i>ghōdā-ū</i>	<i>ghōdā-sū</i> , <i>ghōdā-ū</i>
Dat	<i>ghōdā-naī</i>	<i>ghōdā naī</i>
Abl	<i>ghōdā-sū</i> , <i>-ū</i>	<i>ghōdā-sū</i> , <i>-ū</i>
Gen	<i>ghōdā-rō</i> ( <i>-kō</i> , <i>-tanō</i> , <i>-handō</i> )	<i>ghōdā rō</i> ( <i>-ko</i> , <i>tanō</i> , <i>-handō</i> )
Loc	<i>ghōdē</i> , <i>ghōdai</i> , <i>ghōdā-mē</i> , etc	<i>ghōdāi</i> , <i>ghōdā-mē</i> , etc
Voc	<i>hē ghōdā</i>	<i>hē ghōdāi</i>

**Adjectives.**—Adjectives nearly follow the customary Hindōstānī rule. The oblique masculine of tadbhava adjectives ending in *ō* ends in *ā*, and the feminine in *ī*. Thus,—

*Kālō ghōdō haiwā-rā jīū jāy-hai*, the black horse goes like the wind

*Kālā ghōdā-naī dōi āwō*, make the black horse gallop

*Kālī ghōdī badī sātān haī*, the black mare is very vicious

*Kālī ghōdī-naī dōi āwō*, make the black mare gallop

When a noun is in the agent case singular the adjective is put in the agent case also Thus *kālē ghōdē lāt mārī*, the black horse kicked, *nāñ<sup>ka</sup>krāi dāw<sup>ra</sup>ī gayō*, by the younger son it was gone Similarly with a noun in the locative, the adjective is put in the locative, as in *chhōtāi ghai-maī*, in a small house

In comparison the ablative is used, or (as in Gujarātī) the word *kar<sup>ta</sup>ā* is employed in the sense of 'than,' as in *uchchāran-mē mūl swarā kar<sup>ta</sup>ā lambā bōlīyāi*, in pronunciation they are uttered longer than the original vowels

**Numerals.**—These are given in the list of words, *dōy*, two, has *dōyā* for its oblique form and agent, so *tīn*, three, has *tīnā*

As ordinals, we may quote *paīlō*, first, *dūyō*, second, *tīyō*, third, *chōthō*, fourth, *pāch<sup>wa</sup>ō*, fifth, *chhatthō*, sixth, *sāt<sup>wa</sup>ō*, seventh, *āth<sup>wa</sup>ō*, eighth, *naw<sup>wa</sup>mō*, ninth, *das<sup>wa</sup>ō*, tenth, and so on *Pāch<sup>wa</sup>ō* has its agent *pāch<sup>wa</sup>ē* and its oblique form *pāch<sup>wa</sup>ā* So for other ordinals in *ō* The others are declined regularly *Chhēlō* (as in Gujarātī) is 'last'

**PRONOUNS**—The pronouns have, as usual, special forms for the Accusative-Dative and for the Genitive

The Pronoun of the First person is thus declined It has two forms of the plural One, *āpā*, includes the person addressed The other, *mhē*, does not necessarily do so *Mhē* means 'we,' and *āpā*, 'we including you'

	Singular	Plural	
		Including person addressed	Excluding person addressed
Nom	<i>hū, mhū</i>	<i>āpō</i>	<i>mhe, mē</i>
Agent	<i>mhāī, māī</i>	<i>āpā</i>	<i>mhā, mā</i>
Acc-Dat.	<i>mha-nāī, ma-nāī</i>	<i>āpā-nāī</i>	<i>mhā nāī, mā-nāī</i>
Gen.	<i>mhārō, mārō</i>	<i>āpā rō</i>	<i>mhārō, mārō</i>
Obl	<i>mhāī, māī, mhārā, mārā, mhārāī, mārāī</i>	<i>āpā</i>	<i>mhā, mā, mhārā, mārā, mhārāī, mārāī</i>

So, for the Second person, we have—

Nom	<i>tū, thū</i>	<i>thē, tamē</i>
Agent	<i>thāī, tāī</i>	<i>thā, tamā</i>
Acc-Dat	<i>tha nāī, ta nāī</i>	<i>thā nāī, tamā nāī</i>
Gen	<i>thārō</i>	<i>thārō, tamā-rō</i>
Obl	<i>thāī tāī, thārā, thārāī</i>	<i>thā, thārō, thārāī, tamā</i>

The honorific pronoun of the second person is *āp*, your honour It is regularly declined Thus, *āp nāī*, to your honour, *āp-rō* of your honour Another honorific pronoun is *rāj*, your honour, also regularly declined. *Jī, jī-sā, sā*, or *sāb* are added to a noun to indicate respect Thus *āto-jī-sā, thākur-sā, sēth-sāb*, all of which are titles, *bābō-sā* or *bābō-jī*, O father!

The Reflexive pronoun is also *āp* *Ap-rō* is 'one's own'

The pronoun of the third person is supplied by the demonstrative pronouns *ō*, this, and *wō*, that. These have feminine forms in the nominative singular only. They are thus declined—

	This	That
Sing Nom.	ō, yō, fem ō, yā	wō, d, uwō, fem wā, uwā
Agent	in	un
Acc-Dat.	ī nāī, in nāī, anī nāī	ū-nāī, un nāī, wanī wāī
Gen	in rō	un rō
Obl	ī, in, anī	ū, un, wanī
Plur Nom.	dī, ē	wādī, wē, uwādī, uwē
Agent	dī, ā, yā, inā	wādī, wā, uwā, unā, wanā
Obl	dī, ā, yā, inā	wādī, wā, uwā, unā, wanā

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun

The Relative and Correlative pronouns are *jō* or *jālō*, who, and *sō* or *tālō*, he. They also have each a feminine form in the nominative. They are thus declined—

	Relative	Correlative
Sing Nom.	jō, jyō, jikō, jakō, fem jilā, jakā	sō, tīlō, fem tīlā
Agent	jīn, jan, janī, jīnī, jī, jikan, jikāī	tīn, tīnī
Obl	jīn, jan, janī, jī, jikan	tīn, tīnī
Plur Nom.	jō, jyō, jikō, jikāī, jakāī	sō, tīlā, tīlāī
Agent	jaī, jā, jyā, janā, janā, jikā	tīnā, tīlā
Obl	jaī, jā, jyā, jīrā, janā, jikā	tīnā, tīlā

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rājasthānī. Many examples will be found in the specimens

The Interrogative Pronouns are *kuṇ*, who? (maso. and fem.) and *kāṭi*, what? (neut.) They are thus declined—

	Mas. and Fem.	Neut.
Sing. Nom.	kuṇ, kin	kāṭi, kāṭi, kaṭṭi
Acc. and Obj. Case	kuṇ, kin, kuṇi, kin, kiṇ	kaṭṭi
Plur. Nom.	kuṇ, kin	.
Acc. and Obj. Case	kuṇā, kinā, kinā	.

The Indefinite pronouns are *koī*, anyone, and *lāṭi*, *lāṭi*, or *lī*, anything. *Kōi* has its agent and oblique form *koī*, *koī*, or *kū*. When *lī* is used, the letter *i* must be added to the position, as in *lī i koī* of anyone. *Kōi*, *kāṭi* or *lī* does not change its form in declension.

### CONJUGATION.—Auxiliary Verbs and Verbs Substantive

*Present, I am, etc.*

	Plur.
1. I am	lī
2. You are	lī
3. He is	lī

The past tense is *was* eg. *ho* pl. *hā*, fem. *eg* and pl. *hī*, *was*. It does not change for person.

The principal parts of the verb 'to become' are as follows—

Root, *to, become*

Present Participle—*loto*, *hūtō*, *ichetō* (maso. pl. *-tā*, fem. *-tī*), becoming

Past Participle—*hucō*, *hucō*, *ichetō*, *ichetō* (fem. *hūtī*), become

Adjectival Past Participle—*hucōrō*, *hucōrō*, become

Conjunctive Participle—*hūyor*, *hūyor*, *hō-lar*, *ho*, *ichetō-lar*, *icher*, having become

Infinitive—*hōran*, *hōran*, *hōnō*, *hūnō*, *ichetō*, *ichetō*, *ichetō*, to become

Noun of Agency—*hōn icetō*, one who becomes

Simple Present—I become, I may or shall become, etc

	Sing.	Plur.
1. I	hūṇ, hūṇ, ichetū.	hucā, ichetā, ichetā
2. You	hucar, ichar	hucō, ichetō, ichetō
3. He	hucar, ichar	hucar, ichar

Definite Present—I am becoming, etc *hūṇ-hūṇ* or *ichetū-hūṇ*, etc

Imperfect, I was striking, etc

*ichetō-hō*, as in Hindī, or

*ichetō hō*, as in Eastern Rājasthānī

*Future*, I shall become, etc

*1st form*—

	<i>Sing</i>	<i>Plur</i>
1	<i>whēhū</i>	<i>whēhā</i>
2	<i>whēhī.</i>	<i>whēhō</i>
3	<i>whēhī</i>	<i>whēhī.</i>

*2nd form*—

*huū-lā, whēū-lā, etc*

*3rd form*,—

*huū gō, whēū-gō, etc*

*Imperative*, become!

*sing whāi, plur hōicō*

The other tenses can be formed from the foregoing elements

## THE FINITE VERB.

Root, *mār*, strike

Present participle, *mār'tō*, striking

Past participle, *māriyō, māryō* (fem *māri*), struck.

Adjectival past participle, *māriyōrō, māriyō-huicō*, stricken.

Conjunctive participle, *mār, māi-lar, mārār, mar-nāi* (or *-nāi*), *mārū-nāi* (or *-nāi*), *mār'tō-lāi*, having struck

Infinitive, *mārai, mār'nō, mār'nū, mār'bō*, to strike

Noun of Agency, *mār'nāwālō, mār'bāwālō*, a striker

The Adjectival past participle is only employed as an adjective, like the Hindi *mārā-huā*. When a participle is used adverbially, it takes the termination *ā*. Thus, *mulh mē liyā phirā*, I will take (thee) about the country, *mhārō māi magāw'tā gharī na kar'si jēj*, he will not make an hour's delay in sending for my property, *āi'tā āi'tā ghar nērō āyō*, as he came along he arrived close to the house

*Simple Present*—I strike, I may strike, I shall strike, etc.

	<i>Sing</i>	<i>Plur</i>
1	<i>mārū</i>	<i>mārā.</i>
2	<i>mārāi</i>	<i>mārō.</i>
3	<i>mārāi</i>	<i>mārāi.</i>

This tense is often employed as a present subjunctive or even as a future

*Present Definite*, I am striking, etc

Formed by conjugating the simple present with the present tense of the auxiliary verb

	<i>Sing</i>	<i>Plur</i>
1	<i>mārū-hū</i>	<i>mārā-hā</i>
2	<i>mārāi-hāi</i>	<i>mārō-hō</i>
3	<i>mārāi-hāi.</i>	<i>mārāi-hāi</i>

*Imperfect, I was striking, etc*

This has two forms Either it is formed as in Hindī, with the present participle and the past tense of the auxiliary verb, or else the past tense of the auxiliary verb is added to a verbal noun in *āi* Thus—

*Form I*

	SING		PLUR	
	Masc.	Fem	Masc.	Fem
1	<i>mār<sup>o</sup>tō-hō</i>	<i>mār<sup>o</sup>ti hi</i>	<i>mār<sup>o</sup>tā hā</i>	<i>mār<sup>o</sup>ti-hi</i>
2	<i>mār<sup>o</sup>tō-hō</i>	<i>mār<sup>o</sup>ti hi</i>	<i>mār<sup>o</sup>tā-hā</i>	<i>mār<sup>o</sup>ti hi</i>
3	<i>mār<sup>o</sup>tō-hō</i>	<i>mār<sup>o</sup>ti-hi</i>	<i>mār<sup>o</sup>tā-hā</i>	<i>mār<sup>o</sup>ti-hi</i>

*Form II*

	SING		PLUR	
	Masc.	Fem	Masc	Fem
1	<i>mār<sup>o</sup>ti hō</i>	<i>mār<sup>o</sup>ti hi</i>	<i>mār<sup>o</sup>ti-hā</i>	<i>mār<sup>o</sup>ti-hi</i>
2	<i>mār<sup>o</sup>ti-hō</i>	<i>mār<sup>o</sup>ti hi</i>	<i>mār<sup>o</sup>ti hā</i>	<i>mār<sup>o</sup>ti-hi</i>
3	<i>mār<sup>o</sup>ti hō</i>	<i>mār<sup>o</sup>ti hi</i>	<i>mār<sup>o</sup>ti hā</i>	<i>mār<sup>o</sup>ti hi</i>

*Future, I shall strike*

This has three forms—

*Form I*—This tense is formed directly from the root—

	SING	PLUR
1	<i>mār<sup>o</sup>hū, mār<sup>o</sup>sū, mār<sup>o</sup>ū</i>	<i>mār<sup>o</sup>hā, mār<sup>o</sup>ā</i>
2	<i>mār<sup>o</sup>hi, mār<sup>o</sup>si, mār<sup>o</sup>i</i>	<i>mār<sup>o</sup>hō, mār<sup>o</sup>ō</i>
3	<i>mār<sup>o</sup>hi, mār<sup>o</sup>si, mār<sup>o</sup>i</i>	<i>mār<sup>o</sup>hi, mār<sup>o</sup>i</i>

The forms with *s* belong to Eastern Rājasthānī, and, in Mārwarī, are only employed in the singular

*II*—This is formed by adding *lā* to the simple present *Lā* corresponds to the *lō* of Eastern Rājasthānī, but does not change for gender or number, as *lō* does

	SING Masc. and Fem	PLUR Masc. and Fem.
1	<i>mār<sup>o</sup>lā</i>	<i>mār<sup>o</sup>lā</i>
2	<i>mār<sup>o</sup>ti lā</i>	<i>mār<sup>o</sup>lā</i>
3	<i>mār<sup>o</sup>ti-lā</i>	<i>mār<sup>o</sup>ti-lā</i>



III—This is formed by adding *go*, which changes for gender or number, to the simple present. It properly belongs to Eastern Rajasthani.

	SIXO		TWO	
	Masc	Fem	Masc	Fem
1	mārū gō	mārūt	mārū	mārūt
2	mārūt co	mārūt t	mārūt	mārūt
3	mārūt co	mārūt t	mārūt	mārūt

Imperative, strike thou, etc

2 sg *mār*, pl *mārō*

Respectful forms *mārjai*, *mārjai v. rjyo*, *t. rjyo*

**Past Tenses**—These are formed from the past participle as in Hindi. Transitive verbs use the passive or the impersonal construction, and intransitive use the active or the impersonal construction. The various tenses will be formed below. Note that the impersonal construction, with the subject in the case of the subject, can be used with intransitive as well as with transitive verbs. Thus *mārūnō hōtō* 'struck by the younger son it was gone, i.e., the younger son was it'.

The following additional tense are formed from the present participle —

*hū mār'tō*, (if) I had struck

*hū mār'tō-huñ*, I may be striking

*hū mār'tō-huñ-lā*, I shall (or may) be striking

*hū mār'tō hōtō*, were I striking

The following are the tenses formed from the past participle —

*mhañ mārīvō*, I struck (him)

*hū sūtō*, I slept

*mhañ mārīvō-hai*, I have struck (him)

*hū sūtō hū*, I have slept

*mhañ mārīvō-hō*, I had struck (him)

*hū sūtō-hō*, I had slept

*mhañ mārīvō huicai*, I may have struck (him)

*hū sūtō-huñ*, I may have slept

*mhañ mārīvō-huñ-lā*, I shall (or may) have struck (him).

*hū sūtō-huñ-lā*, I shall (or may) have slept

*mhañ mārīvō-hōtō*, had I struck (him)

*hū sūtō-hōtō*, had I slept

In the above *sūtō* is an irregular past participle of the intransitive verb *sōtō'nō*, to sleep. The regular form, *sōyō*, is also used.

**Irregular verbs.**—The following verbs are also irregular —

*kār'nō*, to do, past participle *kīyō* (fem *kī* or *kīvī*) or *kariyō*

*lēw'nō*, to take, past participle *līyō* (fem *lī* or *līvī*)

*dēw'nō*, to give, past participle *dīyō* (fem *dī* or *dīvī*)

*piw°nō*, to drink, past participle *pīyō* (fem *pī* or *pīvī*)

*jāw°nō*, to go, past participle *gavō* (fem *gāī*)

*kah°nō*, *kāñnō*, or *lanw°nō*, to say, 3 pres *kawāī*, past participle *kayō* (fem. *kahī* or *kāī*), conjunctive participle *kāiyar*

Like *kah°nō* are conjugated *rah°no*, to remain, and *bah°nō*, to flow

The past participles of *kar°nō*, *dīw°nō* and *līw°nō* are sometimes *līnō*, *kīdhō* or *kīdō*, *dīnō*, *dīdhō* or *dīdō*, and *līnō*, *līdhō* or *līdō*, respectively. Similarly *khāw°nō*, to eat, makes *khadhō*. *Mar°nō*, to die, has *marīyō* or *unuchyō*. *Dēkh°nō*, to see, has *dīḥhō*.

Other verbs sometimes form the past participle in *ō*, not *iyō*, as in *hasālō bhug°tan lāqō*, he began to feel want.

**Causal verbs**—These are formed generally as in Hindi except that the causal suffix is *āw*, not *ā*, and the double causal suffix is *wāw*, not *wā*. Thus, *ud°nō*, to fly, causal *udāw°nō*, double causal *udīwāw°nō*. Root vowels are shortened as in Hindi, *ai* to *a*, *i*, *ē*, and *au* to *i*, and *ū*, *ō*, and *au* to *u*.

Causals formed like *māi°nō*, to kill, from *m°r°nō*, to die, and *lāl°nō*, to open, from *lhal°nō*, to be open, are as in Hindi.

Verbs whose roots end in *h*, drop the *h* in the causal. Thus, from *bah°nō*, to flow, *baicāw°nō*, and from *lah°nō*, to say, *kawāw°nō*.

The following do not follow the usual Hindi rules—

*dēw°nō*, to give, causal *dirāw°nō*, double causal *dirīwāw°nō*

*līw°nō*, to take, causal *lirāw°nō*, double causal *lirīwāw°nō*

*sīw°nō*, to sew, causal *sīcāw°nō*

*l hāw°nō*, to eat, causal *l hācāw°nō*

*pīw°nō*, to drink, causal *pīcāw°nō*

**Negative voice.**—A kind of negative voice is formed by conjugating the present participle with the verb *rah°nō*, to remain. Thus *gātō rah°nō*, is 'not to sing,' not (as in Hindi) 'to continue singing'. Dr Kollogg gives the following example of this idiom, *kūcān jar-dō kāī manakh mahāī ātā rahai*, shut the door that people may not come in.

**Passive voice.**—Mārwārī has a regular inflected passive voice, formed by adding *iy* to the root of the primitive verb. Thus, *mār°nō*, to strike, *marīy°nō*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are—

Active	Passive
<i>kar°nō</i> , to do	<i>kariy°nō</i>
<i>khāw°nō</i> , to eat	<i>khawīy°nō</i>
<i>līw°nō</i> , to take	<i>lirīy°nō</i>
<i>dēw°nō</i> , to give	<i>dirīy°nō</i>

Even neuter verbs can take this passive (cf the Latin *ludistis a me*), and are then construed impersonally. Thus, from *āw°nō*, to come, we have *awīy°nō*, to be come, *mhañ-sñ awīyar nahī*, by me it is not come, I cannot come. Other examples of these passives, *mhñ marīyiyō*, I was struck, *thañ-sñ nahī khawīyar-lā*, it will not be eaten by you, you will not be able to eat it. It will be observed that these passives have always a kind of potential sense, like the potential passive formed by adding *ā* to the root in the languages of Hindostan proper.

**Compound verbs.**—These are as in Hindī, except that intensive verbs are often formed by prefixing *rō*, *parō*, or *warō*, which are adjectives and agree in gender with the object of any tense (not only the past tenses) of a transitive verb, and with the subject of an intransitive verb. *Warō* is used when the action is reflexive, and makes a kind of middle voice, as in *waī ō lēwōnō*, to take for oneself

Examples are —

*parō mārōnō*, to kill (Hindī *mār-dālōnā*)

| *parō jāwōnō*, to go away (Hindī *chalā-jānā*)

*parō uthōnō*, to rise up (Hindī *uth-jānā*)

*thū waī ō jā*, thou (masc) go away

*thū warī jā*, thou (fem) go away

*ū pōthī warī lēwāi*, let him take the book for himself.

*hū pōthī warī lēū-hū*, I take the book for myself

*ū pōthī parī dēhī*, he will give the book away

*mhaī chābō hīyā rī dīvī-hāi*, I have given (so and so) stripes

**Frequentative verbs** are formed with the infinitive in *bō*, and not as in High Hindī. Thus, *jābō larōnō*, to go frequently

**Inceptive verbs** are formed with the infinitive in *n*, as in *uwō lasālō bhugtan lāgō*, he began to experience want

**Vocabulary** —Mārwarī vocabulary is much nearer that of Gujarātī than that of Hindī. In studying the language a Gujarātī dictionary will be found very useful. We may specially note the typical Gujarātī word *nē* or *nāi*, and, and the Gujarātī termination *ij* or *hij* used to give emphasis, and connected with the Śaurasēnī Prakrit *jjeva*, as in *in-sū-hij*, even from these, *mārōcārī bhākhā-rī unnatī hōwōnā-sū mārōcār-rō tō phāy'dō huicāi-ij*, by importance being attached to the Mārwarī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes *jēj* as in *lar'si-jēj*, he will certainly do

The termination *rō* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *badō-rō dāwōrō*, the elder son, *jākō-rī gaw-rī lacherī-mā ubō-rī hāi*, the cow which is standing in court. It will be seen that the *ō* in *jākō* and *ubō* is not changed for the feminine when *rō* follows

## CENTRAL EASTERN RĀJASTHĀNĪ.

The Central Eastern dialect of Rājasthānī contains four forms of speech which are recognised by natives as independent dialects. These are

Names of dialects      Jaipuri, Ajmeri, Kishangarhi, and Hārauti. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipuri and Hārauti. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthānī. Over the whole area, which is clearly shown in the map facing p. 1, the language varies slightly from place to place, as is usual in the plains of India, but such local differences are too unimportant to justify us in allowing them to create separate dialects. Of the four, Jaipuri is the most important and may be taken as typical of the rest.

Eastern Rājasthānī is spoken in the centre and south of the Jaipur State and in the Thakurats of Lawa and those parts of Tonk which are close to Jaipur, in the greater part of the Kishangarh State and the adjoining portion of the British district of Ajmer, in the Hārā States of Bundi and Kota (hence the name Hārauti), and in the adjoining portions of the States of Gwalior, Tonk (*Pariana Chabra*), and Jhāllawar.

On its north-east, Eastern Rājasthānī has the Mēwāṭi dialect of the same language, on its east, in order from north to south, the Dīng sub-dialects of the Brīj Bhāshā spoken in East Jaipur, the Bundeli of the centre, and the Mālvi of the south, of the Gwalior Agency of Central India. On its south it again has Mālvi and also the Mēwāṭi form of Mār-wāṛi and on its west and north-west Mār-wāṛi. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthānī dialects.

We have taken Jaipuri as the standard of Eastern Rājasthānī. In the year 1898 His Highness the Maharaja of Jaipur published the results of a special linguistic survey of the State, which was conducted by the Rev G. Macalister, M.A. From this it appears that no less than thirteen different forms of speech are employed in the State, of which six are forms of Jaipuri. These are Tori-wāṭi, of the Tomar country in the north of the State, standard Jaipuri in the centre, Kāthi-wāṭi and Chaurāsi in the south-west, and Nāgar-chāl and Rāj-wāṭi in the south-east. Kishangarhi is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmer, and Ajmeri over the east centre of the latter district. Hārauti is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhāllawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hārauti called Sīpārī or Shīpuri.

Number of speakers

We thus get the following figures for the dialects and sub-dialects of Eastern Rājasthānī —

Jaipur —

Standard	.	.	790,231
Tori-wāṭi	.	.	342,554
Kāthi-wāṭi	.	.	127,957
Chaurāsi	.	.	183,133

Carried over

1,442,875

	Brought forward	1,442,875	
Nagarchāl		71,575	
Rājāwāṭi		173,449	
		<hr/>	1,687,899
Kīshangarḥi			116,700
Ajmer			111,500
Hārāṇṭi—			
Standard	943,101		
Sipāri	48,000		
	<hr/>		991,101
			<hr/>
	TOTAL EASTERN RĀJASTHĀNĪ		2,907,200
			<hr/>

No trustworthy figures are obtainable as to the number of speakers of Eastern Rājasthānī outside the tract of which it is a vernacular. The only dialect of Rājasthānī for which such figures are available is Mārwarī, and there can be little doubt that the figures given for that dialect include many speakers of Jaipurī and its related forms of speech.

Jaipurī has a large literature, which is all in manuscript and about which very little is known. The most important is probably the collection of works by the reformer, Dādūjī and his followers. Regarding these, the Rev John Traill, writing in 1884, says as follows—

“It is now twelve years since I was first introduced to the Bhāshā by the study of a religious poet called Dādū. This man was born in Ahmedabad in A.D. 1544, but he lived and taught a great deal in Jaipur, where many of his disciples are still to be found. The Nāgā soldiers of Jaipur form a part of them.

The Book, or Bānī of Dādū, I have translated into English. One of the copies of the Bānī now in my possession was written 234 years ago. In the Bānī there are 20,000 lines, and in Dādū's life, by Jūn Gopāl, 3,000. Then Dādū had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwārās founded by them. Taking up the list of Dādū's disciples, I copy out a few names, with what each is said to have written—

Gharib Das	32,000 lines
Jaisā	124,000 "
Prayāg Dās	48,000 "
Rajab ji	72,000 "
Bakhnā ji	20,000 "
San̄kar Dās	4,400 "
Bābā Banwāri Dās	12,000 "
Sundar Dās	120,000 "
Mādhō Dās	68,000 "

And so on, through all the 52 disciples. All are said to have written more or less.

I say 'are said to have written,' for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to these men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dādū's immediate disciples; their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 340 years of this sect's existence."

The Dādū-panthis are an offshoot of the sect founded by the celebrated Kabīr. They worship Rāma, but temples and images are prohibited. No doubt most of Dādū's disciples wrote in their native tongue, Jaipurī, but all the works of Dādū himself which I have seen are in an old form of Western Hindī.

'The name 'Jaipurī' employed for the main language of Eastern Rājasthānī has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhundhārī, or

Jaipurī Its various names

the language of the Dhundbār country This tract is the country lying to the south-east of the range of hills forming the boundary between Shekhawat and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (*dhūndh*) on the western frontier of the State<sup>1</sup> Other names employed by natives are *Jhāṭ-sāhī bōli*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kāṭi-kūṭi-kī bōli*, or the speech of *kāṭi-kūṭi*, from the peculiar word *kāṭi*, which, in Jaipurī, means 'what'<sup>2</sup> The people of Shekhawat do not use the Jaipurī word *mālar*, on, and they facetiously call a speaker of Jaipurī a '*mālar-hālō*', or 'man who uses *mālar*' ✓

I know of the following works which deal with Jaipurī, and with the Dādū-Panthis —

#### AUTHORITIES—

- WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus—Asiatic Researches*, Vol. XVI (1828) A Sketch of the Dādū-Panthis on pp 79 and ff Reprinted on pp 103 and ff of Vol I of *Essays and Lectures on the Religion of the Hindus* London, 1861
- SIDDONS, LIEUT G R.—(Text and) Translation of one of the Granthas, or Sacred Books, of the Dādū-panthi Sect *Journal of the Asiatic Society of Bengal*, vi (1837), pp 480 and ff, 750 and ff
- TEAILL, REV JOHN—*Memo on Bhasha Literature* Jaipur, 1854
- ADELUNG, JOHANN CHRISTOPH—*Mithridates oder allgemeine Sprachenkunde*, etc Vol IV Berlin, 1817 Brief notices of Jaipurī on pp 483 and 491
- KELLOGG, REV S H—*A Grammar of the Hindi Language, in which are treated the High Hindi, also the colloquial Dialects of Rajputana* with copious philological notes Second Edition, London, 1893 Amongst the Rajputana Dialects described is Jaipurī, which is sometimes referred to as the dialect of Eastern Rajputana, and sometimes (incorrectly) as Mēwārī.
- MACALISTER, REV G—*Specimens of the Dialects spoken in the State of Jeypore* Allahabad, 1898 (Contains Specimens, a Vocabulary, and Grammars)

Of the above, Mr Macalister's work is a most complete and valuable record of the many forms of speech employed in the Jaipur State It is a Linguistic Survey of the entire State

For books and the like the ordinary Dēva-nāgarī character is employed The written character is the same as that found in Marwar, and is described on p 19

As excellent materials are available, and as Jaipurī can well be taken as the standard of the Eastern Rājasthānī dialects, I give the following pretty full account of its peculiarities This is mainly based on the

Rev G Macalister's excellent work, and has additions here and there gathered from my own reading

As regards pronunciation, we may note a frequent interchange of the vowels *a* and *ɛ* Thus, *pinḍat*, a *pandit*, *sir gayō* = Hindōstānī *saṛ gayā*, it decaved, *minakh* for *mānukh*, a man, *dan* for *din*, a day The vowel *ō* is sometimes represented by *ū*, as in *dinū*, instead of *dinō*, given, *lyū*, instead of *lyō*, why The diphthong *ai* is preferred to *ē*, as in *maī*, in In words borrowed from Persian ending in *h* followed by a consonant, an *ɛ* is inserted as in *jhair* for *zahr*, poison, *sair* for *ghair*, a city

As regards consonants, aspiration is commonly omitted. Thus we have both *bī* and *bhī*, also, *lusi*, for *lhusī* (Persian *khushī*), happiness, *ādō*, half, *sikbō*, to learn, *lār'bō*, to draw, pull, *lād'bō* (for *lādh'bō*), to obtain, *dē* for *dēh*, a body; *sāy* for *sahāy*, help In *phar'bō* for *parh'bō*, to read, and *chhar'bō* for *charh'bō*,

<sup>1</sup> See Chapter I of the *Annals of Amber* in Tod's *Rajasthan*

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *ghair* for *zahr*, poison, already quoted and *bhagat* (10, *baḥ hat* for *waqt*) time

We have seen that in words like *sāy* for *sahāy*, a medial *h* is dropped. This is the case with verbs like *rah\*ḥō*, to remain, and *kah\*ḥō*, to speak, which are frequently written *raḥō* and *kaḥō* respectively. More often, however, *kah\*ḥō* is written *ḥaḥō*, with the aspiration transferred to the first consonant. So we have *khḥi-ḥhḥi*, I say, *khai-ḥhai*, he says, *khai*, it (fem.) was said, *khānī*, a story, *mḥārāj*, for *mahārāj*, a king, *bhastō*, for *bah\*ṭō*, floating, *mḥārō*, for *mahārō* (Hindostānī *hamarā*), my, *ṭhāṭō*, for *tahāro*, thy

The letters *n* and *l* often appear as cerebrals (ॢ *n* and ॣ *l* respectively). This is a survival from old times. The rule is (as in Pañjabī, Marāṭhī, and Gujarātī) that in a *tadbhava* word when an *n* or an *l* was doubled in the Prakrit stage of the language, it remains a dental, but when it was not so doubled it is cerebralised. Thus we have —

Prākṛit	Rājasthānī
<i>dinnu</i> , given	<i>dīnū</i> (dental <i>n</i> )
<i>ghallaṭ</i> , he throws	<i>ghālṭ</i> (dental <i>l</i> )
<i>bolliau</i> , spoken	<i>bōlvō</i> (dental <i>l</i> )
<i>challau</i> , gone	<i>chālvō</i> (dental <i>l</i> )
But <i>janau</i> , a person	<i>janō</i> (cerebral <i>n</i> )
<i>bālu</i> , a child	<i>bāl</i> (cerebral <i>l</i> )
<i>chaltau</i> , gone	<i>chalvō</i> (cerebral <i>l</i> )
<i>lālu</i> , time	compare <i>kāl</i> , a famine

Some monosyllabic words are enclitics, and are written as part of the preceding word. In such cases, when the enclitic word commences with *a*, and the preceding word ends with a vowel, the initial *a* of the enclitic is usually, but not always, elided. Such enclitic words are *ar*, and, *ak*, that, *k* (for *kaṭ*), or, *as*, he, by him, his, she, etc.

As *ak* often takes the form *ḷ*, it is liable to be confused with *ḷ*, or. The word *as* meaning 'he,' etc., is not recognised in Mr Macalister's grammar, but I do not think that there can be any doubt as to its existence. It is quite a common enclitic pronoun of the third person in many Indian languages. For instance, it is used in Bundēlī and in Eastern Hindī.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, करर *karar* is 'having done,' but कखोर *karyō-r*, for *karyō-ar*, did and

Examples of the use of these enclitics are as follows —

*ar*, and —

*chhōṭ\*kyō bēḥō*      *chalvō-gāyō ar*      *āp-kō dhan urā-dīnū*, the younger son went away and squandered his property. Here the initial *a* of *ar* has not been elided.

*ādī rāt qai-r* (गईर) *lāwar jī nāi-nai bōlgā*, midnight passed, and the youth spoke to the barber.

*ñi-nai dār-sñ ātō dēkhō-*'r ( देख्योर ) *bāp-nai dayā ā-gai*, from a distance he saw him coming, and pity came to the father

ak, that —

*jō thē puchhō-*'k ( पूछ्यो ) ' *mhi lāñ karāñ ?* ' *tō mai yā khñ-<sup>ñ</sup>chhñ-*'k ( खँछ्यो ) ' *aurāñ-i sūy kar-bū-nai sadā tyā rahō-*'k ( रह्यो ) *jñ-sñ thō kām-kā minakh ichai-jācō*, if you ask that 'what shall we do?' then I am saying thus that 'always remain ready to help others that by this you may become a useful man'

On the other hand, the initial *a* is not elided in *ñ lāyakh lōnai ak thāñ-lō bēñā bājñ*, I am not so worthy that I should be called thy son

k, or —

*lāñ thē jāsyō-k* ( जास्यो ) *lōnai*, will you go or not

*icō rolī khñ-<sup>ñ</sup>chhai-k* ( खाँछ्यो ) *dūdñ piyō chhai*, has he eaten bread or drunk milk

as, asī, pronominal suffix of the third person —

*āp buchārī-as ab āñdai raibū lō dharam lōnai*,—she herself considered 'it is not proper to stay here' Here the initial *a* is not elided

*rāññi puchhī-*'s, ' *icā lāñ bāt chhai ?* '—the queen asked (it by the queen it was asked-by-her), 'what is that thing?'

*mā-nai-*'s *lhai lōnai*, he did not tell it to his mother This suffix sometimes takes the form *asī* as in *ñ nāñdi-maiñ hirañ mōññi vhai 'sī*, in this river there are diamonds and pearls of *lanai-'sī-'k*, near (him)

*jid āñdai sārari-'s gāñcār-ī gāñcār chhā-ī*, then there in his father-in-law's house they verily were perfect boors

*l hāñ gayō-*'s, where did he go?

*icō l yōñ āyō nai-*'s, why did he not come

*mai-*'s *tō āñdai-ī chhō*, it was I who was here

Here the *as* does little more than emphasize the word *mai*

There is one more enclitic particle added to adjectives of quantity and kind It also is *l* It does not affect the meaning, but probably, to judge from the instances of its occurrence in cognate languages such as Kāśmīrī and Bihārī, originally meant 'of him,' 'of her,' 'of it,' or 'of them' Thus, कतरो *lat'rō* or कतरोक *lat'rō-k*, feminine कतरी *lat'ri* or कतरीक *lat'ri-k*, how much? *lasyō* or *lasyō-k*, feminine *lasyī* or *kasyī-k*, of what kind *Katarō-k* probably means literally 'how much of him?'

## DECLENSION.

**Nouns Substantive.**—The usual genders are masculine and feminine There are also occasional occurrences of a neuter, as in *sunyññ*, it was heard The masculine would be *sunyō*, and the feminine *sunñi*

As regards declension, there are wide divergences from the system which is familiar in Hindōstānī

*Tadbhava* nouns, which in Hindōstānī end in *ā*, in Jaipurī end in *ō* Thus, *ghōrō*, a horse (Hindōstānī *ghōṛā*) The normal oblique form singular and the nominative plural of these nouns ends in *ā*, thus, *ghōṛā-kō*, of a horse, *ghōṛā*, horses The oblique



plural ends in *ā*, as *ghōrā*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghōrai*. This is employed as a locative, and means 'in a horse'. It is also used to form the case of the agent, 'by a horse'. On the other hand, the agent is equally often the same in form as the nominative. Thus, *pōtō lhai* or *pōtai lhai*, by the grandson it was said, the grandson said. We thus get the following declension for this class of nouns. I give the word *pōtō*, a grandson, which is that employed by Mr Macalister as an example —

	Singular	Plural
Nom	<i>pōtō</i>	<i>pōtā</i>
Agent	<i>pōlō, pōtai</i>	<i>pōtā, pōtā</i>
Loc	<i>pōtai</i>	<i>pōtā</i>
Obl	<i>pōtā</i>	<i>pōtā</i>
Voc	<i>pōtā</i>	<i>pōtō, pōtāvō</i>

Note that the Agent case never takes the sign *nē* or *nai* as it does in Hindōstānī. The locative may also be formed with postpositions as in Hindōstānī.

The postpositions which form cases are as follows —

Accusative	<i>nai, lai</i>
Dative	<i>nai, lanai</i>
Ablative	<i>sā, saī</i>
Genitive	<i>lō</i>
Locative	<i>mai (in), ūpar or mālai (on)</i>

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, *lai* and *nai* are by origin locatives (like *pōtai*) of genitive suffixes *lō* and *nō*. *Kō* itself is used in Jaipurī, and *nō* occurs in the closely related Gujarātī. *Kanai* is a contracted form of *lai-nai*. It usually means 'near', hence 'to' after verbs of motion.

The genitive suffix *lō* has an oblique masculine *lā* and a feminine *lī*. Thus, *potā-lō ghōrō*, the horse of the grandson, *pōtā-lā ghōrā-mālai*, on the horse of the grandson, *pōtā-lī bāt*, the word of the grandson. It has also a locative form *lai*, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, *āp-lai sās'rai lugāi lanai gayō*, he went to his wife in his father-in-law's house. As already explained, the suffix *nai* is itself a locative, and so is *mālai*, hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative, thus, *lanai* for *lai-nai* explained above, *āp-lō mātthō ai nāh pāñi-lai* *hīrā-nai sālhai-chhai*, it keeps its head and nose outside the water, *sai-lai mālai*, on the butter milk. Similarly *āgai*, before, and *pāchhai*, behind, are really locative, meaning respectively 'in front' and 'in back'. Hence, we have *thā-lai pāchhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *mūḍā āgai*, before the mouth, for *mūḍā-lai āgai*.

The locative postposition *mālai* is sometimes used with the locative of the genitive, as in *sai-lai mālai* above, and is sometimes attached directly to the oblique base, as in *lō mālai*, on the grandson.

Other examples of the locative in *ai* are *alal thikānai ai*, his sense came into a mult condition, *jo bāto mhīrai bālai āgai*, what share comes into my share, whatever my share of the property may be. In the plural we have *luggaiḍā*, in evil ways.

I have only noted this locative in *ai* in the case of *tadbhava* nouns in *ō*. Other nouns show, however, occasional instances of a locative singular in *ā*. Thus, *bāgā chālā*, let us go into the garden, *bazārā chālā*, let us go to market, *dukānā-mai rahyō*, he remained in the shop, *pāchhā* (as well as *pāchhar*), behind. These are all (except perhaps *pāchhā*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *i* we have *gōdyā*, on the lap, *gōdalyā*, on the knees, *gōd'pōthyā*, on the back, *dhartyā*, on the ground, *bēlyā*, early, *bhāṭyā*, on the ground, *hatēlyā*, on the palm of the hand, *maryā* (oblique form of an obsolete verbal noun *marī*) *pāchhar*, after dying.

Omitting this locative in *ā*, which does not appear to occur with all nouns, the following are examples of the declension of nouns other than *tadbhavas* in *ō* —

	Singular	Plural
Nom	<i>rājā</i> , a king	<i>rājā</i>
Agent	<i>rajā</i>	<i>rajā, rajā</i>
Obl	<i>rajā</i>	<i>rajā</i>
Nom	<i>bāp</i> , a father	<i>bāp</i>
Agent	<i>bāp</i>	<i>bāp, bāpā</i>
Obl	<i>bāp</i>	<i>bāpā</i>
Nom	<i>chhōri</i> , a girl	<i>chhōryā</i>
Agent	<i>chhōri</i>	<i>chhōryā</i>
Obl	<i>chhōri</i>	<i>chhōryā</i>
Nom	<i>bāt</i> (fem.) a thing, a word	<i>bātā</i>
Agent	<i>bāt</i>	<i>bātā</i>
Obl	<i>bāt</i>	<i>bātā</i>

The following examples illustrate the use of **adjectives** —

*ēh chōkhō minakh*, a good man  
*ēh chōkhā minakh-lō*, of a good man  
*chōkhā minakh*, good men  
*chōkhā min'khā-lō*, of good men

Comparison is formed with the ablative, as in Hindōstānī. Thus, *ū kō bhāi ū-ki bhāin-sū lambō chhar*, his brother is taller than his sister. Sometimes *bich*, between, is used, as in *iwō maryō kidō ū bich badō ar bhāryō chhō*, that dead insect was bigger and more heavy than he.

**PRONOUNS.**—The pronoun of the first person is *mai*. It has two plurals, one *āpā*, we (including the person addressed), and another *mhē*, we (excluding him). If you say to your cook 'we shall dine to-night at eight o'clock,' and if you employ *āpā* for 'we,' you invite him to join the meal, while if you employ *mhē*, you do not.

The following are the principal forms —

	Singular	(excluding the person addressed)	Plural (including him.)
Nom	<i>mai</i>	<i>mhē</i>	<i>āpā</i>
Agent	<i>mai</i>	<i>mhē</i>	<i>āpā</i>
Acc-Dat	<i>mā-nai, mā-nai, mhai ai</i>	<i>mhā-nai, mhā-lai</i>	<i>āpā-nai, āpā-nai</i>
Genitive	<i>mhārō (-ā, -ī, -rai), mhāw'lō</i>	<i>mhā-kō</i>	<i>āpā-nū</i>
Oblique form	<i>mū, mā, māi</i>	<i>mhā</i>	<i>āpā</i>

In the above *mhārō* is treated exactly like a genitive in *lō*. So is *āp<sup>n</sup>nū*, obl masc. *āp<sup>n</sup>nā*, locative *āp<sup>n</sup>nai*, fem *āp<sup>n</sup>nī*. Note that *āp<sup>n</sup>nū* means 'our,' not 'own'. Mr Macalister gives the following examples of its use —

*āp<sup>n</sup>nū ghōṛō gayō*, our horse went

*āp<sup>n</sup>nā chhōrā yō lām laryō-chhai*, our boys have done this deed

*icō āp<sup>n</sup>nā ghōi ā-mālai baithyō*, he is seated on our horse

*icō āp<sup>n</sup>nā chhōrā-nai pharāwai-chhai*, he is teaching our children to read

The principal forms of the pronoun of the second person are —

	Singular	Plural
Nom	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
Acc-Dat	<i>tū-nai, ta-nai, thārai</i>	<i>thā-nai, thā-lai</i>
Gen	<i>thārō (-rā, -rī, -rai)</i>	<i>thā-lō</i>
Obl	<i>tū, ta, taī</i>	<i>thā</i>

The genitive *thārō* is treated exactly like a genitive in *lō*.

I have pointed out that the accusative-dative suffixes *nai* and *lai* are really locatives of genitive suffixes. Here further note that the accusative-datives *mhārai* and *thārai* are locatives of the genitives *mhāiō* and *thārō* respectively.

The Reflexive pronoun is *āp*, self. It is declined regularly, its genitive being *āp lō*. It should be noted that the use of *āp-lō* when the pronoun refers to the subject of the sentence is not obligatory in Jauri. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōt<sup>n</sup>lyō āp-lā bāp-nai khaī*, the younger (son) said to his father, but also *mai it<sup>n</sup>syū ai mhārā* (not *āp-lā*) *bāp-lanai jāsyū*, I will arrive and go to my father.

The Demonstrative pronouns, including the pronoun of the third person, are *yō*, this, and *icō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindī, too) we may quote *chhōrā chhōryā ar baṛā ād<sup>n</sup>myā-lai chīrō jī-sū lagāwai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jā* means both 'then' and 'when,' as in *jā nāī rōbā lāgyō jī ānī khaī*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form, *yā*, *icā*, and *jā*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yō* and *icō*.

I, this.			We that.	
	Sing	Plur	Sing	Plur
Nom	<i>yō</i> , (fem) <i>yā</i>	<i>yō</i>	<i>icō</i> , (fem) <i>icā</i>	<i>icai</i>
Agent	<i>yō</i> , (fem) <i>yā</i>	<i>yē</i> or <i>yā</i>	<i>icō</i> , (fem) <i>icā</i>	<i>icai</i> or <i>icā</i>
Acc-Dat	<i>ī-nai, -lai</i>	<i>yā nai, -lai</i>	<i>ī nai, -lai</i>	<i>icā nai, lai</i>
Gen	<i>ī-lō</i>	<i>yā-lō</i>	<i>ī-lō</i>	<i>icā-lō</i>
Obl	<i>ī</i>	<i>yā</i>	<i>ī</i>	<i>icā</i>

The **Relative pronoun**, which in the form *jō* is also used as a demonstrative pronoun, is thus declined —

Singular		Plural
Nom	<i>jō</i> or <i>jyō</i> , (fem) <i>jā</i>	<i>jō</i> or <i>jyō</i>
Agent	<i>jō</i> or <i>jyō</i> , (fem) <i>jā</i>	<i>jō</i> , <i>jyō</i> , <i>jā</i> , or <i>jyā</i>
Acc-Dat	<i>jā</i> <i>na</i> , <i>ka</i>	<i>jā</i> <i>na</i> , <i>ka</i> , <i>jyā</i> <i>na</i> , <i>ka</i>
Gen	<i>jā</i> - <i>kō</i>	<i>jā</i> - <i>kō</i> , <i>jyā</i> - <i>kō</i>
Obl	<i>jā</i>	<i>jā</i> , <i>jyā</i>

The **Interrogative pronouns** are *kun*, who? and *kāñ*, what? Neither changes in declension. Thus *kun-kō*, of whom? *kāñ-kō*, of what? The word *kāñ* is typical of Jaipuri, which is hence locally called the *kāñ-kāñ-kāñ* *bōlī*.

*Kōñ* means 'any' and *kēñ*, 'some'. Neither changes in declension. Mr Macalister does not give any form equivalent to the Hindōstānī *kuqhh*, anything, nor can I find it in the specimens.

### CONJUGATION—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows —

*Present*, I am, etc

	Sing	Plur
1	<i>chhñ</i>	<i>chhā</i>
2.	<i>chha</i>	<i>chhō</i>
3	<i>chha</i>	<i>chha</i>

The *Past*, I was, etc, is sing, masc., *chhō*, fem *chhī*, plur, masc, *chhā*, fem *chhī*. It does not change for person.

The Verb *whasbō*, to become, is irregular. The following are its principal parts.—

<i>Infinitive</i>	<i>whasbō</i> , <i>hōbō</i> , <i>wha</i> <i>nñ</i> , or <i>hōnñ</i> , to become
<i>Present Participle</i>	<i>whasō</i> , <i>hōsō</i> , becoming
<i>Past Participle</i>	<i>huyō</i> , become
<i>Conjunctive Participle</i>	<i>whasr</i> , <i>hōr</i> , having become
<i>Adverbial Participle</i>	<i>whasñ</i> , <i>hōsñ</i> , immediately on becoming.
<i>Noun of Agency</i>	<i>whas</i> , <i>hōt</i> , <i>hōbāhālō</i> , <i>hōbālō</i> , <i>hōn</i> <sup>*</sup> <i>hār</i> , <i>hōbākō</i> , <i>hōtib</i> , or <i>hōtab</i> , one who becomes or is about to become

*Simple Present*.—

I become, I may become, etc.

	Sing	Plur
1	<i>hōñ</i> , or <i>hñ</i>	<i>whā</i>
2	<i>hōy</i> , <i>wha</i>	<i>hō</i>
3.	<i>hōy</i> , <i>wha</i>	<i>wha</i>

*Future.*

Of this there are two forms, *viz* —

I shall become, etc

	I	
	Sing	Plur
1	<i>hōñ-lā, hōñ-lō, hñlā, or hñlō</i>	<i>whāñ-lā</i>
2	<i>hōy-lō, hō-lō, whaīlō</i>	<i>hō-lā</i>
3	<i>hōy-lō, hō-lō, whaī-lō</i>	<i>whaī-lā, or hō-lā</i>
	II	
1	<i>hōsyñ</i>	<i>hōsyñ</i>
2	<i>hōsī</i>	<i>hōsyō</i>
3	<i>hōsī</i>	<i>hōsī</i>

*Imperative* — 2. sg, *whaī*, pl, *hō*, respectful *whījō, whaījō, or hōjō*.

The other tenses are regularly formed from these elements

**Finite Verb** — The conjugation of the Finite Verb differs widely from that of Hindōstānī. Not only are the auxiliary verbs different, but so are the radical tenses and participles of the verb

In Hindōstānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipurī it is used not only as a present subjunctive but also in its true sense of a simple present indicative.

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not *mār'tō-chhñ*, but *mārñ-chhñ*, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *as*. Thus *mañ māraī-chhō*, not *mañ mār'tō-chhō*, I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindōstānī future, *lā* or *lō* being substituted for *gā*. Thus *mañ mārñ-lā* or *mañ mārñ-lō*, I shall strike. In the plural *lā* is alone used, and not *lō*.

The second form of the future has *sy* or *sī* for its characteristic letter, and is the direct descendant of the old Śaurasēnī Prakrit future. Thus *mañ mārñsyñ*, I shall strike.

The Infinitive ends in *bō* or *nū*, thus *mārñbō* or *mārñnū*.

The Conjunctive Participle takes the termination *ar* or, after a vowel, *ī*. Thus, *māraī*, having struck, *dēr*, having given. This termination must be distinguished from the enclitic particle *ar* or *r* meaning 'and,' with which it has nothing to do. It is derived from *lar*, of which the *l* has been elided, while the rest has been welded into one word with the root and has become a true termination, not a suffix.

The past tenses of transitive verbs are constructed passively as in Hindōstānī, but it must be remembered that in Jaipurī the agent takes no termination, while it is the accusative that takes the termination *naī*. Thus 'he struck the horse' would be —

*Hindōstānī*—

	<i>us-nē</i>	<i>ghōī ē-lō</i>	<i>mārā</i>
Jaipurī—			
	<i>wo</i>	<i>ghōī ā-naī</i>	<i>mārñyō</i>
English—			
	by-him	to-the-horse	it-was-struck

With these remarks I give the following conjugational forms of the verb *mār<sup>o</sup>bō*, to strike —

<i>Infinitive</i>	<i>mār<sup>o</sup>bō</i> (obl <i>mār<sup>o</sup>bā</i> ) or <i>mār<sup>o</sup>nū</i> (obl <i>mār<sup>o</sup>ṃā</i> ), to strike
<i>Present Participle</i>	<i>mār<sup>o</sup>tō</i> , striking
<i>Past Participle</i>	<i>māryō</i> (obl sing. and nom plui masc <i>māyā</i> , fem <i>māri</i> ), struck
<i>Conjunctive Participle</i>	<i>māiar</i> , having struck
<i>Adverbial Participle</i>	<i>mār<sup>o</sup>tāṭ</i> , immediately on striking
<i>Noun of Agency</i>	<i>mār<sup>o</sup>bāhālō</i> , <i>mār<sup>o</sup>bālō</i> , <i>mārārō</i> , or <i>māi ākō</i> , a striker
<i>Simple Present and Present Subjunctive—</i>	

I strike or may strike, etc

Sing	Plur
1. <i>mār<sup>o</sup>ū</i>	<i>māi ā</i>
2. <i>mārai</i>	<i>māi ō</i>
3. <i>mārai</i>	<i>mārai<sup>1</sup></i>

*Future—*

I shall strike, etc

I	1. <i>mār<sup>o</sup>ū-lā</i> or <i>mār<sup>o</sup>ū-lō</i>	<i>mār<sup>o</sup>ā-la</i>
	2. <i>mārai-lō</i>	<i>mārō-lā</i>
	3. <i>mārai-lō</i>	<i>māi ai-lā</i>
	(Fem. <i>mār<sup>o</sup>ū-lī</i> , pl <i>māi ā-lī</i> , and so on.)	
II	1. <i>mār<sup>o</sup>sy<sup>o</sup>ū</i>	<i>mār<sup>o</sup>sy<sup>o</sup>ā</i>
	2. <i>mār<sup>o</sup>sī</i>	<i>mār<sup>o</sup>syō</i>
	3. <i>mār<sup>o</sup>sī</i>	<i>mār<sup>o</sup>sī</i>

(The masculine and the feminine are the same in this form.)

*Present Definite—*

I am striking, etc

1. <i>mār<sup>o</sup>ū-chhū</i>	<i>mār<sup>o</sup>ā-chhū</i>
2. <i>mārai-chhā</i>	<i>mārō-chhō</i>
3. <i>mārai-chhā</i>	<i>mārai-chhā</i>

*Imperfect—*

I was striking, etc

1. <i>māi mārai-chhō</i>	<i>mhē mārai-chhā</i>
2. <i>tū mārai-chhō</i>	<i>thē mārai-chhā</i>
3. <i>uō mārai-chhō</i>	<i>uoi mārai-chhā</i>

(Fem sing and pl *māi ai-chhī*)

*Past—*

I struck (by me was struck), etc

1. <i>māi māryō</i>	<i>mhē māryō</i>
2. <i>tū māryō</i>	<i>thē māryō</i>
3. <i>uō māryō</i>	<i>uoi māryō</i>

Other forms are —

<i>Perfect</i>	<i>māi māryō chhāi</i> , I have struck
<i>Pluperfect</i>	<i>māi māryō chhō</i> , I had struck
<i>Past Conditional</i>	<i>jaṃ māi mār<sup>o</sup>tō</i> , if I had struck

<sup>1</sup> Note that the 3rd plural is not nasalised

Similarly we have, after the analogy of Hindōstānī, *maĩ mār<sup>o</sup>tō-hñ*, I may be striking, *maĩ mār<sup>o</sup>tō-hñ-lō*, I shall be striking, I may be striking, *jaĩ maĩ mār<sup>o</sup>tō iohatō*, were I striking, *maĩ māryō iohat*, I may have struck, *maĩ māiyō iohat lō*, I shall have struck, or may have struck, *jaĩ maĩ māiyō-iohatō*, had I struck.

The following irregularities in conjugation have been noted by me

The past participle ends in *yō*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggō*, as well as *laggyō*, he began

The word *khaichat* is used over and over again in Mr Macalister's selections, and usually appears to have the meaning of 'he said'. It seems to be a corruption of *kahai-chhat*, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nimādi. See p 61

From *dēbō*, to give, we have an imperative *dyō*, and a past participle *dmū* or *dīyō*. Similarly *lēbō*, to take, has *lyō* and *lmū* or *liyō*. *Kar<sup>o</sup>bō*, to do, makes its past participle regularly *karyō*. *Jābō*, to go, has its past participle *gayō*, *gyō*, *gyō*, or *gō*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *bāp-naĩ khaĩ*, he said to his father, *ñ-naĩ pūchhi*, he asked him. Note that the past participle is feminine, to agree with *bāt*, understood.

Compound verbs are much as in Hindōstānī. *Nāñh<sup>o</sup>bō* is used like *dālnā* in that language. Thus, *chhōrā-naĩ mār-nāñh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar<sup>o</sup>bō kar<sup>o</sup>jē*, do continually, keep doing, = Hindōstānī *liyā liy<sup>o</sup>jē*. Inceptives are formed with the oblique infinitive, as in *raibā laggyō*, he began to remain.

The verb *ābō*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-āwō*, bring, *jīy-āyō*, he came to life, *lād<sup>o</sup>-āyō*, he was found. In Dēva-nāgarī these words are written लावो, जीयायो, and लायायो respectively.

Causals are formed as in Hindōstānī. It may be noted that the causal of *pī<sup>o</sup>bō*, to be beaten, is *pī<sup>o</sup>bō*.

The usual Negative is *kōnai*. Thus, *kōnai*, I am not (worthy), *kōnai<sup>o</sup>ñ*, I do not weep. Generally the *kō* precedes the verb and *naĩ* follows, as in *kōi-ñ ād<sup>o</sup>mī lō-dītō-naĩ*, no one used to give. *Kō* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr Macalister's *Selections*, we have *nāĩ kō bōlyō*, the barber said, *nāĩ kō dukān-maĩ utar-gayō*, the barber descended into the shop. Judging from the analogy of other dialects, *kō* seems to be connected with *kōi*, any, and may be considered as equivalent to the English 'at all'.

### NORTH-EASTERN RĀJASTHĀNĪ

North-eastern Rājasthānī represents Jaipurī merging into Western Hindī, it possesses two sub-dialects, in one, Mēwātī, Jaipurī is merging into the Braj Bhākhā dialect, and in the other, Ahīrwātī, it is merging, through Mēwātī, into the Bāngarū dialect

The populations reported as speaking these two dialects are —

Mēwātī	1,121,154
Ahīrwātī	448,945
	<hr/>
TOTAL	1,570,099
	<hr/>

The head-quarters of Mēwātī may be taken as the State of Alwar in Rajputana, and of Ahīrwātī as Rewari in the Panjab District of Gurgaon. Both dialects are of a mixed character. Each is described separately in the following pages.



## MĒWĀTĪ

Mēwātī is, properly speaking, the language of Mewat the country of the Mēos, but it covers a larger tract than this. It is the language of the whole of the State of Alwar, of which only a portion is Mewat. Mēwātī is also spoken in the north-west of the State of Bharatpur and in the south-east of the Panjab district of Gurgaon. These last two areas do fall within Mewat. To the north-west of the Alwar State there is situated the Kot Kasim *Nizamat* of the Jaipur State and the Bawal *Nizamat* of the Nabha State. Here also Mēwātī is spoken. The Jaipur and Nabha people call their Mēwātī '*Bihōtū-jī bōlī*' a name the exact meaning of which I have failed to ascertain.

The *Alwar Gazetteer* (pp 167-8) defines the true Mewat country as follows — The ancient country of Mewat may be roughly described as contained within a line running irregularly northwards from Dig in Bharatpur to somewhat above the latitude of Rewari. Then westwards below Rewari to the longitude of a point six miles west of Alwar city and then south to the Bira stream in Alwar. The line then turning eastwards would run to Dig and approximately from the southern boundary of the tract.

Mēwātī is bounded on the east by the Braj Bhākhā of Bharatpur and east Gurgaon and on the south by the Dāng dialects of Jaipur. On its north it has the Ahirwātī of west Gurgaon. On its south-west it has the Tōrāwātī form of Jaipurī, and on the north-west, the mixed dialect of Narnaul *Nizamat* of Patiala. Beyond this last is Shekhāwātī. The Narnaul dialect will be considered under the head of Ahirwātī.

Mēwātī itself is a border dialect. It represents Rājasthānī fading off into the Braj Bhākhā dialect of Hindi. It varies slightly from place to place, and, in Alwar, is said to have four sub-dialects, viz — Standard Mēwātī, Rāthī Mēwātī, Nahērā Mēwātī, and Kathēr Mēwātī. Kathēr Mēwātī is also the Mēwātī of Bharatpur. The Kathēr tract consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. Kathēr Mēwātī is, as might be expected from its position, mixed with Braj Bhākhā. So also, it may be observed, is the Mēwātī of Gurgaon. Nahērā Mēwātī is mixed with Jaipurī. Nahera is the name of the western portion of *Tahsil* Thana Ghazi which lies in the south-west of Alwar State. The *Rāth* (ruthless) tract is the country of the Chauhan Rajputs and lies near the north-west border. Rāthī Mēwātī, as well as the Mēwātī of Kot Kasim of Jaipur and Bawal of Nabha is mixed with Ahirwātī. Over the rest of Alwar the language is Standard Mēwātī. The Alwar State officials give the following figures for the number of speakers of each of these sub-dialects —

Standard Mēwātī	253,500
Rāthī Mēwātī	222,200
Nahērā Mēwātī	169,300
Kathēr Mēwātī	113,300
TOTAL	758,300

In Bharatpur, Kathēr Mēwātī is spoken by 80,000 people in the divisions of Nagar, Gopalgarh, Pahari, and Kama, so that we may put down the total number of speakers

f Kathār Mēwātī at 198,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

The number of speakers of Mēwātī, in the Mēwātī-speaking tract, is reported to be as follows. It must be explained that the Nābhā State has given no separate figures for the Mēwātī of Bawal, which its return shows as Ahīrwātī, not Mēwātī. I put it down as having roughly about 20,000 speakers —

## Rajputana—

Alwar	758,600	
Bharatpur	80,000	
Kot Kasam of Jaipur	17,054	
	<hr/>	855,654

## Punjab—

Gurgaon	245,500	
Bawal of Nabha	20,000	
	<hr/>	265,500
	TOTAL	<hr/> <hr/> 1,121,154

No figures are available for Mēwātī spoken abroad except that there are said to be 18,694 speakers of it in Delhi district who probably really speak Ahīrwātī, and 300 speakers of it in Jalaun in the United Provinces.

## Literature

I am not acquainted with any literary work in the Mēwātī dialect.

The Rev G Macalister has given a short grammar and several specimens of

## Authorities

'Bighōtā,' &c, the Mēwātī of Bawal and Kot Kasam, in his admirable *Specimens of the Dialects spoken in the State of Jaipur*, to which work frequent reference has been made, when describing the Central Eastern Rājasthānī dialects. The only other allusion to the language with which I am acquainted is contained in a few lines in the language section of the Gurgaon Gazetteer.

The following account of the Mēwātī dialect is based, partly on Mr Macalister's notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect

differs from Jaipurī

The declension of nouns closely follows that of Jaipurī. The only difference is that the agent case can take the postposition *naṛ* as well as

## Declension

accusative and dative, and that the postposition of the ablative is generally *taĩ* instead of *sũ*. We thus get the following declension of *gnōrō*, a horse —

	Sing	Plur
Nominative	<i>ghōi ō</i>	<i>ghōrā</i>
Agent	<i>ghōrō, ghōraṛ, ghōi ā-naṛ</i>	<i>ghōṛā, ghōṛā, ghōṛā-naṛ</i>
Accusative	<i>ghōrā-naṛ, -kaṛ</i>	<i>ghōṛā-naṛ, -kaṛ</i>
Dative	<i>ghōrā-naṛ</i>	<i>ghōṛā-naṛ</i>
Ablative	<i>ghōrā-taĩ</i>	<i>ghōṛā-taĩ</i>
Genitive	<i>ghōṛā-hō (kā, kaṛ, kī)</i>	<i>ghōṛā-kō, etc</i>
Locative	<i>ghōraṛ, ghōṛā-maĩ</i>	<i>ghōṛā-maĩ</i>
Vocative	<i>ghōṛā</i>	<i>ghōrō</i>

It is unnecessary to give other examples. The Jaipurī grammar gives all that is necessary.

The Genitive suffixes *lō*, *lā*, *lai*, and *lī* are used exactly as in Jaipurī.

**Adjectives** often end in *yō*, where in Hindi they end in *ā*, and in Jaipurī in *ō*. Thus, *āchhyō*, good, *bhāryō*, severe.

We occasionally find remains of a neuter gender, as in *sunyāñ*, it was heard.

**Pronouns** —The following are the forms of the first two personal pronouns —

	I.	Thou
Sing. Nom	<i>mañ</i>	<i>tū</i>
Agent	<i>mañ</i>	<i>tañ, tū</i>
Obl	<i>muḡ, mñ, mērai</i>	<i>tuḡ, tñ, tērai</i>
Gen	<i>mērō</i>	<i>tērō</i>
Plur. Nom	<i>ham, hamā</i>	<i>tam, tum, tham</i>
Obl	<i>ham, mhārai</i>	<i>tam, thārai</i>
Gen	<i>mhā, ō</i>	<i>thā, ō</i>

I have not noted the use of *āp*, to mean 'we, including the speaker,' in this dialect. 'Own' is *ap'nū*, obl *ap'nā*.

The Demonstrative Pronouns are *yō*, this, and *io* or *bō*, he, it, that. As in Jaipurī, the nominative singular has a feminine form for each, viz — *yā* or *ā*, this, *ioā*, she. The following is the declension —

	This	That
Sing. Nom	<i>yō</i> , fem <i>yā, ā</i>	<i>io, bō</i> , fem <i>ioā</i>
Agent	<i>yō</i> (fem <i>yā, ā</i> ), <i>i, añ</i>	<i>io, bō</i> (fem <i>ioā</i> ), <i>bī, ioāñ</i>
Obl.	<i>añ</i>	<i>ioāñ, ioāñh</i>
Gen.	<i>añ-lō</i>	<i>ioāñ-lō, ioāñh-lō</i>
Plur. Nom	<i>yē, yai</i>	<i>ioē, ioai, ioaīh</i>
Obl	<i>in</i>	<i>in</i>
Gen	<i>in-lō</i>	<i>in-lō</i>

The Relative and Interrogative Pronouns are thus declined —

	Who	Who?
Sing. Nom	<i>jō, jyō</i>	<i>kaun</i>
Obl	<i>jañ, jañh</i>	<i>kañh</i> (ablative <i>lit-tañ</i> )
Plur. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl	<i>jin</i>	<i>kin</i>

As elsewhere in Rajputana, the Relative often has the force of a demonstrative pronoun.

The Neuter Interrogative pronoun is *kē*, what? The oblique form singular is *kyāñ*.

The Indefinite pronoun *kōi*, anyone, has its oblique form *kañ* or *kañh* 'Anything' is *kimañ*.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindi.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

*Present* 'I am,' etc.

	Sing	Plur
1	hū	hā
2	hai, hā	hō
3	hai	hāi

*Past* 'I was,' etc.

1 2 and 3	Sing		Plur	
	Masc	Fem	Masc	Fem
	hō or hai or thō	hī  thi	hā  thā	hī  thi

The following are the principal parts of the verb 'to become' —

<i>Infinitive</i>	ichaiḥō, hōbō, ichaiḥū, to become
<i>Present Participle</i>	hōto, ichaitō, becoming
<i>Past Participle</i>	huyō, become
<i>Conjunctive Participle</i>	hō-kar, hōr, having become
<i>Noun of Agency</i>	ichaitū, ichaiḥār, one who becomes

*Simple Present* 'I become, I may become,' etc

	Sing	Plur
1	hūḥ, hū	ichā
2	whā, whā	hō
3	ichai, whā	ichāi

Note that (unlike Jaipuri, but like Western Hindī) the 3rd Person Plural is nasalised

<i>Present Definite</i>	hūḥ-hū, I am becoming
<i>Imperfect</i>	ichai-hō, I was becoming
<i>Future</i>	hū-gō, I shall become

**FINITE VERB** —The principal parts are —

<i>Infinitive</i>	mārḥō, mārḥnū, to strike
<i>Present Participle</i>	mārḥtō, striking
<i>Past Participle</i>	māryō, struck
<i>Conjunctive Participle</i>	mār-kai, māi ai, māi-karhāḥi, having struck
<i>Noun of Agency</i>	māraḥ-wālō

*Simple Present* 'I strike' or 'may strike,' etc

	Sing	Plur
1	mārũ	mārã
2	mārai, mārā	mārō
3	mārai, mārā	mārai

*Definite Present* 'I am striking,' etc

Formed, as usual in Rājasthānī, by conjugating the verb substantive with the simple present —

	Sing	Plur
1	mārũ hũ	mārã-hã
2	mārā hai	mārō-hō
3	mārai hai	mārai hai

*Imperfect* 'I was striking,' etc

Formed, as usual, by conjugating the past tense of the verb substantive with a verbal noun in *ai*. The same for all persons

1 2 and 3	Sing		Plur	
	Masc	Fem.	Masc.	Fem.
	mārai hō	mārai hī	mārai-hā	mārai-hī

*Future* Formed with *gō* (compare Hindi *gā*), as in North Jaipurī.

	Sing		Plur	
	Masc	Fem	Masc	Fem.
1	mārũ gō	mārũ gī	mārã-gā	mārã-gī
2	mārā gō	mārā-gī	mārō gā	mārō-gī
3	mārai gō	mārai-gī	mārai gā	mārai gī

*Past* mār̥yō, fem mār̥ī, Plur mār̥yā, fem mār̥ī, struck (by me, thee, etc), as usual

*Past Conditional* mār̥tō, (if I) had struck, etc

Other tenses can be formed from the above elements, as in Jaipurī.

In other respects, the dialect closely follows Jaipurī.

## AHIRWĀTĪ

Ahīrwātī, also called Hirwātī and Ahīrwāl<sup>1</sup> (or the language of the Ahir country) is spoken in the west of the district of Gurgaon (including the state of Pataudi)<sup>2</sup>. It is also found in the Dābar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mēwātī. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajar Tahsil in the south of the district of Rohtak. Further north we have the Bāngarū dialect of Western Hindī, and the Ahīrwātī of Delhi and Rohtak, is much mixed with this dialect.

To the east of Ahīrwātī, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mēwātī, of which Ahīrwātī is merely a variety. We may take the centre of the Ahīrwātī-speaking country as Rewari in West Gurgaon.

To the west of Gurgaon lies the southern tract of the state of Nabha. Here, except in the north of the tract, where Bīngarū is spoken, the language is also Ahīrwātī. Again, along the west of this portion of Nabha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul *Nizāmat* of Patiala, which has to its north the Dadri *Nizāmat* of Jind, and to its west the Shēkhāwātī territory of Jaipur. To its south, lies the Tōrāwātī country of Jaipur. In Dadri of Jind the language is mainly Bīgrī. In Shēkhāwātī it is a form of Mārwarī, in Tōrāwātī it is a form of Jaipuri, in Alwar it is Mēwātī, and in south Nabha it is Ahīrwātī. The language of Narnaul of Patiala is also Ahīrwātī, but, as may be expected, it is much mixed with the surrounding dialects<sup>3</sup>.

We thus see that Ahīrwātī represents the connecting link between Mēwātī and three other dialects, Bāngarū, Bāgrī, and Shēkhāwātī. Although it has one striking peculiarity, which appears all over the area which it occupies,—I allude to the form taken by the verb substantive,—it has in other respects various local varieties due to the influence of the neighbouring dialects. Its backbone is, however, throughout Mēwātī, and it can only be classed as a form of that dialect of Rājasthānī.

The Ābhīras, or, as they are called at the present day, Ahīrs, or Hīrs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samudra-gupta (4th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kāttis arrived in Gujarat in the 8th century they found the country in the hands of the Ahīrs.

The Ahīrs owned Khandesh and Nimar, and a shepherd chief of their tribe named Āsā is said to have founded the fort of Āsirgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of 'Αβίρια and, at the beginning of our era, there were Ahīr rājās so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ābhīras in several parts of Western India. In parts of Gujarat itself there are at the present day people

<sup>1</sup> Properly speaking, there should be a hyphen in each of these three names. Thus, Ahīr wātī, Hir-wātī, and Ahīr-wāl.

<sup>2</sup> A small portion of the State of Dujana is also within Gurgaon, but no separate language return has been received for it, and it may be left out of account.

<sup>3</sup> In the original Rough List of Languages, this Narnaul dialect was called Bāgrī Mēwātī. I find that it is simplest to look upon it merely as a form of Ahīrwātī.

speaking an Ahir dialect The dialect of Rājasthānī spoken in Malwa is usually called Mālvi (distinct from the Mālwaī dialect of Pañjābī), but is also called Ahīrī, and that curious form of Gujarātī, which is half a Bhil dialect, and which is generally known as Khāndēsī, also bears the name of Ahīrānī. Nay more, between Khandesh and the Ahīrwātī country of Gurgaon there lies the wild hill territory occupied by the Bhils, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhil should be explained as an old corruption of the word Ābhira. All these colonies of Ahirs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahīrwātī and Khāndēsī which deserve attention. The most important of these is the use of the word *ṣū* to mean 'I am' which is typical of Ahīrwātī and its connected dialects, and is also common in Khāndēsī.

The number of speakers of Ahīrwātī is reported to be as follows —

Gurgaon	159,900
Pataudi	19,000
Delhi (returned as Mēwātī)	18,694
Rohtak (Jhajjar)	71,470
South Nabha	43,881 <sup>1</sup>
Narnaul of Patiala (returned as Bāgrī Mēwātī)	136,000
	<hr/>
TOTAL	448,945

I know of no works written in Ahīrwātī, and of no previous account of their literature authorities language

Ahīrwātī is written in all three characters, Dēva-nāgarī, Gurmukhī, and Persian

Written character The choice of alphabet lies with the writer. For instance, the specimens from the Sikh Nabha state of the Panjab are written in the Gurmukhī character, and those of the district of Gurgaon, in which there are a number of Braj Bhākhā speakers, are in Dēva-nāgarī. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahīrwātī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhī character need not be printed.

In its grammar Ahīrwātī differs but little from Mēwātī. It is the stepping stone between that dialect and the Bāngarū dialect of Western Hindi spoken in Delhi, Rohtak, East Hissar, and Karnal. In south Rohtak and in the Dābar tract of Delhi as we know, the language is actually Ahīrwātī. It hence shows some points of connection with Bāngarū, the principal being the use of the word *ṣū*, instead of the Mēwātī *hū*, to mean I am. The following are the main particulars in which Ahīrwātī differs from Mēwātī. I take the Ahīrwātī of Gurgaon as the standard.

The nominative of strong masculine nouns of the *a* base ends in *ō*, with an oblique singular in *ā*, thus agreeing with Mēwātī as against Bāngarū which has *ā*, with an oblique *ē*. The same rule is followed in adjectives and in the suffixes of the genitive, it

<sup>1</sup> Ti Nabha figures were reported to be 63,881, and of these 20,000 have been shown under Mēwātī. See p 45

being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in *ē*, not *ā*. Thus, *mhārē* (not *mhārā*) *gharī*, in my house. Nouns of this class form the locative singular in *ē* or *ai*, as *ghōrē*, or *ghōrai*, in a horse. Masculine nouns ending in consonants form the locative in *ī*, as in *gharī*, in a house. The usual suffix of the dative is *nai* or *nē*, and the same suffix is also used for the case of the agent. The genitive suffix is *lō*, as in Mēwātī. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tū-nē kar-nō thō*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *mērai*, to me.

As usual there are occasional instances of a neuter gender, as in *dinē*, that which is to be given.

The personal pronouns are as in Mēwātī. We have also *ra-nē* as well as *mē-nē*, by me. Note the use of *nē* to form the agent case of these pronouns. *Tumhārō* is 'your' Own' is *ap'nū* or *ap'nō*, masculine oblique *ap'ī ē*.

The demonstrative pronouns are *vō* or *yoh* (feminine *yā*), this, oblique singular *oī* or *āh*, oblique plural *in*, often used in the sense of the singular; and *uō* or *uoh* (feminine *uā*, that), oblique singular *uāih* or *uāh* or *ē*, oblique plural *un*, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So *jab*, then, as well as 'when'.

In other respects the pronouns follow Mēwātī. Probably the oblique singular of *jō* and *lāin* are *jāih* or *jāh* and *lāih* or *lāh*, respectively, but I have not come across examples.

In verbs, the only thing to note is the verb substantive. In the present this is —

	Singular	Plural
1.	<i>ē</i>	<i>ē</i>
2.	<i>ēī</i> , <i>ēai</i>	<i>ēō</i> or <i>ēai</i>
3.	<i>ēai</i>	<i>ēai</i> .

The past is *thō*, was, feminine *thī*, masculine plural *thā*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, *ēō* (*ēī*, *ēā*) is also used, as well as *thō*.

The *saī* of the second plural present is borrowed from Bāgrī. The syllable *ō* is sometimes added to the present, like the *ā* of Panjābī. Thus, *saī-gō*, he is, corresponding to the Panjābī *hā-gā*.

In other respects verbs are conjugated as in Mēwātī.



## MĀLVĪ

Mālvī is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular. It is spoken in the Malwa tract, *i.e.*, in the Indore, Bhopal, Bhopawar, and Western Malwa Agencies of Central India. On the east it also extends into the south-west of the Gwalior Agency, into the adjoining Rajputana State of Kota (the main language of which is Hārautī), and into the neighbouring Chabra *Pargana* of Tonk. It is also spoken in the Nimbahera *Pargana* of Tonk, on the eastern border of Mewar, which is geographically a portion of the Western Malwa Agency. It has crossed the Narbada and is spoken in a corrupt form in the western part of the Hoshangabad district, and in the north of the Betul district of the Central Provinces, and also by some tribes in Chhindwara and Chanda.

On the north, Mālvī has the East Central dialects of Rājasthānī, of which we have taken Jaipurī as the standard. To the east it has the Bundēli dialect of Western Hindī spoken in Gwalior and Saugor. On its south it has in order, from east to west, the Bundēli of Narsinghpur and Eastern and Central Hoshangabad, the Marāthī of Berar, and the Nimādi dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Mēwārī form of Mārwarī, and on its south-west Gujarātī and Khāndēsī. This description does not take into account the numerous Bhil and Gōnd dialects spoken in the mountainous parts of the Mālvī area. These are shown in the map facing p. 1.

Mālvī is distinctly a Rājasthānī dialect, having relations with both Mārwarī and Jaipurī. It forms its genitive by adding *lō* as in the latter language, while the present tense of the verb substantive follows Mārwarī and is *hū*, not *chhū*. The past tense of the verb substantive is formed on independent lines, and is *thō*, thus closely agreeing with Western Hindī. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mārwarī *lā*) does not change for number or gender. The imperfect tense is formed by adding the past tense of the verb substantive to the present participle (as in Hindōstānī), and not by adding it to a verbal noun in *ē* or *at*, as in other Rājasthānī dialects.

Mālvī is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundēli, and speak of an Eastern Mālvī, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōndwārī, spoken by the Sōndiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvī of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvī spoken by Rajpnts of Malwa proper is called Rāngrī. It is distinguished by its preference for Mārwarī forms.

The following table shows the estimated number of speakers of Mālvi in the area  
Number of speakers. in which it is a vernacular —

Indore Agency	.		183,750
Eastern Mālvi—			
Kota	.	80,978	
Tonk (Chabra)	.	20,000	
Gwalior Agency		395,000	
		<hr/>	495,978
Bhopal Agency	.		1,800,000
Bhopawar Agency			147,000
Western Malwa Agency		1,241,500	
Tonk (Nimbahera)	.	4,000	
		<hr/>	1,245,500
Sōḍwāl—			
Western Malwa		115,000	
Jhalawar (Chāumāhla)		86,556	
Bhopal		2,000	
		<hr/>	203,556
Broken Mālvi of the Central Provinces—			1,149,056
Hoshangabad	.	126,523	
Betal		119,000	
Bhōyari of Ohhindwara		11,000	
Kaṭiyāl of Ohhindwara		18,000	
Pat'ri of Ohanda	.	200	
		<hr/>	274,723
			<hr/>
			TOTAL = 4,350,507
			<hr/>

No figures are available to show the number of speakers of Mālvi in other parts of India. It is true that from a few districts some speakers of Mālvi spoken elsewhere in India Rāngri are reported, but to give the number of these would only be misleading. No doubt many persons who were returned as speaking Mārwāri really spoke Mālvi. As the main dialect of Central India, Mālvi has exercised considerable influence on the Dakhinī Hindostānī of Hyderabad and Madras.

I do not know of any previous account of the Mālvi dialect, or of any literary Authorities and Literature works written in it.

The Dēva-nāgarī character, usually in a corrupt form closely allied to that used for Written character Mārwāri, is employed for writing Mālvi.

As Mēwāri represents Rājasthānī merging into Brj Bhākhā and Panjābī, so Mālvi Grammar represents Rājasthānī merging into Bundēli and Gujarātī.

We may take the language of the Indore Agency of Central India as the standard form of the dialect, and the specimens given, on which the grammatical sketch which follows is based, come from the Junior Branch of the Dewas State in that area.

As stated above, Mālvi, in the Malwa country, has two forms, viz. —Rāngri (properly spelt Rāng'ri) or Rāj-wāri, spoken by Rajputs, and Mālvi (properly spelt Māl'vi), sometimes called Ahiri, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāngri shows a tendency to agree with the dialects of central Rajputana, Mārwāri (under the form of Mēwāri) and Jaipuri.

Mālvi, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shado off into Bundēlī or Gujarātī. As regards the name Abhirī, attention has been drawn, when dealing with Abhir-wāṭī,<sup>1</sup> to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipurī and Marwāpī, which have been treated at considerable length, and I now confine myself to giving only the main heads. Unless it is otherwise stated, my remarks apply both to Rāngrī and to Mālvi proper.

**PRONUNCIATION**—There is the usual Rājasthānī tendency to pronounce *ai* as *ē*, and *au* as *ō*. Thus we have *hē* or *hai*, is, *chēn* for *chain*, pleasure, *ōr* for *or*, and so on. As usual *i* and *u* are often changed to *a*, thus *dan*, a day, *maṭṭa* for *mitta*, a lion, *thākār*, for *thākūr*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *lādō* for *lādḥō*, draw (water), *bī*, for *bhi*, also, *adā*, for *adḥā*, two and a half, *dūd*, for *dūdḥ*, milk, *iḍō* or *liḍhō*, taken (a Gujarātī form), *liḍō* or *liḍhō*, done (also Gujarātī), *manak*, for *manuḥ*, a man, *maṭṭi*, for *mittḥi*, a lion. To this group belongs the common Rājasthānī contraction of verbs whose roots end in *h*, as *rē hai*, for *rahē-hai*, he remains, *līnō*, for *lah'nō*, a saying, an order, *raḥō* or *rayo*, for *rahyō*, was.

Words which elsewhere begin with *b* sometimes follow Gujarātī in having *w*. Thus *wāt* as well as *bāt*, a word.

A perusal of the specimens will show that the sound of *d* is everywhere preferred to that of *r*. The sound really fluctuates between these two, and the use of *d* is rather a matter of spelling.

As compared with Rāngrī, Mālvi shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvi has *ap'nō*, own, *mār'nō*, to strike, while Rāngrī has *āp'nō*, and *mār'nō*.

When a noun ends in a long vowel, it may almost be nasalised *ad libitum* and, *vice versa*, a nasal at the end of a word is commonly dropped *ad libitum*. Thus the oblique plural ends quite as often in *ā* as in *ā̃*, and the postposition of the locative is *mā̃* or *mā*.

## DECLENSION—NOUNS SUBSTANTIVE

**Gender**—I have not noted any trace of the neuter gender.

**Number and Case**—The usual Rājasthānī rules for forming the plural and the oblique form are followed. Thus—

Singular		Plural	
Nominative	Oblique	Nominative	Oblique
<i>ghōdō</i> , a horse	<i>ghōdā</i>	<i>ghōdā</i>	<i>ghōdā̃</i>
<i>tēg'dō</i> , a dog	<i>tēg'dā</i>	<i>tēg'dā</i>	<i>tēg'dā̃</i>
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā̃</i>
<i>lad'kī</i> , a daughter	<i>lad'kī</i>	<i>lad'kīyā̃</i>	<i>lad'kīyā̃</i>
<i>wāt</i> , a word	<i>wāt</i>	<i>wātā̃</i>	<i>wātā̃</i>

In the plural forms, the nasalisation is commonly omitted.

<sup>1</sup> See page 49

In Mālvī, as distinct from Rāngrī, the plural may take the suffix, *hōr*, *hōrō*, or *hōnō*. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of *hau* or *heru*. So, also, in the old form of Kanaujī preserved in Carey's translation of the New Testament published early in the nineteenth century, there is a plural termination *hōār*<sup>1</sup>. Examples of this form in Mālvī are *bāp-hōr*, fathers, *bēti-hōrō*, daughters, *ād'mī-hōn-sē* (not *ādmyā-hōn-sē*), from men, *ghōdā-hōnō*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *ē*, as in *gharē*, in a house.

Rāngrī makes its case of the agent by adding *ē* or *ē̃*. Thus, *bāpē* or *bāpē̃*, the father (बाप). This word is written sometimes बापे and sometimes बापे̃. Another example is *chhōtā lad'lā̃ chalyō-gayō*, by the younger son it was gone. Which shows that the *ē̃* can be added to the oblique form (as in Gujarātī), and that the agent case is sometimes used before the past tense of neuter verbs, as we have often before noticed in the dialects of Rājasthānī and Western Hindī. The *ē* is not always used. Thus we have *vī sar'dārī* (not *sar'dārē*) *ārī lārī*, that *sardār* accepted.

Mālvī, itself, on the contrary, alone among the Rājasthānī dialects, uses *nē* exactly as in Western Hindī. Thus, *chhōtā chhōrā-ne bāp-sē kayō*, the younger son said to his father.

The usual case postpositions (omitting those of the agent) are as follows —

<i>Accusative-Dative</i>	<i>nē, kē</i>
<i>Ablative-Instru</i>	<i>sū̃, sē, ā̃</i>
<i>Genitive</i>	<i>kō, rō</i>
<i>Locative</i>	<i>mē̃, mē</i>

Of these, Mālvī seldom employs *nē* for the accusative-dative. We have already seen that it uses it for the agent. In Rāngrī, however, it is quite common as an accusative-dative postposition. The genitive postposition *rō* properly belongs to Mēwānī. It is most common in Rāngrī. Mālvī prefers *kō*. These two postpositions are declined as in the other Rājasthānī dialects,—feminine *kī, rī*; oblique masculine *kā, rā*. As usual they generally take the forms *kē* and *rē*, when agreeing with a noun in the locative or (in Rāngrī) the agent. Thus, *pitā ē̃ gharē*, in the house of the father.

**Pronouns.**—The personal pronouns in Rāngrī are as follows —

Singular	I	Thou
Nominative	<i>hū̃</i>	<i>tū̃</i>
Agent	<i>mhaī</i>	<i>thaī</i>
Oblique	<i>mha, mhā, ma</i>	<i>tha, thā, ta</i>
Genitive	<i>mhaī-ō, mā-rō</i>	<i>thaī-ō</i>
Plural		
Nominative	<i>mhē̃, mē̃</i>	<i>thē̃, thaī</i>
Oblique	<i>mhā̃</i>	<i>thā̃</i>
Genitive	<i>mhā̃-kō, mhānō</i>	<i>thā̃ kō, thānō</i>

In all the above, the nasals are frequently omitted. Mālvī differs slightly. 'I' is *hū̃* or *mū̃*, 'our' is *amārō*, not *mhā̃-kō*, and 'your' is *tamārō*, not *thā̃-kō*. 'You' is *tam*, not *thē̃*.

<sup>1</sup> e.g. *ham karīr*, we, in Luke xv, 23

Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāngrī) *āpā-nē*, to us, (Mālvi) *apan*, we, *apan nē*, by us.

'Your Honour' is *āp*, genitive *āp-rō* or *āp-lō*. *Sa* and *je* are respectful suffixes. Thus, *bhābhā-sā*, a father. 'Self' is *āp*, genitive (Rāngrī) *ap'no*, (Mālvi) *ap'no*. *Ap'no* is, however, as is common in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *a-ne ap'no mat tal lo bāto kai-diyō*, he divided his property, we have in the immediately preceding sentence *chhōrā-nē ō kā bāp-sē liyō*, the younger son said to his father.

The pronoun of the third person differs in Rāngrī and Mālvi. Its forms are as follows —

	Rāngrī	Mālvi
Singular—Nominative	<i>eo</i> , he, it, <i>ea</i> , she, <i>u</i> , he, she, it	<i>u</i>
Oblique	<i>eani</i> , <i>eanu</i> , <i>unī</i> , <i>unū</i> , <i>un</i> , <i>ei</i> , <i>ū</i> , <i>wa</i>	<i>o</i> , <i>eo</i> , <i>u</i>
Plural—Nominative	<i>ōi</i>	<i>u</i>
Oblique	<i>eanā</i>	<i>u</i>

As usual, nasals may be omitted. The recent case in Rāngrī is *ū*, as in *ū raj'put /erū*, that Rajput did. The emphatic syllable *-j* is often added, as *ū-j eo /at*, at that very time.

The demonstrative pronoun *yō*, this, is similarly declined. Thus —

	Rāngrī	Mālvi
Singular—Nominative	<i>yō</i> , feminine <i>yā</i>	<i>yo</i> , feminine <i>ya</i>
Oblique	<i>anī</i> , <i>anī</i> , <i>ī</i> , <i>yā</i>	<i>e anī</i> , <i>anu</i> , <i>e</i>
Plural—Nominative	<i>yē</i>	<i>e ē</i>
Oblique	<i>anā</i> <i>anā</i>	<i>in</i>

The Relative is —

	Rāngrī	Mālvi
Singular—Nominative	<i>jō</i>	<i>jo</i>
Oblique	<i>janī</i> , <i>jī</i>	<i>jē</i> , <i>jis</i>
Plural—Nominative	<i>jē</i>	<i>jē</i>
Oblique	<i>janā</i>	<i>jin</i>

Similarly 'who?' is *kūn*, oblique singular (Rāngrī) *kani*, etc. (Mālvi) */ē*, etc. 'What?' is *kaī*, *kaī* or *kāī*. 'Anyone' *lōi*. As an adjective this does not change in inflexion, but (Rāngrī) *kani-ē nahī diyā*, no one gave them. Mālvi, however, has here *kōi-nē*.

Pronominal adjectives often take the pleonastic suffix, *k*, which is so common in Jaipurī. Thus, *kāt'rō-k*, how much? *lit'rā-k*, how many?

As elsewhere in Rājasthānī, the relative over and over again has the force of a demonstrative pronoun. So we have *jad*, 'then' and 'when', '*jathē*, 'there' and 'where'.

A number of pronominal adverbs are pure locatives as will be seen from the following —

*aīhō*, this place, *aīhā sē*, from here, *at'hē*, here

*waīhō*, that place *wat'hā sē*, from there, *wat'hē*, there

*uthō*, that place, *uthā-sē*, from there, *uthē*, there

*jathō*, what place, that place, *jathā-sē*, from where, from there; *jathē*, where, there

*kathō*, what place? *kathā-sē*, from where? *kathē*, where?

### CONJUGATION — Auxiliary verbs and verbs substantive.—

*Present* I am.

	Singular	Plural
1	<i>hũ</i>	<i>hã</i>
2	<i>hē, haṛ</i>	<i>hō</i>
3	<i>hē, haṛ</i>	<i>hē, haṛ</i>

Note that, as usual in Rājasthānī, the third person plural is not nasalised—

*Past* I was

Masc	sing	<i>thō</i> ,	plur	<i>thā</i>
Fem	sing	<i>thī</i> ,	plur	<i>thī</i>

As elsewhere, this tense does not change for person Rāngri has also a form *thakō*, was

The following are the principal parts of the verb 'to become'—

	Rāngri	Mālvī
Infinitive	<i>whēnō, wēnō</i>	<i>hōnō</i>
Present Participle	<i>whētō, wētō</i>	<i>hōtō</i>
Past Participle	<i>whayō</i>	<i>huō</i>
Conjunctive Participle	<i>whē-nē, wāi-nē</i>	<i>huī-nē</i>
Imperative	<i>whō</i>	<i>hō</i>
Future	<i>waūgā, wūgā</i>	<i>hōūgō</i>

### Finite verb.—Principal Parts,

Infinitive	<i>mār<sup>n</sup>nō, mār<sup>n</sup>wō</i>	<i>mār<sup>n</sup>nō</i> , to strike
Present Participle	<i>mār<sup>n</sup>tō</i>	<i>mār<sup>n</sup>tō</i> , striking
Past Participle	<i>māryō</i>	<i>māryō</i> , struck
Conjunctive Participle	<i>mārī-nē, mār-nē</i>	<i>mārī-nē, mār-nē</i> , having struck
Noun of agency	<i>mār<sup>n</sup>wā-wālō</i>	<i>mār<sup>n</sup>wā-wālō</i> , a striker

*Simple Present* This is as in other Rājasthānī dialects It is used as a simple present (I strike), as a present conjunctive (I may strike); and as a future (I shall strike)

	Singular	Plural.
1	<i>mārũ</i>	<i>mārã</i>
2	<i>mārē</i>	<i>mārō</i>
3	<i>mārē</i>	<i>mārē</i>

*The Present Definite* I am striking, as elsewhere in Rājasthānī—

	Singular	Plural.
1	<i>mārũ-hũ</i>	<i>mārã-hã</i>
2	<i>mārē-hē</i>	<i>mārō-hō</i>
3.	<i>mārē-hē</i>	<i>mārē-hē</i>

*The Imperfect* (I was striking) is not formed on the model of the other Rājasthānī dialects with an oblique verbal noun in *ē*, but with the present participle, as in

Gujarātī and Bundelī Thus, *hũ mār<sup>t</sup>tō-thō*, I was beating, and so on, as in those languages

The Future is formed by adding *gā*, which does not change for number or gender, to the simple present The *gā* thus follows the *lā* of Mārwarī Thus —

	Singular	Plural
1	<i>mārũgā</i>	<i>mārāgā</i>
2	<i>mārēgā</i>	<i>mārōgā</i>
3	<i>mārēgā</i>	<i>māi ēgā</i>

I shall strike

Mālvi sometimes substitutes the Bundelī *gō* for *gā*, and thus *gō* is hable to change for number and gender Thus *hũ mārũgō*, I (masculine) shall strike, *hũ mārũgī*, I (feminine) shall strike, *ham māi āgā*, we (masculine) shall strike, *ham mārāgī*, we (feminine) shall strike The futures with *s* or *h* for their characteristic letters do not seem to occur

The tenses from the past participle are formed as usual Those of transitive verbs are construed passively Thus —

Rāngrī	Mālvi
<i>maĩ mār̥yō</i>	<i>mha-nē mār̥yō</i> , I struck
<i>hũ chalyō</i>	<i>hũ chalyō</i> , I went
<i>maĩ mār̥yō-hai</i>	<i>mha-nē mār̥yō-hai</i> , I have struck
<i>hũ chalyō hai</i>	<i>hũ chalyō-hai</i> , I have gone
<i>maĩ māi yō-thō</i>	<i>mha-nē mār̥yō-thō</i> , I had struck
<i>hũ chalyō-thō</i>	<i>hũ chalyō-thō</i> , I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in *lad<sup>a</sup>kāē gayō*, the son went

There are the usual irregular past participles The only ones which require special notice are the three,—

<i>kar<sup>a</sup>nō</i> , to do, past participle	<i>laryō, līdhō, līdō</i>
<i>lēnō</i> , to take, „	<i>lyō, līdhō, līdō</i>
<i>dēnō</i> , to give, „	<i>dyō, dīdhō, dīdō</i>

The forms *līdhō*, *līdhō*, and *dīdhō*, also occur in Gujarātī *Jānō*, to go, has its past participle *gayō* or *gyō*

We have seen that the conjunctive participle ends in *i-nē* When the root of the verb ends in *ā*, the whole becomes *āy-nē* in Rāngrī and *ai-nē* in Mālvi Thus, *pāy-nē*, having got, *jāy-nē*, having gone, *bulai-nē*, having called, *ai-nē*, having come

Causals are formed somewhat as in Mārwarī, that is to say, they often insert a *d* after the characteristic *ā* Thus, *jamādō*, you cause to eat In Mārwarī *r* is inserted

A potential passive is, as usual, formed by adding *ā* Thus (Rāngrī) *sun<sup>a</sup>nō*, to hear, *sunānō*, to become audible Note that, as in Northern Gujarātī, these potential passives form their past tenses by adding *nō* (Mālvi *nō*) to the root The past tense is accordingly the same in form as the infinitive Thus (Rāngrī) *sunānō*, it became audible, (Mālvi) *batānō*, it was displayed It may be noted that in Avadhī, all verbs in *ā* form their past tenses in this fashion.

Compound verbs are formed as usual. As an uncommon form of an intensive compound we may note the Mālvi *ṭai-lākh<sup>a</sup>nō*, to give away As examples of other

compound verbs we may give *bhējyā karē*, he sends regularly, *pad<sup>a</sup>vā lāgī*, she began to fall. In one instance, Mālvī has the Bundēli form *lēnē lagyō*, he began to say

**SUFFIXES** —The suffix *j* (also found in Gujarātī) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thōdā-j danā-mē*, in a very few days, *up<sup>a</sup> aj*, even upon

The Rājasthānī suffix *dō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *bālu-dā*, the children, *minak-dī*, the little she cat, *tēg<sup>a</sup>-dō*, a dog. *Lō* is also used in the same sense as in *kūlad-lā*, O wretched cock



## NĪMĀDĪ

Nīmādi is the dialect of Rājasthānī which is spoken in the tract known as Nīmāwar. Nīmāwar consists of the Nimar district of the Central Provinces (except the Burhanpur *Tahsīl*, which lies in the valley of the Tapti, not in that of the Narmadā, and is geographically a portion of the Khandesh plain)<sup>1</sup> and of the adjoining portion of the Bhopawar Agency of Central India. Nīmādi is not the only language of Nīmāwar. There are also numerous speakers of Bhili. In the Bhopawar Agency, these latter entirely surround the Nīmādi speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nīmādi is spoken, but in both the language is practically the same.

Nīmādi has no literature, and has not hitherto been described. The number of its speakers is estimated to be as follows —

Nimar	181,277
Bhopawar	293,500
	<hr/>
TOTAL	474,777
	<hr/>

Nīmādi is really a form of the Mālvī dialect of Rājasthānī, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarātī and Bhil languages, and also of the Khāndēśī which lies to its south. The Nīmādi of Bhopawar, being nearer Gujarāt, shows more signs of the influence of Gujarātī than does the Nīmādi of Nimar.

In its pronunciation Nīmādi is mainly peculiar in its almost universal change of every *ē* which occurs in Rājasthānī to *a*. This runs through the entire grammar.

Thus the sign of the agent case is *na*, not *nē*, and of the locative *ma*, not *mē*. So *āga* for *āgē*, before, and *rahach* (sometimes written *rahēch*, but pronounced *rahach*), he remains. This is also a marked peculiarity of Khāndēśī.

Nīmādi is not fond of nasal sounds, and frequently drops them. Thus, *dāt*, not *dāṭ*, a tooth, and *ma*, not *mā* (for *mē*), in. As in Mālvī and Khāndēśī, aspiration is often dropped, as in *hāt*, not *hāth*, a hand, *bhūkō*, for *bhūkhō*, hungry.

The letters *l* and *n* are interchangeable as in *līm* and *nīm*, tree.

In the neighbouring Bhil languages, both *j* and *ch* are commonly pronounced as *s*. In Nīmādi, *ch* seems to be pronounced according to its proper sound, but *j* is often interchanged with it. Thus in Nimar both *javach* and *javaj* means 'he goes'. In the specimens which come from Bhopawar such forms are always written with *j*. The letter *jh* is often pronounced as a *z*, as in the Marāṭhī of Berar, and as in some forms of Khāndēśī.

In the declension of nouns, the common form in *ē*, which in Rājasthānī is used sometimes for the agent and sometimes for the locative, appears in Nīmādi as ending in *a*. Thus we have *ghara*, in a house.

Strong masculine tadbhavas in *ō*, form their oblique form in *ā*, as in Mālvī. Thus, *ghōdō*, a horse, *ghōdā-lō*, of a horse. To form the plural the termination *nā* is added to the oblique form singular. Thus, *ghōdānā*, horses, *ghōdānā-lō*, of horses.

<sup>1</sup> The language of the Burhanpur *Tahsīl* is Khāndēśī.

*bāp*, a father, *bāp'nā*, fathers *bēṭi*, a daughter, *bēṭinā*, daughters When no ambiguity is likely to occur, this *nā* is often omitted

The case postpositions are as follows It will be observed that many of them differ from those in use in Mālvī merely owing to the change of *ē* to *a*

Agent, *na*  
 Accusative-dative, *la*  
 Instrumental-ablative, *sī, sū*  
 Genitive, *lō, (lā, lī)*  
 Locative, *ma*

We occasionally find the Rājasthānī *lā*, and the Bundēli *lāḥē* (under the form of *lāḥa*) used for the Accusative-dative Bundēli is spoken a short way to the east of Nīmar

The genitive postposition *lō* is used with a singular masculine noun in the direct form, and *lā* with a masculine noun in the oblique form *Kī* is used with feminine nouns In two instances I have noted *lā* used to agree with *feminine* nouns These are—*māhārā lāḥā-lā ēk chhōṭā lī ō-lā bahēn-sī sādī huīch*, a son of my uncle is married to his sister, and *ō-lō bhāī ō-lā bahēn-sī ūchō oḥhē*, his brother is taller than his sisters

The following are the principal pronominal forms —

*Haū*, I, *ma-na*, by me, *mā-la*, or *ma-lā*, to me, *māhārō*, my, *ham*, we, *hamārō*, our, *apan*, we (including the person addressed), *ap'nō*, our (including the person addressed), *apan-na*, by us

*Tū*, thou, *tū-na*, by thee, *thārō*, thy, *tum*, you, *tumhārō*, your

*Yē*, thus, oblique *mā* or *ē*

*Wō*, he, that, oblique *unā, wō, ō, wa*, Pl *wō*, oblique *un*

*Jō*, who (singular and plural), *jē-lō*, of whom, oblique singular *jē*

*Kun* or *lun*, who? *lun-lō*, of whom, *lāi*, what? *Lōi*, anyone, *kāi*, anything

The influence of the Bhil dialects and of Khāndēśī is most evident in the conjugation of the Nīmādi verb The present tense of the verb substantive is *chhē*, which (like the Khāndēśī *sē*) does not change for number or person

The past tense of the verb substantive is *thō* (*thā, thī*), as in Mālvī When used as an auxiliary verb *chhē* drops the final *ē* and its aspiration, and becomes *ch*, which in its turn (especially in Bhopawar) often becomes *ḡ*. We thus get the following form of the present of *mār'nū*, to strike

I am striking

Singular	Plural
1 <i>mārūch</i> or <i>mārūḡ</i>	<i>mārāch, mārāḡ</i>
2 <i>mārēch, māraoh, mārēj, māraj</i>	<i>mārōch, mārōḡ</i>
3 <i>mārēch, māraoh, mārēj, māraj</i>	<i>mārēch, māraoh, mārēj, māraj</i>

Similarly the perfect is *māryōch*, (he) has struck In one instance, which, however, occurs several times, we have the Khāndēśī termination *sē*, instead of *ch* The word is *husē*, and it is always translated 'he became,' not 'he has become' Khāndēśī itself usually takes a simple *s* in the present, not *sē* The Pār'dhī Bhil dialect uses *ch* like Nīmādi

The future (as in Gujarātī) has *s* for its characteristic letter, and is conjugated as follows —

	Singular	Plural
1	<i>mārīs</i>	<i>mār'sā</i>
2	<i>mār'sē</i>	<i>mār'sō</i>
3	<i>mār'sē</i>	<i>mār'sē</i>

Sometimes we find the true Mālvi future formed by adding an unchangeable *gā*

The infinitive ends in *nū*, thus, *mār'nū*, to strike, when used as a participle future passive, its subject is put in the case of the agent. Thus, *apan-na anand manāw'nū nī l'hūsī hōnū*, joy was meet to be celebrated and happiness was meet to be (note that the participle is masculine although agreeing with a feminine noun) by us. The oblique form of the infinitive ends in *na*, thus *mār'na-lō*, of beating

## MĀRWĀRĪ

The following specimen of Māiwāī comes from Marwar itself. It is a version of the parable and is an excellent example of the dialect. I give it in facsimile, in order to show the form which the Dēva-nāgarī alphabet assumes in Western Rajputana. Note the differing forms for *ḍ* and *r*. The letters *l* and *l* are not distinguished in writing, but I have marked the difference in transliteration. No difficulty should be experienced in reading it with the aid of the transliteration and translation which follows it.

[ No 1 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ.

MARWAR STATE

[ओङ्ग जीरो रे दोय नावडा टा. ठिवां मांय सूनेन  
 छिओ आपरै बाप नै नयो नै बाबो या भारी पांती  
 रो मान आवे जीजी नने दिरा वो जरै ठि एओ  
 परी घर निहरी ठि एां नै नार दिनी थोडा दिलाडा  
 पछे नै नहि ओ नावडै आपरी मारी पूंजी नै लीन  
 रुपर पंमां गयो नै ठि है आपरी मारी मता न्हू है  
 नै नै ठि नाय दिनी: सै ग षूटि या पछे ठि एा दै ममै  
 जबरो न्नाज पडियो तो ठिवी न्नाजो लुगत ए  
 जागो नै पछे ठि एा दै मरे ओङ्ग रे चामी न्नाजै रं  
 यो तो ठि एा आपरै धेतां नै मूरुंरी नार न्वराच ए

जै जे जीयो तो छे ए मरुं रै मर एरो प्राण जो लो  
 जि ए मरुं आपरो पेर मर एरो मती क्रियो परं  
 त प्राण जो ली जिली छे ए जै दी जो नली : आवने  
 त हवो जरे बिनारी जै भारै पिता न नै जितरां  
 दैन जीयाला जीया जै घपा छे बारी मिलती ली  
 छे ए छे परल न्ही छे जे जो नी छे वारे रै तो हो नै छे  
 लुझां मरुं छे मरुं जै छे पणा नाल होय भारै बा  
 प न नै जा छे नै छे ए नै न छे नै जावो मरुं पर  
 मे मर मरुं बे सुष छे नै आप मरुं छे पातर पली  
 क्रियो मरुं मरुं आपरो छे छे न छे न जे डो तो रयो  
 नलीं मरुं मरुं आप मरुं दैन जीया मरुं सतै राषे :  
 प्रेर छे नै बाप न नै जयो तो आंजा मरुं आवता  
 नै छे ए रै बाप छे ए नै दी ठो तो दया आई मरुं  
 होउ नै छानी जगाय बा जो लीयो : तरै नाव डै न

ईं नै बाबो जी कु पर मे सर रो नै आपरो सोर कुं  
 नै आपरो पूत न वा कु जे डोरयो नहीं. जरै  
 बाप न्वा न्नर नै न ईं नै अभामा गाबा जाओ  
 वै ई ए नै पैराओ नै ई ए रिएत भै भूद डी पे  
 राओ नै पगा भै पगार पीयां पैराओ नै आओ  
 नरीया सी न्न दं नै तत न्नार जगावां न्नार एओ  
 न्न वडो भर न्न वी जमारो पायो है गभीयो डो  
 जाबो है तरे सार ली रा जी कु आ  
 छिए बि रियां छिए रो ब न्नो डो न्न वडो पेल नै हो  
 नै आचतां आचता घर जे डो आयो जह छि  
 ए हाडा डार सु रिया: जरै न्न न्न न्न न्न  
 नै ते ड बू जी ओ न्नै ओ न्नो ज न्न ईं है. जह छिए  
 न्न ईं नै धारो न्न ईं आय गयो है नै धारै बाबो  
 मा छिए रै डार डार पाडो आच एरी गो न्न

જિવી હૈં જીણ ઉપર ઉચો રીઆ જલિયો ને  
 માંય ગયો જલીં જરૈ ઉણરો આપ નારૈ આ  
 યો નૈ ઉણ સું મિયણ મારી જિની જદ ઉણ  
 જઈ જૈ રીતરા નર સહું આપરી ના જરી જરી  
 નૈ જદેઈ આપરૈ જુજ મ નૈ ઝોપિયો જલીં તો  
 રી આપ મ નૈ જદેઈ એજ પ્રાજહુ મારૈ માથિ  
 પ્રા નૈ જોઠ દેવણ માહુ દિરાં યો જલીં નૈ રખૈ  
 આ આપરો માંચડો આયો જીણ મૈ ઝાધર બિ  
 જરી સુલિયાર રાં માં નૈ જવાય દિની જીણરૈ  
 માહુ આપ રૂતી ધુમી જિવી હૈં તો ઉણ જયો  
 જૈ નાવા તું જિત મારૈ માથે રૈ વૈ નૈ મારૈ જો  
 મૈ હૈં જિજો મૈ ઝાચારૈ રીજ હૈં આ ધુમી જરણ  
 જો જલીં જિ ઉજો ધારો નાઈ મર નૈ હુ જો જનમ  
 ચિયો હૈં નૈ જામિયો ડોં બાચો હૈં :

## RĀJASTHĀNĪ

MĀRWĀRĪ

MARWAR STATE

## TRANSLITERATION AND TRANSLATION

Ek	junāi <sup>1</sup> -rāi	dōy	dāw <sup>*</sup> rā	hā	Uwā-māy-sū	nāin <sup>*</sup> kiāi
<i>A</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-amongst-from</i>	<i>by-the-younger</i>
āp-rāi	bāp-nāi	kayō	kāi,	'bābō sā,	māri	pāti-rō
<i>his-own</i>	<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>my</i>	<i>portion-of</i>
gikō	ma-nāi	dirāwō <sup>*</sup>	Jarāi	un	āp ri	ghar-bik <sup>*</sup> ri
<i>that</i>	<i>me-to</i>	<i>cause-to-give<sup>*</sup></i>	<i>Thereon</i>	<i>by-him</i>	<i>his-own</i>	<i>living</i>
bāt-divi.	Thōrā	dihārā	pachhāi	nāin <sup>*</sup> kiāi	dāw <sup>*</sup> rāi	āp-rī
<i>was-divided</i>	<i>A-few</i>	<i>days</i>	<i>after</i>	<i>by-the-younger</i>	<i>son</i>	<i>his-own</i>
pūi	bhēli-kar	par	khandā	gayō,	nāi	utbāi
<i>property</i>	<i>gathered-having</i>	<i>foreign</i>	<i>to-country</i>	<i>it-was-gone,</i>	<i>and</i>	<i>there</i>
sāri	matā	kū-phāidāi-māi	udāy-divi	Sāig	khūṭyā	pachhāi
<i>all</i>	<i>substance</i>	<i>riotous-living-in</i>	<i>was-wasted</i>	<i>All</i>	<i>on-being-spent</i>	<i>after</i>
un	dēs-māi	jab <sup>*</sup> rō	kāl	pariyō,	tō	uwō
<i>that</i>	<i>country-in</i>	<i>mighty</i>	<i>famine</i>	<i>fell,</i>	<i>then</i>	<i>he</i>
Nāi	pachhāi	un	dēs-rāi	ēk	rāiwāsi	kanāi
<i>And</i>	<i>afterwards</i>	<i>that</i>	<i>country-in-of</i>	<i>a</i>	<i>citizen-with</i>	<i>he-lived</i>
un	āp-rāi	khētā māi	sūrā-rī	dār	charāwan-nāi	mēhyō
<i>by-him</i>	<i>his own</i>	<i>fields-into</i>	<i>some-of</i>	<i>herd</i>	<i>for-feeding</i>	<i>he-was-sent</i>
un	sūrā-rāi	charan-rō	khāk h <sup>1</sup> lō	hō,	jun-sū	āp rō
<i>by-him</i>	<i>some-to</i>	<i>grazing-of</i>	<i>the-husk</i>	<i>was,</i>	<i>them-with</i>	<i>his-own</i>
matō	kiyō,	parant	khāk h <sup>1</sup> lō-hī	kipi	un-nāi	dinō
<i>resolve</i>	<i>was-made,</i>	<i>but</i>	<i>the-husk-even</i>	<i>by-anyone</i>	<i>him-to</i>	<i>was-given</i>
Sāw <sup>*</sup> chēt	huwō,	jarāi	biobārī	kāi,	'mārāi	pitā-kanāi
<i>Conscious</i>	<i>he-became,</i>	<i>thereon</i>	<i>it-was-thought</i>	<i>that,</i>	<i>'my</i>	<i>father-with</i>
dāin <sup>*</sup> giyā	hā,	junā-nāi	dhapāu	bāti	mi <sup>*</sup> ti-hī,	un
<i>hired-ser</i>	<i>vants</i>	<i>were,</i>	<i>whom-to</i>	<i>enough</i>	<i>bread</i>	<i>being-given-was,</i>
kī	ugēlō	bhī	uwā-rāi	rāitō-bō,	nāi	bū
<i>something</i>	<i>to-spare</i>	<i>also</i>	<i>them-to</i>	<i>remaining-was,</i>	<i>and</i>	<i>I</i>
marū-hū	Sū	hamāi	hū	pagābāi-hōy	mārāi	bāp-kanāi
<i>perishing-am</i>	<i>So</i>	<i>now</i>	<i>I</i>	<i>arisen-having-become</i>	<i>my</i>	<i>father-to</i>
jāū,	nāi	un-nāi	kaū	kāi,	"bābō-sā,	māi
<i>(I)</i>	<i>may-go,</i>	<i>and</i>	<i>him-to</i>	<i>may-say</i>	<i>that,</i>	<i>"father,</i>
					<i>by-me</i>	<i>God-from</i>

<sup>1</sup> āi should be pronounced as a in hat



bēmukh-huwō nāī āp-sū kupātar-panō hīyō, sū hamāī āp-rō  
*turned-face-became and you-with undeservedness was-done, so now your*  
 -chhōrū kawāū jāīrō tō rayō nahī, sū hamāī āp ma-nāī  
*son I-may-be-called worthy indeed remained not, so now you me-to*  
 dāīn-gīyā saras'tāī rākhō'' Phēr ūth-nāī bāp-kanāī gīyō Tō  
*a-hired-servant as keep'' And arisen-having father-to he-went But*  
 āgā-sū āw'tā-nāī un-rāī bāp un-nāī dīthō, tō dayā  
*before-from while-coming by-his father him-to it-was-seen, and compassion*  
 āī, sū dōr-nāī chhātī lagāy, bālō hīyō Tū īī  
*came, so run-having breast having applied, kiss was-taken Thereupon*  
 dāw'rāī kaī kāī, 'bābō-jī, hū Par'mēsār-rō nāī āp-rō chōr  
*by-the-son it-was-said that, 'father, I God-of and your-own sinner*  
 hū, nāī āp-rō pūt kawāū jāīrō rayō nahī' Jarāī  
*am, and your-own son I-may-be-called worthy remained not' Thereon*  
 bāp chāk'rā-nāī kaī kāī, 'amāmā gābā lāō, nāī in-nāī  
*by-the-father servants-to it-was-said that, 'the-best robe bring, and him-to*  
 pāīrāō, nāī in-rāī hāt-māī mūd'rī pāīrāō, nāī pagā-māī pagār'khīyā  
*put-on, and his hand-in a-ring put-on, and feet-in shoes*  
 pāīrāō, nāī āō batīyā ohīk'dā, nāī tat'hār lagāwā,  
*put-on, and come bread we-may-eat, and merriment we may-make,*  
 kārān ō dāw'rō mar, nawō jamārō pāyō-hāī, gamīyōrō, lābō  
*for this son having-died, new birth got-has, lost, found*  
 hāī' Tarāī sārā-hī rājī huā  
*is' Then all-indeed merry became*

Up biriyā un-rō badōrō dāw'rō khēt-māī hō, nāī āw'tā āw'tā  
*At that-time his elder son field-in was, and in-coming in-coming*  
 ghar nērō āyō, jad un hāg'rā-thāt suniyā Jarāī  
*house near came, then by-him dance-(and)-music were-heard Thereupon*  
 ēk chākar nāī tēr būjō kāī, 'ō dōl kāī hāī?' Jad  
*one servant-to calling it-was-asked that, 'this matter what is?' Then*  
 un kaī kāī, 'thārō bbāī āy-gavō hāī, nāī thārāī bābō-sā  
*by-him it-was-said that, 'your brother come is, and by-your father*  
 un-rāī thōr-thōrā pāobhō āwan-rī gōth kīvī hāī' Jin-upar  
*him-for safe-(and)-sound back coming-of a-feast been-made is' Thereupon*  
 uwō risā baliyō, nāī māy gayō nahī Jarāī un-rō bāp  
*he with-jealousy burnt, and within went not Then his father*  
 bārāī āyō nāī un-sū sistāchārī kīvī, Jad un kaī  
*out came and him-to entreaty was-made. Then by him it-was-said*  
 kāī, 'it'rā baras hū āp-rī chāk'rī karī, nāī kadēī āp-rāī  
*that, 'so-many years by-me your service was-done, and at-any-time your*  
 hukam-nāī lōpivō nahī, tōī āp ma-nāī kadēī ēk  
*commandment-to it-was transgressed not, yet by-you me-to ever-even a*

khāj'rū mārāī sāthiyā-nāī gōṭh dōwan sārū dirāyō nahī  
*had my companions-to a-feast giving for was-caused-to-be-given not*  
 Nāī hamāī ō āp-rō dāw'rō āyō, jīn sāīg ghar-bik'rī ruḷiyār  
*And now this your son came, by-whom whole living-etc vicious*  
 rāndā-nāī khawāy-divī, jīn-rāī sārū āp itī khusī  
*harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment*  
 kivī hāī ' Tō un kayō kāī, 'bhābā, tū nī mārāī  
*made is' Then by-him it-was-said that, 'son, thou ever - me*  
 sāthē rāiwāī, nāī mārāī gōdāī hāī jikō sāīg thārō-īj hāī A  
*with loved, and in-my near is whatever all thine-alone is This*  
 khusī karan jōg hī, kiṭkāī thārō bhāī mar-nāī, dūjō  
*merriment doing meet was, for by-thy brother having-died, second*  
 janam hīyō hāī, nāī gamiyōrō, lābō hāī.  
*birth been-taken-is, and lost, he-found is'*

## EASTERN MĀRWĀRĪ

The language of the east of the Marwar State differs slightly from the standard form of the dialect

To the east of the State lie, in order from north to south, the States of Jaipur and Kishangarh, and the British districts of Ajmer and Merwara. Down the centre of Ajmer-Merwara, from north to south run the Arvali Hills which in Ajmer may be taken as the boundary between Mārwārī and Jaipurī (including Ajmērī). The district of Merwara is in the south almost entirely mountainous country, and here the Bhils who inhabit the fastnesses speak a Bhil dialect locally known as *Mag'rā-lī bōlī*, from *mag'rō*, a Bhil word for "mountain". Further north in Merwara the range bifurcates, enclosing the pargana of Bewar. In this northern half of Merwara natives recognise two dialects. That on the east they call Mērwārī, which is practically the same as the Mēwārī of the State of Mewar immediately to the east. The dialect on the western side they call Mārwārī. The two hardly differ. As will be seen later on, Mēwārī (and hence Mērwārī) is only an eastern form of Mārwārī slightly affected by Jaipurī, and the dialect on the west of Bewar is the ordinary dialect of eastern Marwar, with its vocabulary here and there influenced by that of the neighbouring Bhil tribes. Along the common frontier of Marwar and Merwara, the hills are inhabited by Bhils, and their language is known in Marwar as the *Girāsīyā-lī bōlī*, or *Nyār-lī bōlī*.

Merwara separates the State of Marwar from that of Mewar, and the estimated numbers of speakers of its main languages are as follows —

North-west, Mārwārī	Spoken by
North-east, Mērwārī (i.e., Mēwārī)	17,000
Mag'rā-lī bōlī (Bhil language)	54,500
Other languages	44,500
	3,999
TOTAL =	
	<u>119,999</u>

The range of the Merwara hills on the Marwar side gradually becomes higher and more precipitous as we go south till it finally meets the Vindhya mountains near the isolated mount of Abu, in Sirohi.

The relative positions of the languages of Ajmer are dealt with on pp 200 and ff. The principal ones are Ajmērī (a mixed form of Jaipurī), in the east-centre and north-east, Mārwārī, on the west side of the line of the Arvali hills bordering on Marwar, and Mēwārī in the country on the south, bordering on Mewar. The Mārwārī is the same in kind as the Mārwārī of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipurī holds its own up to the frontier, but in Kishangarh immediately to the south, Mārwārī is spoken for a short distance from the frontier.

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means that in the north-east it is approaching Jaipurī more and more nearly as we go eastwards. We find here and there the Jaipurī genitive in *lō* instead of the Mārwārī one in *rō*, the Jaipurī verb substantive *chhū*, I am, instead of the Mārwārī *hū*, and the Jaipurī future with *s*, instead of the Mārwārī future ending in *lā*. The varying proportions of the admixture of Jaipurī

have led natives to give special names to the dialects of different localities. Thus the Mār-wārī spoken in Marwar close to the Jaipur frontier is called, in Marwar, Dhundhārī (one of the names of Jaipurī), because the Jaipurī influence is very strong. Here indeed the language is a mixed one, and, near the Jaipur border, is probably nearer Jaipurī than Mār-wārī. In Kishangarh the local Mār-wārī is called Gōrāwāṭī, a name probably identical with the south-eastern Gōdwārī of Marwar. Further south, in Ajmer the Mār-wārī does not seem to have any special name, nor is any such given for the Mār-wārī of Merwara.

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mēwārī. It is only a form of Eastern Mār-wārī. On account of its historical importance it will be dealt with at greater length further on, and detailed figures will then be given.

The following are the figures of the various forms of Eastern Mār-wārī —

Mār-wārī-Dhundhārī (Marwar)	49,300
Gōrāwāṭī (Kishangarh)	15,000
Mār-wārī of Ajmer	208,700
Mār-wārī of Merwara	17,000
Mēwārī (including Mēr-wārī)	1,684,864
TOTAL =	<u>1,974,864</u>

I commence with the most northern of these dialects, Mār-wārī-Dhundhārī, and proceed southwards.

## MĀRWĀRĪ-DHUNDHĀRĪ

In the extreme north-east of the Jodhpur State, where it borders on the Jaipur State, the dialect is said to be a mixture of Mārwārī and Jaipurī, or as the latter is locally called Dhundhārī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipurī, while as we go further into Marwar the Mārwārī element more and more predominates. The local return gives separate figures for pure 'Dhundārī' and for 'mixed Dhundhārī'. They are as follows —

Dhundhārī	28,500
Mixed dialect	20,800
	<hr/> 49,300 <hr/>

The specimens which I have received of both of these show that the language differs but little from Standard Mārwārī. No doubt this is merely an accident of the locality where they were collected. There is certainly a gradual shading off of Mārwārī into Jaipurī.

It will suffice to give a few lines of a version of the parable in the 'mixed' dialect to illustrate the above remarks.

The short sound of *ā* is here written as if it were *ē*. I have transliterated it *ā* as in Standard Mārwārī. Thus, *kā* is. We may notice a few Jaipurī forms, such as *bē*, by him, *kō*, of, *chhō*, was, but in the main the language is Mārwārī.

[No 2]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

### RĀJASTHĀNĪ

#### MĀRWĀRĪ-DHUNDHĀRĪ

#### STATE JODHPUR

एक जणा के दो टावर हा । बाँ में-सूँ छोटके आप-का थाप-नेँ कयो के बाबा-जी मारेँ पति-में आवेँ जको माल म-नेँ द्यो । जयाँ बीँ आप-की घर-विकरी बाँ-नेँ बाँट-दीनी । थोड़ा-सा दिनाँ पछेँ छोटके डावडो आप की सगळी पूँजी भेकी कर परदेस गयो । वठेँ आप-की सारी पूँजी कुफ़्हा-में उहा-दी । सगळी निवड़ियाँ पछेँ बीँ देस में जवरो काळ पड़ियो । तो बी कसालो भुगतवा लाग्यो । पछेँ बीँ देस-का रेबावाला कनेँ रयो । बीँ आप-का खेतों में सूराँ-की डार चरावा मेख्यो । तो बीँ सूराँ-के चरावा-को खाखलो हो जीँ-सूँ आप को पेट भरवा-को मतो कयो । पण खाखलो-ही कीई इ-नेँ दियो कीनी ॥

[No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀRWĀRĪ-DHUNDHĀRĪ

JODHPUR STATE

## TRANSLITERATION AND TRANSLATION

Ek jṛnī kī dō tābar hī Bā-māī-sū ohhōt'kyē  
*A-certain man-to two sons we/c Them-among-from the younger-by*  
 āp-kā hīp-nīī kayō kāī, 'bābūjī, mārāī pāti-māī āwāī jakō  
*his-own father-to it-was said that, 'father, my share-in may-come that*  
 māī mā-nāī dyō' Jadyā bī āp-kī ghar-bik'ri bā-nāī bāt  
*property me-to give' Then by-him his-own property them-to having-divided*  
 aīnī Thōrī-sī dīnāī pachhāī chhōt'kyō dāw'rō āp-kī sag'li pūjī  
*was-given A-few days after the-younger son his-own all substance*  
 bhēli-kar par-dēs gavō Bathūī āp-kī sārī pūjī  
*together-having-made a-foreign-country went The/c his-own all substance*  
 kuphandā-māī udā-dī Sag'lo nīw'rīvā pachhāī bī dēs-māī  
*debauchery-in was-squandered All on being-wasted after that country-in*  
 jab'rō kāl pariyō, tō bō kasālō bhug'tabā lāgyō Pachhāī  
*a mighty famine fell, consequently he want to-suffer began Afterwards*  
 bī dīs-kā rāībāwālā-kanāī ravō Bī āp-kā khētā-māī  
*that country of an-inhabitant-near he-remained By-him his-own fields-in*  
 sūrā-kī dār charābā mēlvō Tō bī sūrā-kāī charābā-kō  
*some-of herd to-graze he-was-sent Then by him some-of eating-of*  
 khākh'lō chhō jī-sū āp-kō pēt bhar'bā-kō matō karyō Paṇ  
*husk was that-by his-own belly filling-of intention was-made But*  
 khākh'lō-hī kōī ī-nāī dīvō kōnī  
*husk-even by-anybody this-to was-given not*

# MĀRWĀRĪ OF KISHANGARH (GŌṚĀWĀṬĪ) AND OF AJMER

These two dialects may be considered together. They are much more free from Jaipuri than the dialect shown in the preceding pages.

As a specimen I give a short folk-song from Ajmer. It is not exactly teetotal in its sentiments, but its language is unexceptional as an example of dialect. Notice the frequent use of expletive additions, such as *nī*, *jī*, and *rō* (feminine *re*). The last termination has been already discussed in the Mārwarī grammar (see p. 30). It is also employed in Jaipuri, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *dāru-rī* might be translated 'a dear little drop of wine'. We may also note the way in which the first person plural is employed in the sense of the singular.

[No 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN)

DISTRICT AJMER

अमल-में आच्छा लागो म्हारा राज । पीवो-नी दारु-डी ॥  
 सुरज था-नै पुजस्यो-जी भर मोत्यो-को थाल । घड़ेक मोडा उगजो-जी पिया जी म्हारे पास ।  
 पीवो-नी दारु-डी । अमल-में आच्छा लागो म्हारा राज । पीवो-नी दारु-डी ॥  
 जा एं दासी बाग-में ओर सुण राजन-री बात । कदेक महल पधारसी तो मतवाको  
 धरराज । पीवो-नी दारु-डी । अमल-में आच्छा लागो म्हारा राज । पीवो-नी दारु-डी ॥  
 थारी ओक्कू रहे करी म्हारी करे न कोय । थारी ओक्कू रहे करी करता करे जो होय ।  
 पीवो-नी दारु-डी । अमल-में आच्छा लागो म्हारा राज । पीवो-नी दारु-डी ॥

## TRANSLITERATION AND TRANSLATION.

Am <sup>1</sup> lā-māṭ	āchhā	lāgō,	mbārā	rāj ,	piwō-nī
Intoxication (of-opium)-in	nice	you-appear,	my	Lord ,	do-drink
dāru-rī					
wine					
Suraj !	thā-nāṭ	pūj <sup>1</sup> syā-jī	bhar	mōtyā-kō	thāl ,
O-Sun !	you-to	we-will-worship	having-filled	pearls-of	a-dish ,
gharēk	mōrā	ūg <sup>1</sup> jō-jī ,	piyā-jī	māhrāī	pās ,
about-a-ghar	late	rise-please ,	(as-my)-husband	to-me	near (is) ,
piwō-nī	dāru-rī ,	am <sup>1</sup> lā-māṭ	āchhā	lāgō	mbārā rāj ,
do-drink	wine ,	intoxication (of-opium)-in	nice	you-appear	my Lord ,
piwō nī	dāru-rī				
do drink	wine				

Jā	ẽ-dāsī	bāg-māĩ	ōr	sun	rājan-rī	bāt,
Go	O-maid-servant	garden-in	and	hear	the-lord-of	talk,
kadēk	mahal	padhār'sī	tō	mat'wālō	dhan'rāj ,	
at-what-time	palace	will-come	then	the-intoxicated	lord-of-wealth ,	
pīwō-nī	dāru-rī ,	am'lā-māĩ	āchhā	lāgō,	mhārā	rāj ,
do-drink	wine ,	intoxication-in	once	you-appear,	my	Lord ,
pīwō-nī	dāru-rī					
do-drink	wine					
Thārī	ōlũ	mhē karā,	mhārī	karai	na	kōy ,
Thy	longing	I do,	mine	does	not	anybody ,
mhē karā ;	Kar'tā	karai	jō,	hōy ,	pīwō-nī	dāru-rī ,
I do ,	Fate	does	what ,	becomes ,	do-drink	wine ,
āchhā	lāgō,	mhārā	rāj ,	pīwō-nī	dāru-rī .	
once	you-appear,	my	Lord ,	do drink	wine	

## FREE TRANSLATION OF THE FOREGOING

You are charming when full of opium, my Lord Do drink wine

O Sun ! I will worship you with a dish full of pearls, please rise an hour late, as my husband is with me Do drink wine. You are charming when full of opium, my Lord Do drink wine

Go, O Maid, into the garden and hear what my lord has to say, as to when he will come to the palace, the intoxicated mighty one Do drink wine You are charming when full of opium, my Lord Do drink wine

I sigh for thee, none sighs for me, I sigh for thee, (but) that which Fate does, takes place Do drink wine You are charming when full of opium, my Lord Do drink wine



## MĀRWĀRĪ OF MERWARA.

The Eastern Marwārī of Merwara also hardly differs from the Standard There are a few strange words in the vocabulary, such as *gīgō*, a son, *ājūlā* (Sanskrit *ājīvā*), livelihood, and that is all As a specimen I give a short extract from the Parable The short Mārwarī *ऐ* *ai* is often written *ए* *ē* In such cases I have transliterated it as Forms like *wunā* for *unā*, are mere varieties of spelling Note the employment of *rō* in a contemptuous sense in the word *sūr-ṛō*, a pig In *bāchh*, having divided, a *!* has become *chh*

[No 4]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## RĀJASTHĀNĪ.

## MĀRWĀRĪ (EASTERN)

## DISTRICT MERWARA

किणी आदमी-रे दोय गीगा हा । वुणों-मों-हूँ नानक्ये भा-हूँ कहवियो के ओ भा आजूका-मों-हूँ जको म्हारो बाँटो होय ओ न्ह-ने यो । तरे वीं युणीने आप-री आजूका बाँट दीवी । घणों दिवस नों बीतिया-हा के नानकियो गीगो सांग समेतर अलग देमां हान्यो ग्यो अर युठी खोटा चालों-मों दिवस बितावतो-हुवो आप-री आजूका बिताय-दीवी । जरां विण सांग बिताय-दीवी तरां विण देस-मों बडो काकान्तर पडियो अर वु नागो हो-गयो । अर हल्लर विण देस-रा रहवणवाकां-मों-हूँ येक-रै अठे रहवण लागियो । जिणी विण-ने आप-रा जायां-मां सूरडा चरावण खातर मेजियो । अर वु विणी छीतरां-मों-हूँ जिण-ने सूरडा खावता हा आप रो पेट भरण चावियो-हो । अर विणी-ने कुणी नीं देवा हा ॥

## TRANSLITERATION AND TRANSLATION.

Kinī	ād'mī-rāi	dōy	gīgā	hā	Wunā-mō-hū	nān'k.v.ū
A-certain	man-to	two	sons	were	Them-among-from	by-the-younger
bhā-hū	kah'wiyō	kaī,	'āū	bhā,	ājūkā-mā-hū	ṛakō mliārō
the-father-to	it-was-said	that,	'O	father,	property-in-from	which
bātō	hōy	ō	mha-nāi	dyō	Tarāi	vī
share	may-be	that	me-to	give	Then	by-him
ājūkā	bāchh	dīvī	Ghanā	dīwas	nī	bitiyā-hā
property	having-divided	was-given	Many	days	not	passed-away
nān'kiyō	gīgō	sāg	samētar	alag	dēsā	hālyō-gyō,
the-younger	son	all	having collected	a-far	in-country	went-away, and
wuthī	khōtā	chālā-mā	dīwas	bitāw'tō-hu-wō	āp rī	ājūkā
there	bad	conduct-in	days	spending-become	his own	property
Jarā	vin	sāg	bitāy-dīvī	tarā	vin	dēs-mā
When	by-him	all	was expended	then	that	country in
						a-great
						famine

pariyo, ar wu nāgō hō-gayō, ar hālar vin dēs-iā  
*fell, and he destitute became, and having-gone that country-of*  
 rah'wan-wāḷā-mā-hū yēk-rāi aṭhāi rah'wan lāgiyō. Jinī vin-nāi  
*inhabitants-among-from one-of near to-live he-began By-whom him-to*  
 āp-rā jāwā-mā sūr-rā charāwan khātar bhējyō Ar wu vinī  
*his-own fields-in some feeding for it-was-sent And he those*  
 chhītrā-mā-hū jin-nāi sūr-rā khāw'tā-hā āp-rō pēt bharan chāviyō-hō,  
*husks-in-from which-to some eating-were his-own belly to-fill he-wishing-was,*  
 ar vinī-nāi kunī nī dēwā-hā  
*and him-to anybody not giving-was*

## MEWĀRĪ

Turning now to the east, we come to Mewar, the proper home of Mēwārī. This form of Mārwarī is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhīls, who have their own language. Mēwārī has to its east, on the north the Hīrautī of Bundī, and further south, the Mālwaī of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbehara pargana of Tonk. It is also spoken in various areas bordering on Mewar, viz., in the north of the Partabgarh State, in the north-east of Merwara (where it is called Merwārī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwārī), and in the hilly tract known as the Khairār, where the three states of Mewar, Jaipur, and Bundī meet, and where it is known as Khairārī. These various kinds of Mewārī will be dealt with in detail further on.

The number of speakers of Mēwārī is estimated to be as follows —

Mewar (including pargana Gangapur of Gwalior)	1, 00,000
Tonk (Nimbehara)	25,000
Partabgarh	5,000
Ajmer	25,000
Merwara (Mēwārī)	5,500
Kishangarh (Sarwārī)	15,000
Khairārī—	
Mewar	145,000
Jaipur	50,000
Bundī	25,000
	<hr/>
	2,25,000
	<hr/>
	1,054,000
	<hr/>

The Mēwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mārwarī. It is really a mixture of Mārwarī and Jaipurī. The typical Jaipurī *chhū*, I am, *chhō*, was, do not occur. Instead we have the Mārwarī *hū* and *hō*. On the other hand, the suffix of the genitive is *lō* as in Jaipurī, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *lē* for the accusative dative, *hū* (= Mārwarī *ū*) for the ablative, and *mā*, for the locative. The pronouns are usually declined as in Mārwarī, but we sometimes meet Jaipurī forms like *ē*, the oblique form of *ū*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *lhōr'lyō lah'yō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, i.e., *lar'har*, having done. The original form from which both the regular *larar* and *lar'har* are derived was *laralar*. The initial *l* of the second *lar* was elided, and thus arose *lara'ai*, from which both *larar* and *lar'har* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *lhācā-hā*, they were eating, *chācō-hō*, he was wishing.

The verb *dēdō*, to give, makes its past tense *didō*, he gave, and similarly we have *didō*, he made

The word for 'and' is the Japuri *ar oi ha*

It will be sufficient to give a portion of a version of the Parable as a specimen of Māwari

[ No 5 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Māwari

STATI UDAIPUR

कृणी मनष-के दीय घेठा छ। वां-मां-हूँ ग्लोड़वो आप-का बाप-ने कछो र बाप पूंजी-मां हूँ जो मारी पांती होवे न ने धो। जद वां वां ने आप को पूंजी बांट दीदी। थोड़ा दन नहीं हूँया रर को ग्लोड़वो घेठो मगळो धन मेळो कारहर परदेस परी-गयो अर उठे लुघापण-मां दन नमारतां हूँया आप-को मगळो धन उडाय दीटो। जद उ मगळो धन उडा चुक्यो तद यो देस-मां भारी काळ पद्यो रर उ टोटायलो ली-गयो। हर उ जाय-ने या देस का रहवावाळां-मां-हूँ एक-के नरो रहवा लाग्यो। वां वां-ने आप-का जेत-मां सर चरावा-ने मेल्यो। हर उ वां ऊंतरा-हूँ ज्यों-ने सर गास-रा आप को घेठ भरवी चायो-लो। रर या ने कोई भां काई नहीं देतो-ही। जद वां ने चेत हूँयो रर यो कछो कं नारा बाप-के कसरा-ही दानव्यां-ने खाया हूँ वदती रोटी मिळे हे हर हूँ भर्गा मर। हूँ ऊठर लाग बाप नरो जाऊगे हर या-ने कछूँलो के र बाप वैकुठहूँ-उठ्यो हर आप-के देवतां पाप कीटो-री। सँ फेर आप-को घेठो कुहावा जोगो नहीं हूँ। न-ने आप-का दानव्यां मां हूँ एक-के मरीगो कर-यो ॥

[No 5.]

## INDO-ARYAN FAMILY.

## WEST-CENTRAL GROUP.

## RĀJASTHĀNĪ

MEWĀRĪ

STATE UDAIPUR.

## TRANSLITERATION AND TRANSLATION

Kunī	manakh-kē	dōy	bētā	hā	Wā-mā-hū	lhōr'kyō
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>'Them-among from</i>	<i>(by-)the-younger</i>
āp-kā	bāp-nē	kahyō,	'hē	bāp,	pūjī-mā-hū	jō mħārī
<i>his-own</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>what my</i>
pāṭī	hōwāī	mha-nē	dyō	Jad	wā	wā-nē
<i>share</i>	<i>may-be</i>	<i>me-to</i>	<i>give</i>	<i>Then</i>	<i>by-him</i>	<i>them-to</i>
bāt	dīdī	Thōrā	dan	nahī	huyā	bā kī
<i>having-divided</i>	<i>was-given</i>	<i>A-few</i>	<i>days</i>	<i>not</i>	<i>passed</i>	<i>were</i>
bētō	sag'lō	dhan	bhēlō	kar'har	par-dēs	parō-garō,
<i>son</i>	<i>all</i>	<i>wealth</i>	<i>together</i>	<i>having-made</i>	<i>foreign-country</i>	<i>went-away,</i>
ar	uthāī	luchchā-pan-mā	dan	gamār'tā-buwā	āp-kō	sag'lō
<i>and</i>	<i>there</i>	<i>riotousness-in</i>	<i>days</i>	<i>in-having-passed</i>	<i>his own</i>	<i>all</i>
dhan	udāy-didō	Jad	ū	sag'lō	dhan	udā-chukyō,
<i>wealth</i>	<i>was-squandered</i>	<i>When</i>	<i>he</i>	<i>all</i>	<i>wealth</i>	<i>had-expended,</i>
dēs-mā	bhārī	kāl	parvō,	har	ū	tōtāy'lō
<i>country-in</i>	<i>a mighty</i>	<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>he</i>	<i>poor</i>
ū	jāy-nāī	wā	dēs-kā	rah'bāwālā-mā-hū	ēk-kāī	nakhī
<i>he</i>	<i>having-gone</i>	<i>that</i>	<i>country-of</i>	<i>inhabitants-among-from</i>	<i>one-of</i>	<i>near</i>
rah'bā	lāgyō	Wā	wā-nē	āp-kā	khēt-mā	sūr
<i>to-remain</i>	<i>began</i>	<i>By-him</i>	<i>him-to</i>	<i>his-own</i>	<i>field-in</i>	<i>some</i>
mēlyō	Har	ū	wā	chhūt'rā-hū	jvā-nē	sūr
<i>it-was-sent</i>	<i>And</i>	<i>he</i>	<i>those</i>	<i>husks-with</i>	<i>which-to</i>	<i>some</i>
pēt	bhar'bō	chāwō-hō,	har	wā-nē	kōī	bhī
<i>belly</i>	<i>to-fill</i>	<i>washing-was,</i>	<i>and</i>	<i>him-to</i>	<i>anyone</i>	<i>even</i>
dētō-hō	Jad	wā-nē	chēt	huyō	har	vī
<i>giving-was</i>	<i>Then</i>	<i>him-to</i>	<i>consciousness</i>	<i>became</i>	<i>and</i>	<i>by-him</i>
'mhārā	bāp kē	kat'rā-hī	dān'kyā-nē	khābā-hū	bad'tī	rōtī
<i>'my</i>	<i>father-of</i>	<i>how-many</i>	<i>hired-servants-to</i>	<i>eating-thau</i>	<i>more</i>	<i>bread</i>
mlāī-hāī,	har	hū	bhūkhā	marū,	hū	ūthar
<i>being-got-is,</i>	<i>and</i>	<i>I</i>	<i>in-hunger</i>	<i>die,</i>	<i>I</i>	<i>having-arisen</i>
jāūlō	har	wā-nē	kahūlō	kāī,	'hē	bāp,
<i>will-go</i>	<i>and</i>	<i>him-to</i>	<i>will-say</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>
					<i>Heaven-from</i>	<i>against</i>
						<i>and</i>

ᄠᆞᆫᆫᆯ ᄡᆞᆫᆫᆯᆫᆯ ᄡᆞᆫᆫᆯᆫᆯ ᄡᆞᆫᆫᆯᆫᆯ, ᄡᆞᆫᆫᆯ ᄡᆞᆫᆫᆯᆫᆯ ᄡᆞᆫᆫᆯ ᄡᆞᆫᆫᆯᆫᆯ ᄡᆞᆫᆫᆯᆫᆯ  
 your-honour's in-creas- ing son done is, I again your-honour's son to be called  
 ᄡᆞᆫᆫᆯ ᄡᆞᆫᆫᆯ ᄡᆞᆫᆫᆯ. ᄡᆞᆫᆫᆯᆫᆯ ᄡᆞᆫᆫᆯ ᄡᆞᆫᆫᆯᆫᆯᆫᆯᆫᆯᆫᆯ ᄡᆞᆫᆫᆯ ᄡᆞᆫᆫᆯᆫᆯ  
 your's not son Me-to your-honour's lived-creant-among-from one-of like  
 ᄡᆞᆫᆫᆯᆫᆯᆫᆯᆫᆯᆫᆯᆫᆯ  
 male

## MĒWĀRĪ OF AJMER.

MĒwārī is reported to be spoken in the south of the district of Ajmer on the Udaipur border, by 24,100 people. It does not differ in character from ordinary MĒwārī, though there are slight local variations which are not worth recording. The only point which need be noted is the preference for the genitive termination *rō* instead of *lō*, which is what might be expected from the fact that this part of Ajmer borders on the Mārṡārī-speaking tract. As an example I give a short folksong in honour of the Rānā of Udaipur

[No 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĒWĀRĪ

DISTRICT AJMER

रस्यो राणे-राव हिंदुपत रस्यो राणे-राव ।  
 म्हारै वस्यो हिवडा मांय । विक्कालो रस्यो राणे-राव ॥  
 जोख करै जगमद्र पधारै । नोख विराजै नाव ।  
 सोलां उमरावां साय हिंदुपत । रस्यो राणे-राव ॥  
 म्हारै वस्यो हिवडा मांय । विक्कालो रस्यो राणे-राव ॥  
 निक्करावळ प्रधी नाथ-री । ओड मोहर कुरवान ॥  
 आया-रा करूं ओळावणा । पळ पळ वारूं प्राण ।  
 विक्कालो रस्यो राणे-राव हिंदुपत । रस्यो राणे-राव ॥  
 म्हारै वस्यो हिवडा मांय । विक्कालो रस्यो राणे-राव ॥

[ No 6 ]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

## RĀJASTHĀNĪ

MEWĀRĪ

DISTRICT AJMER

## SPECIMEN II (A SONG)

## TRANSLITERATION AND TRANSLATION

Rasyō	Rānē-Rāw	Hindupat,	rasyō	Rānē-Rāw	Mhārāī
<i>Cultured</i>	<i>Rāṇē-Rāw</i>	<i>Lord-of-the-Hindus,</i>	<i>cultured</i>	<i>Rānē-Rāw,</i>	<i>My</i>
basyō	hiwarā māy,	biḷālō	rasyō	Rānē-Rāw	
<i>has-taken-abode</i>	<i>heart in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Rānē-Rāw</i>	
Jōkha	karāī	Jagamandra	padhārāī,	nōkha	birājāī
<i>Wish</i>	<i>he-makes</i>	<i>Jagamandra-palace</i>	<i>(he)-goes,</i>	<i>(and)-well</i>	<i>shines</i>
Sōlā	umarāvā	sāth,	Hindupat,	rasyō	Rānē-Rāw
<i>Sixteen</i>	<i>nobles</i>	<i>with,</i>	<i>Lord-of-the-Hindus,</i>	<i>the-cultured</i>	<i>Rāṇē-Rāw</i>
basyō	hiwarā-māy,	biḷālō	rasyō	Rānē-Rāw	
<i>has-taken-abode</i>	<i>heart-in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Rānē-Rāw</i>	
Nichharāwal	prathī	nātha-rī	krōd	mōhar	kurabān
<i>As-offering</i>	<i>the-earth</i>	<i>lord-of</i>	<i>ten-million</i>	<i>gold-mohars</i>	<i>(I-will)-sacrifice</i>
Āyā-rā	karū	ōchbāwanā	pala-pala	wārū	
<i>(His)-coming-of</i>	<i>I-will-do</i>	<i>great-festival</i>	<i>every-moment</i>	<i>I-will-give</i>	
prān					
<i>the-breath</i>	<i>(of-my-life)</i>				
Biḷālō	rasyō	Rānē-Rāw,	Hindupat,	rasyō	
<i>The-handsome</i>	<i>and-cultured</i>	<i>Rāṇē-Rāw,</i>	<i>Lord-of-the-Hindus,</i>	<i>cultured</i>	
Rānē-Rāw	Mhārāī	basyō	hiwarā-māy,	biḷālō	rasyō
<i>Rānē-Rāw</i>	<i>My</i>	<i>has taken-abode</i>	<i>heart-in,</i>	<i>the-handsome</i>	<i>and-cultured</i>
Rānē-Rāw					
<i>Rānē-Rāw</i>					

## FREE TRANSLATION OF THE FOREGOING

The cultured King of Rānās, Lord of the Hindūs, has taken up his abode in my heart, the handsome and cultured King of Rānās



When he wishes to go to the Jag-mandir<sup>1</sup> palace, and sits glorious in the state barge accompanied by his sixteen nobles, he has taken up his abode in my heart, the handsome and cultured King of Rānās

As an offering to the Lord of the Earth will I give away ten million golden coins. When he comes I will make a great festival, and every moment will I spend my life breath in his service The handsome and cultured King of Rānās has taken up his abode in my heart

## MĒWĀRĪ OF KISHANGARH

Mēwārī is also reported to be spoken by 15,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mēwārī, and examples of it are not necessary Owing to its being spoken in pargana Sarwar, it is locally known as Sarwārī

## MĒRWĀRĪ

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Magrā-kī ḍōlī*, and is classed as one of the many Bhil dialects<sup>2</sup>

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Mār-wārī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwārī, which, owing to its being spoken in Merwara district, is locally called Mēr-wārī Although it has this separate name it in no way differs from ordinary Mēwārī, and specimens are unnecessary

<sup>1</sup> The *Jag-mandir* is a famous palace at Udaipur, situated on an island in the Pichola Lake

<sup>2</sup> See Part III of this volume, pp 31 and ff

## MEWĀRĪ (KHAIRĀRĪ)

The Khairār is the name of the hill country where the three States of Jaipur, Bundi, and Mewar meet. It is mainly inhabited by Minās, whose speech is a corrupt Mēwārī. The Khairār extends into all three States, and the number of speakers of the Khairārī dialect is estimated to be—

Mewar	145,000
Jaipur	59,264
Bundi	24,000
<b>TOTAL</b>	<b>228,264</b>

The main language of Jaipur is Jaipurī and of Bundi Hārautī, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mēwārī, which belongs to the western group of the same. Hence, Khairārī is a mixture of both groups. Thus we find both the *ohhũ* of the east, and the *hũ* of the west employed to mean 'I am'. It is, in fact, a mixed form of speech.

Full particulars regarding Khairārī will be found in Mr Macalister's *Specimens* of the Jaipur dialects. Several folktales in the dialect will be found on pp 129 of that volume, and a grammatical sketch on p 52 and ff of the second part of the same.

For our present purposes it will suffice to give a short extract from the Parable of the Prodigal Son (provided by Mr Macalister). It will be seen that both the eastern and the western forms of the verb substantive are found in this brief passage.

[No. 7]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

## RĀJASTHĀNĪ

MĒWĀRĪ (KHATRĀRĪ)

JAIPUR STATE

(Rev G. Macalister, M.A., 1899.)

कोई आदमी-के दो बेटा हा । वाँ-मै-सूँ छोटी ऊँ-का बाप-ने कीयो बाप धन-मै-सूँ जो  
 न्हारी पाँती आवै जो म-ने दे । ऊ आप-को धन वाँ-ने वाँट-दीयो । घोडा दना पाछे छोटी  
 बेटो सब धन लेर पर-देस मै ऊठ-ग्यो अर उड़े खोटे गेऊ लागर आप-को सब धन उडा-दीयो ।  
 ऊ सब धन उडा दीया जयों ऊँ देस-मै बड़ो काऊ पद्यो अर ऊ कंगारू हो-ग्यो । ऊ गियो अर  
 ऊँ देस-का रेवाहाऊ-मै-सूँ एक-कौ रे-ग्यो । अर ऊ ऊँ-ने आप-का खेतों-मै सूर चराया खनायो ।  
 जो पातखाँ सूर खावै-खा जाँ-सूँ ऊ आप-को पेट भरवा-सूँ राजी हो ॥

## TRANSLITERATION AND TRANSLATION.

Kōi ād'mi-kai dō bēṭā hā Wā-māi-sū chhōṭō ũ-kā  
*A-certain man-to two sons were Them-among-from (by)-the-younger his*  
 bāp-nai kiyō, 'bāp, dhan-māi-sū jō mbārī pātī āv n  
*father-to it-was-said, 'father, wealth-among-from what my share may-come*  
 jō ma-nai dē' Ū āp-kō dhan wā-nai bāt dīvō  
*that me-to give' By-him his-own wealth them-to having-divided was-given*  
 Thōrā danā pāchhai chhōṭō bēṭō sab dhan lēr  
*A-few days after the-younger son all wealth having-taken*  
 par-dēs-māi ūth-gvō, ar udai khōṭai gēlai  
*a-foreign-country-into having-arisen-went, and there bad in-way*  
 lāgar āp-kō sab dhan udā-diyō Ū sab dhan  
*having-commenced his-own all wealth was-wasted-away By-him all wealth*  
 udā-diyō jadyā ũ dēs-māi badō kāl paryō, ar ũ kīgāl  
*was-squandered then that country-in a-great famine fell, and he poor*  
 hō-gyō Ū gīyō ar ũ dēs-kā raibā-hālā-māi-sū ēk-kai  
*became He went and that country-of inhabitants-from among one-in-(house)-of*  
 rai-gvō Ar ũ ũ-nai āp-kā khētā-māi sūr charābā khañvō  
*remained And by-him him-to his-own fields-into swine to-graze it-was-sent.*  
 Jō pāt'ryā sūr khāwai-ohbā jā-sū ũ āp-kō pet bhar'bā-sū  
*What husks swine eating-were them-with he his own belly to-fill*  
 raji chhō  
*willing was*

## SOUTHERN MĀRWĀRĪ

In the south-east of the Marwar State we come upon a new disturbing element. This is the Bhil dialects of the Arvali Hills. They are closely connected with Gujarātī, but here and there have borrowed from Mālvi. We hence see in the dialects of south-east Marwar and of Sirohi, many forms of which are almost pure Gujarātī, and some which are Mālvi. As we follow the southern boundary of Marwar, where it marches with Palanpur, the Gujarātī element is still stronger, and is borrowed direct from that language and not through Bhili. Here the language is so mixed that while the Marwar people call it Gujarātī, the Palanpur people (whose native language is Gujarātī) call it Mārwāri. For want of a better name, I call it Mārwāri-Gujarātī. It extends for some distance into the Palanpur State, which is under the Bombay Presidency.

Four sub-dialects may be classed as falling under Southern Mārwāri. These are (1) Gōdwāri immediately to the west of the Bhil *Nyār-kī dōli* mentioned on p 70, (2) Sirohī, spoken in Sirohi State and the adjoining part of Marwar, (3) Dēorāwāḍī, spoken immediately to the west of Sirohī, and (4) Mārwāri-Gujarātī. The number of speakers of each is estimated to be as follows —

Gōdwāri			147,000
Sirohī—			
Sirohi	162,300		
Marwar	10,000		
			179,300
Dēorāwāḍī			86,000
Mārwāri-Gujarātī—			
Marwar	30,270		
Palanpur	35,000		
			65,270
		TOTAL	477,570

## GÖDWĀRĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhil dialect spoken called the *Nyār-lī bōlī*. This extends a short distance into Marwar territory and into Sirohi. We shall deal with the latter State subsequently. In Marwar, immediately to the west of the *Nyār-lī bōlī* in the eastern part of *parganas* Sojat, Bah, and Desuri, the Mārwarī is called Gōdwārī (from the Godwar tract in which it is spoken)

As explained above it is a mixed dialect, possessing many Gujarātī (Bhil) and some Mālvi forms

In this dialect the letter ए ē is fully pronounced, and not like *ai*. I therefore transliterate it ē. The letter *ch* usually becomes *s* as in *sarāwō* for *charāwō*, to graze (cattle). *S* becomes *h*. Thus, *sukh-dēv*, a proper name, pronounced (and often written) *hukh-dēv*, *hārō* for *sārō*, all

A short extract from the Parable of the Prodigal Son will suffice as an example of this dialect. We may note the following peculiarities borrowed from Gujarātī *bē*, two, *dikrō* (Gujarātī *dikrō*), a son, *ti* (Gujarātī *thī*), from, *hatō*, he was, *larē-nē* (Gujarātī *larī-nē*), having done. The use of *thō* (from *thī*) for 'was' is borrowed from Mālvi. I may add that the future is as in Standard Mārwarī. Thus, *jāñē*, I will go; *kēñē*, I will say. Note also that transitive verbs in the past tense can have the subject in the nominative, instead of in the agent case. Thus, *lōrō dikrō liyō*, the younger son said. In Eastern Rājasthānī, the agent can be the same in form as the nominative.

[ No 8 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

## MĀRWĀRĪ (GÖDWĀRĪ)

## JODHPUR STATE

एक जणा-रे वे डीकरा हता । वणां-में-ती लोरो डीकरो आप रा वाप-ने कियो भावा-जी मारी पांती-रो माल आवे जको मने बँटवार करेने द्यो । जरे वणे आप-री घर-बकरी वणां-ने बँटिने दे-दी । थोरा दारां केरे लोरकियो डीकरो वण री पांती आई जको मेकी करेने परदेस गो ने वठे वण-री पँजी थी सो अफण्डा-में गमाय दीदी । हारी खुटियां केरे वण देस-में मोटो काळ पडियो । तरे वो भूक-तिर भुगतवा लागो । अठा केरे वण देस-रा एक रेवासी पाये रियो । ने उण वण-ने भडूरां-ने सरावा-ने खेत-में मेलियो । तो वण भडूरां-रे सारवा-रो खाकको हतो ताण-ती आप रो पेट भरवा-रो मतो कीदो । पण वण-ने खाखो-ही कणैई दीदो नी ॥

[No 8]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀI WĀPI (GŌDWARĪ).

JODHPUR STATĒ

## TRANSLITERATION AND TRANSLATION

Ek janī-nē hē dik'rī hatī Wanī-mē-tī lōrō dik'rō  
*A-certain man-to two sons were Them-from-among the-younger son*  
 āp-rī hāp-nē kōō, 'bhābā-jī, mīrī pītī-rō māl āwē jākō  
*his-own father-to said, 'father, my share-of property may come that*  
 mā-nē wāt'wār karē-nē dyō.' Jarē wanē āp rī ghar-wak'rī wanā-nē  
*me to decision having-made give' Then by-him his-own living-etc them-to*  
 wīṭ nē dē-dī Thōrī dārā kārē lōr'kō dik'rō wan-rī pātī  
*having-divided was-given A-few days after the-younger son his share*  
 āī jākō bhāp karē-nē par-dēs gō, nē wathē wan-rī  
*came that together having-made foreign-country went, and there his*  
 pñjī thī sō aṇṇandū-mē gamā dīdī Hārī khutivā  
*property was that riotous living-in having-visited was-given All on-being-lost*  
 kārē wan dē-wē mōtō kāl pariyō Tarē wō bhūk-tī  
*after that country-in a-mighty famine fell. Then he hunger-and-thirst*  
 bhugāt'wī lāzō Athā kārē wan dēs-rī ek rēwāsī pāyē  
*to feel began Here after that country-of one inhabitant near*  
 rōyō Nē un wan-nē bhārdūrā-nē sarāwā-nē khēt-mē mcliyō  
*he-remained And by him him to some-to feeding-for field in it-was sent*  
 To wan bhādū-ī-rē sār'wī-rō khāk'lo hatō tan-tī āp rō pēt  
*Then by him sowing-of feeding-of husks was that-with his-own belly*  
 bhār'wā rō matō kīdō Pan wan-nē khākhō-hī kanc-ī dīdō  
*filling-of intention was-made But him-to husks-even by any one was-given*  
 nī  
 not

## SIRŌHĪ.

The Sirŏhī dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalor of Marwar, which lies on the Sirohi frontier

Mount Abu is within the Sirohi State, and the people who live upon it, known as the *Ābū lōh*, speak a form of Sirŏhī, which is called Rāthī by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirŏhī. I shall, however, give a short account of it after dealing with the main specimens of that dialect. In the south-west of the State yet another form of Sirŏhī is spoken. It is called Sāeth-ki Bōli, and will also be considered separately.

The estimated number of speakers of Sirŏhī (including Rāthī and Sāeth-ki Bōli) is as follows —

Sirohi—			
Sirŏhī		161,300	
Rāthī	.	2,000	
Sāeth ki Bōli	.	6,000	
		<hr/>	169,300
Marwar	.		10,000
			<hr/>
			179,300
			<hr/>

In the Sirŏhī dialect, the mixture of Gujarātī is very strong. Nouns usually follow the Mārwarī declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarātī. The only exception is the future tense which follows Mārwarī. The neuter gender of Gujarātī is regularly employed, and as in that language ends in *ũ*, with a plural in *ā*. I do not propose to discuss the Gujarātī mixture at any great length. It would be waste of paper to do so, for it leaps to the eye in both the specimens, but the following peculiarities of Sirŏhī, looked at from a Mārwarī point of view, may be noticed.

The letter *v* is often dropped when initial, as in *van* or *an*, him, and it is equally often added at the beginning of a word as in *vuō* for (*h*)*uō*, became.

*Ch*, *chh*, *ē*, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarāvō* for *charāvō*, to graze (cattle), *sandan-pur* for *chandan-pur*, *sēr* for *śahr* (شهر), a city, *dasat*, for *dushta*, wicked, but un-compounded *sha* is pronounced *kha* or *ka*, as in *minak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dērũ* for *dēharũ*, a temple, *gar* and *ghar*, a house, *ganā* and *ghanā*, many, *jād*, and *jhād*, jungle.

Unlike Mārwarī, the cerebral *ṇ* *na* is pronounced as if it were dental.

*ṣ* *śa* and *ś* *sa* are both pronounced as *ś* *sa*. When *ś* *sa* is initial it is pronounced as *ṣ* *ha*, and is so written in the specimens. Thus, *hārũ*, all, *hūr*, swine. When it is final, it is not pronounced at all. Thus, *das*, ten, is pronounced *da*. In such cases, I transliterate the word thus, *da*(s).

There is a regular neuter gender as explained above. The suffix of the genitive is *rō* (plural, *rā*) fem *rī*, neuter *rũ*, (plural *rā*) A good example of the neuter is *māhādēv-ũ dērũ dēhhiũ*, a temple of Mahādēva was seen. The suffix of the ablative is *tī*.

Amongst the pronouns, note the Gujarātī *pōtō*, self.

The past tense of the verb substantive is *tō*, was, thus —

	<i>Singular</i>								<i>Plural</i>
Masc	<i>tō</i>	.	.	.	.	.	.	.	<i>tā</i>
Fem	<i>tī</i>	.	.	.	.	.	.	.	<i>tī</i>
Neut	<i>tū</i>	.	.	.	.	.	.	.	<i>tū</i>

The form *tō* is probably a contraction of *atō* for the Gujarātī *katō*, but it may also be considered to be a disaspirated form of *thō*. *Tō* also occurs in the distant Bundēli dialect of Western Hindi, and in Northern Gujarātī

In verbs note the frequent use of *parō* and *warō* (here written *arō*) to form compound verbs as explained in the Mārwarī Grammar (*vide* p 30).

As specimens of Sirōhī, I give a short extract from the Parable of the Prodigal Son and a folktale, both of which have been prepared for the Survey by Babu Sarat Chandra Ray Chowdhury, Private Secretary to the Maharao of Sirōhī

[No 9]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

### RĀJASTHĀNĪ

MĀRWĀRĪ (SIRŌHĪ)

SIRŌHĪ STATE.

कोई मिनक-रे वे दिकरा ता । वण-माय-ती नॉनको दिकरे भावा ने कियुं के ओ भावा-जी  
आंपणे अण धन-माय-ती जो मारे पांती आवे जितरुं म-ने दिओ । जरिं वणे पोता-रो धन  
वांटीने दे दीदी । गणा दाडा नीं बुआ जरिं नॉनको, दिकरो हारुंई धन मेको करीने अछगो देसा  
वर गो । जरिं वटे लुचार्ई-में दाडा गमायने पोता-रो धन गमाओ । तरिं पसे वण देस-में मोटो  
काळ पडिओ । जरिं वो कगीर बुओ । जरिं वो जायने वण देस-रा रेवासिआँ-माय-ती एक-रे  
पागती रेवा-लागो । जरिं वणे वण आदमी-ने पोता-रा खेतर-म ह्वर सरावा ह्वरु मेलिओ । जरिं  
वो खाखलुं ह्वर खार्ता-तां वण-माय-ती वण-री पेट भरवा री मरजी बुई । पण कोई मिनक वण-ने  
काँई नो देता-ता ॥



[No 9]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## RĀJASTHĀNĪ

MĀRWĀRĪ (SIRŌHĪ)

SIRŌHI STATE.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōi minak-rē bē dik-rā tā Wan-māv-ti nān-kē  
*A-certain man-to two sons were Them-among-from by-the-younger*  
 dik-rē bhābā-nē hyū kē, 'O bhābā-jī, āp-nē an  
*by-the-son father-to it-was-said that, 'O father, in-your-own that*  
 dhan-māy-ti jō mārē pāti āwē pī'rū ma-nē diō '  
*property-among-from what to me share may-come so-much me-to give '*  
 Jarī wanē pōtā-rō dhan wātī-nē dē-dīdō Ganā dādā nī  
*Then by-him his-own property divided-having was-given Many days not*  
 wuā jarī nān-kō dik-rō hārū-i dhan bhēlo karī-nē  
*became when the-younger son all-even property together made-having*  
 al'gō dēsāwar gō Jarī wātē luchāi-mē dādā gamāy-nē  
*distant (to)-country went Then there notous-living-in days passed-having*  
 pōtā-rō dhan gamāo Tarī pasē wan dē(s)-mē mōtō  
*his-own property was-wasted Then afterwards that country-in a-great*  
 kāl padīō Jarī wō kangīr wuō Jarī wō jāy-nē wan dē(s)-rā  
*famine fell Then he poor became Then he gone-having that country of*  
 rēwāsīā-māv-ti ēk-rē pāg-ti rēwā lāgō Jarī wanē wan  
*inhabitants-among-from one-in-of near to-live began Then by-him that*  
 ād-mi-nē pōtā-rā khētar-mē hūr sārāwā hārū mēhō Jarī wō  
*man to his-own field-in swine grazing for it-was sent Then those*  
 khākh-lū hūr khātā-tā wan-māy-ti wan-rī pēt bhar-wā-rī mar-jī  
*husk swine eating-were that-from-among him-of belly filling-of wish*  
 wuī, pan kōi minak wan-nē kāī nī dētā-tā  
*became, but any man him-to anything not giving-was*

[ No 10 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ)

SIROHI STATE

## SPECIMEN II.

एक सन्ध्यापूर नाम सेरुतुं । वण-में एक धनवाळो हाउकार तो । वणे-री बु हाई ती । वण बु-ने होनार केवा लागो के थे दुरमोती पेरिआं नीं जको दुरमोती मंगावेने पेर । होनार तो अतरुं के-ने परो-गो । जरिं पसे हाउकार गरे आयो । जरिं हाउकार-रे वुण कीउं के म ने दुरमोती पेरारो । जरिं वणे हाउकारे कीउं के मुं परदेस-में लेवा जाउं-हूँ ने लावेने पेरारूं । तरिं वो हाउकार अतरुं के-ने देसावर गो । जातां जातां अलगो दरिआ कनारे गो । जायने वणे दरिआ ऊपर तीन धरणां कीदां । तरिं वण-ने सोइणुं आयुं के अठेदुरमोती नीं हे । जरिं वो उटेने वीर-बुओ ने पासो आवतो तो । जतरे सारग में एक महादेव-हूँ देहूँ देखिउं । जरिं वो हाउकार वण देरा-में जायने वेटी । जतरा-में माहादेवजी-री पूजारी एक बाँमण आयो ने वणे बाँमणे पूसियुं के थुं कुण ॥ हे । जरिं वो केवा लागो के मुं हाउकार हूँ । तरिं वण बाँमणे कीयुं के थुं क्युं आयो । जरिं वो हाउकार बोलिओ के दुरमोती लेवा हाऊ आयो-हूँ । तरिं बाँमणे कीउं के थुं माहादेवजी ऊपर धरणुं दे । जको थ-ने माहादेवजी दुरमोती देखे । जरिं वणे हाउकारे माहादेवजी ऊपर धरणां दीदां । तरिं माहादेवजी रात रा बाँमण-रे सोइणे जायने कीउं के ए बाँमण थुं अण अंदारा वेरा में उतरेने दुरमोती लावेने अण-ने दे । जरिं वो बाँमण अंदारा वेरा-में उतरेने दुरमोती लावेने हाउकार-ने दीदां । जरिं वो हाउकार दुरमोती ले ने गरे आवतां तकां सारग-में एक ठग मिक्किओ । जरिं हाउकारे ठग ने देखीने मन में विचारियुं के मोती ठग अरां-लेई । जरिं हाउकारे पोता-री हातक फाडिने दुरमोती परां-गालिआं । पसे वो हाउकार ठगा-रे गरे गो । जरिं बाटी-बीजी खायने रात रा हततो । जतरे ठग-री वेटी आई । जरिं हाउकारे पूसिउं के थुं कुण हे । जरिं वा ठग-री वेटी कवा लागी के मुं थ ने ठगवा आई-हूँ । जरिं हाउकारे कीउं के भलाई ठग । पण माहूँ एक वण हाबक । जरिं कीउं के का के-हे । जरिं वणे कीउं के थुं पाप करे जण-में पाप-रा भागीदार गर-रां कोई वेहे के नीं । जरिं वा नीसे आवेने गरवाळां ने पूसिउं के मुं पाप करे जण-में थे पाप रा भागीदार हो के नीं । तरिं गरवाळां बोलिआं के मे था-रा पाप-रा भागीदार नीं हूँ । जरिं वा ठग-री वेटी पासी हाउकार पागती जायने बोली के हे हाउकार मुं थ ने ठगुं नीं । ने थुं म-ने था-रे साते ले-ने जा । तरिं हाउकार ने ठग-री वेटी बेई जणां रात रा उंटे साते वे-ने हाउकार-रे गरे मिआं ने वे जो दुरमोती लाभां थां जको हाउकार-री बु-ने पेरारिआं । ने पसे मका करवा लागी ॥

[No 10]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀRWĀRĪ (SIRŌHĪ)

SIRŌHI STATE

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION

Ēk Sandan-pūr nām sēr tū Wan-mē ēk dhan-wālō hāukār  
 One Chandanpūr by-name city there-was That-in one rich merchant  
 tō Wanē-rī wu hāi tī Waṇ wu-nē hōnār kēwā lāgō  
 was His wife beautiful was That wife-to one-goldsmith to-say began  
 kē, 'thē dur'mōtī pērā nī, jakō dur'mōtī māgāwē-nē  
 that, 'by-you royal-pearl is-worn' not, therefore royal-pearl procured-having  
 pēr' Hōnār tō at'rū kē-nē parō-gō Jarī pasē  
 wear' The-goldsmith on-his-part so-much said-having went-away Then after  
 hāukār garē āyō Jarī hāukār-rē wu-ē kiū kē,  
 the-merchant to-home came Then the-merchant-of by-wife it-was-said that,  
 'ma-nē dur'mōtī pērāwō' Jarī wanē hāukārē kiū -kē,  
 'me-to royal-pearl put-on' Then by-that by-merchant it-was-said that,  
 'mū par-dēs-mē lēwā jāū-hū, nē lāwē-nē pērāwū'  
 'I foreign-country-in to-bring going-am, and brought-having will-put-on(-you)'  
 Tarī wō hāukār at'rū kē-nē dēsāwar gō Jātā  
 Then that merchant so-much said-having to-a-foreign-country went In-going  
 jātā al'gō dariā kanārē gō Jāy-nē wanē dariā ūpar  
 in-going a-distant sea on-shore he-went Gone-having that sea upon  
 tīn dhar'ṇā kidā Tarī wan-nē sōipū āyū kē athē dur'mōtī  
 three fastings were-made Then him-to dream came that here royal-pearl  
 nī hē Jarī wō utē-nē vīr-wuō, nē pāsō āw'tō-tō; jat'rē  
 not is Then he arisen-having set-out, and back coming was, meanwhile  
 mārāg-mē Māhādēv-rū dērū dēkhiū Jarī wō hāukār wan dērā-  
 on-the-road Mahādēv-of temple was-seen Then that merchant that temple-  
 mē jāy-nē bēṭō Jat'rā-mē Māhādēv-jī-rō pūjārī ēk bāmaṇ  
 in gone-having sat In-the-meantime Mahādēv-of priest one Brāhmaṇ  
 āyō, nē wanē bām'nē pūsiyū kē, 'thū kun hē?' Jarī  
 came. and by-that by-Brāhmaṇ it-was-asked that, 'thou who art?' Then  
 wō kēwā lāgō kē, 'mū hāukār hū' 'Tarī waṇ bām'nē  
 he to-tell began that, 'I a-merchant am' 'Then that by-Brāhmaṇ

<sup>1</sup> Note that *dur mōtī* being of extreme value, always agrees with participles, etc., in the neuter plural

kiyū kē, 'thū kyū āyō? ' Jarī wō hāukār  
*it-was-said that, 'thou why hast-come? ' Then the merchant*  
 bōliō kē, 'dur\*mōti lēwā hārū āyō-hū.' Tarī bām'nē  
*spoke that, 'royal-pearl to-bring for come-I-am' Then by-the-Brāhmaṇ*  
 kiū kē, 'thū Māhādēv-jī ūpar dhar\*ṇū dē, jakō  
*it-was-said that, 'thou Mahādēv upon fasting give, then*  
 tha-nē Māhādēv-jī dur\*mōti dēi ' Jarī wanē hāukārē  
*thee-to Mahādēv a-royal-pearl will-give.' Then by-that {by-merchant*  
 Māhādēv-jī ūpar dhar\*ṇā didā Tarī Māhādēv-jī rāt-rā  
*Mahādēv on fastings were-given Then (by)-Mahādēv night-at*  
 bāman-rē sōinē jāy-nē kiū kē, 'ō bāman,  
*the-Brāhmaṇ-to in-dream gone-having { it-was-said that, 'O Brāhmaṇ,*  
 thū an ādārā vērā-mē ut'rē-nē dur\*mōti lāwē nē  
*thou this dark well-in descended-having royal-pearl brought-having*  
 an-nē dē ' Jarī wō bāmaṇ ādārā vērā-mē ut'rē-nē  
*this-to give' Then that Brāhmaṇ the-dark well-in descended-having*  
 dur\*mōti lāwē-nē hāukār-nē didā Jarī wō  
*royal-pearl brought-having the-merchant-to was-given Then the*  
 hāukār dur\*mōti lē-nē garē āw'tā takā  
*merchant the-royal-pearl taken-having to-house in-coming then*  
 mārag-mē ēk thag mīliō Jarī hāukārē ṭhag-nē  
*the-way-on one robber was-met Then by-the-merchant robber-to*  
 dēkhī-nē man-mē vichāryū kē, 'mōti ṭhag arā-  
*seen-having mind-in it-was-thought that, 'the-pearl the-robber will-take-*  
 lēi ' Jarī hāukārē pōtā-rī hāta phādē-nē  
*for-himself' Then by-the-merchant his-own thigh torn-open-having*  
 dur\*mōti parā-gāhā, Pasē wō hāukār ṭhagā-rē garē  
*the-pearl was-kept Afterwards the merchant robber-in-of in-house*  
 gō Jarī bāṭibijī khāy-nē rāt-rā hūto Jat'rē ṭhag-rī  
*went Then bread-etc eaten-having night-at slept Then robber-of*  
 bēti āi Jarī hāukārē pūsiū kē, 'thū kuṇ  
*daughter came ' Then by-the-merchant it-was-asked that, 'thou who*  
 hē? ' Jarī wā ṭhag-rī bēṭi kēwā lāgi kē, 'mū  
*art?' Then that robber-of daughter to-say began that, 'I*  
 tha-nē ṭhag\*wā āi-hū ' Jarī hāukārē kiū kē,  
*thee to to rob come-am ' Then by-the-merchant it-was-said that,*  
 'bhalāi, thag, paṇ mārū ēk vēn hāmbaḷ.' Jarī kiū  
*'very-well, rob, but my one word hear' Then it-was-said*  
 kē, 'kā kē hē? ' Jarī wanē kiū kē, 'thū  
*that, 'what art-thou-saying?' Then by-him it-was-said that, 'thou*  
 pāp karē jan-mē pāp-rā bhāgīdār gar-rā kōi  
*sin art-doing that-in sin-of partner (members)-of-the-house any one*

wēhē kē nī " Jarī wā nīṣē āwē-nē gar-wāḷā-n  
*will-be or not " Then by-her below come-having members-of the-house-to*  
 pūsiū kē, 'mū pāp karū jan-mē thē pāp-rā bhāgīdār  
*it-was-asked that, 'I sin do that-in you sin of partners*  
 hō kē nī ' Tarī gar-wāḷā bōhā kē, 'mē  
*are or not ' Then the-members-of-the-house spoke that, 'we*  
 thā-rā pāp-rā bhāgīdār nī hā ' Jarī wā thag-rī bōti  
*thee-of sin-of sharers not are ' Then that robber-of daughter*  
 pāsī hāukār pāg'ti jāy-nē bōli kē, 'hē hāukār, mū  
*again the-merchant near gone-having spoke that, 'O merchant, I*  
 thā-nē thagū nī, nē thū mā-nē thā-rē sātō lī-nī  
*thee-to will-rob not, and thou me-to thee-of with taken-having*  
 jā ' Jarī hāukār nē thag-rī bōti bēi janā  
*go ' Then the-merchant and the-robber's daughter both persons*  
 rāt-rā ūtē-mātē bē-nē hāukār-rē garē gñ nē wō  
*night-at camel-upon sitting the-merchant-in-of in-house went and they*  
 jō dur'mōti lāḷ-thā jakō hāukār-rī wu-nē pērāwā,  
*what royal-pearl brought-had that the-merchant-of wife-to was-put-on,*  
 nē pasē majā kar'wā lāgā  
*and then meriment to-do they-began*

## FREE TRANSLATION OF THE FOREGOING

There lived a rich merchant in a city called Chandanpur. He had a very beautiful wife. One day a jeweller said to her, 'you do not wear a royal pearl. You should surely get one and wear it.' So the jeweller went home, and when the merchant came in his wife said to him that he must give her a royal pearl to put on. He said he would go off on a journey to look for one, and would bring one back to her. So he went off on his journey and at length reached the shore of a distant sea. There he fasted and prayed,<sup>1</sup> and he was told in a dream that no royal pearls were to be got there. So he got up and went on. On the road he found a temple of Mahādēva, and sat down there. The Brāhman priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brāhman, 'fast and pray to Mahādēva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādēva, and in the night the deity came to the Brāhman in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brāhman did so, and brought up a royal pearl which he gave as instructed.

So the merchant took the pearl and started for home. On the way he met a *Thag*.<sup>2</sup> As soon as he saw him he thought to himself that the *Thag* would take his royal pearl from him, so he slit up his thigh, and concealed the jewel in the wound. Afterwards he went as a prisoner to the *Thag's* house, and, after he had eaten some food, lay down at night time to sleep. The *Thag's* daughter came into his room

<sup>1</sup> A *dur mōti*, which I translate by 'royal pearl', is described as a name of the rarest kind of pearl.

<sup>2</sup> *Dhar'nō* in this story means to sit doggedly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.

<sup>3</sup> A *Thag* combines robbery with murder.

'Who are you?' said the merchant 'I am come to rob and murder you,' said she. 'All right,' said the merchant, 'rob away But first hear one word which I have to say to you' 'What is that?' replied she 'Tell me,' said he, 'if the other people of the house will take their fair share of the guilt of the sin you are going to commit' So she went downstairs and asked the people of the house if they would share the guilt 'We won't be sharers in the guilt,' said they Then the *Thag's* daughter came up again to the merchant, and said, 'merchant, I'm not going to rob and murder you Leave the place, but take me with you.' So the merchant and the *Thag's* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after

## ABU LŌK-KĪ BŌLĪ OR RĀTHĪ.

The inhabitants of the villages on Mount Abu<sup>1</sup> consist mainly of a mixed race peculiar to the locality, who style themselves *Lōl*, i.e., the 'people' of Abu. Nothing definite is known about their origin. They style themselves Rājputs, and according to local tradition are the descendants of Rājputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vṛṣhabha-dēva, and took to themselves wives of the daughters of the aborigines. The Rājputs of the plains call them Rāthī, i.e., half-castes, a title which they resent.

Their dialect closely resembles that of the rest of Sirōhī. A good example of its mixed character will be found in the specimen, in which both the Mārwarī (*h*)ō, and the Sirōhī-Gujarātī *tō* are used to mean 'was'.

As a specimen I give a short extract from an account of their customs. It may be added in explanation of it that, till lately, a young man often took his wife by stratagem. He would go out with a *sārī* concealed about his person and, watching his opportunity, would throw it over her, when she became his wife, whether willing or not. The practice, of course, often led to family feuds, and retaliation frequently assumed the form of a raid on the offending lover's house and the carrying off of his cattle, household goods, etc. These feuds were generally settled by the Rāj officials through a *pañchāyat* of the *Lōl*, without bloodshed, a compromise usually being effected in the shape of a fine in grain and ghee to the Rāj, and a feast to the brethren, ending with *amalpānī*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *dand* for *dand*, punishment, and *ganō* for *gunō*, crime. The word *icarō* used to form compound verbs in the middle voice becomes *ōrō*. The genitive *ē-rū* (neuter), of this, is used to mean 'of this kind'. Note the word *jōjē*, corresponding to the Gujarātī *jōiyē*, it is necessary. There are several Bhīl words in the short specimen. Such are *khōl'rū*, a hut; *dālū*, a branch, *puṭhē*, behind.

There are several cases of disaspiration. Such are *jag'rō*, a quarrel, and *gar*, a house. *Sōrī*, as usual, is for *chōrī*, theft. *Hawā-hō* is for *sawā-sō*. *Har'hō* is for *sarīkhō*, like.

[No II]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ

#### MĀRWĀRĪ (SIRŌHĪ-RĀTHĪ)

#### SIROHI STATE

एक भाई सोरी-पेटो गर-मे वीरोत गाली-ई। भावी गर-मे गाली-हि। जण-रे माते डुण्ड-मुण्ड राज-ती कीदो। तरे जगरो भांगिओ। हवा हो रुपिया दीदा। आगे ए-रूँ तुं सात पाँसरो अमोल डुण्ड-रे वास्ते तोलिओ। वीरोते-रे माते सात वरां कजीओ कीदो। खोलरां पाडिओ। न्यात-मे ओ घणी जोले नही। डाकुं-कवाडुं कजिआवारे लीहुं-ओरं। तरी ओहो पीया हरकी माटी उणे-रे गर-मे राखिओ कीद नीं। उए-रे गर-मे खोलरां पाडेने उण-रो गनी घापिओ। जण-रे माते पुठेवारं खणवावारो मझिओ नीं। ओठे आगे ए-रूँ तुं के राजा-रूँ डुण्ड-मुण्ड नीं तुं। खून हॉमलिओ तो वे वारो डुण्ड पडे जगरो सोटवतो तो के ओजमतो-तो॥

<sup>1</sup> The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 139 and ff., &c. for further particulars.

[ No II.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀTHĪ) DIALECT

SIROHI STATE.

## TRANSLITERATION AND TRANSLATION

Ēk bhāi sōri-pētō gar-mē bīrōt gālī-i, bhābi  
*One brother thieving (i.e., privately) house-in a-woman kept-had, brother's-wife*  
 gar-mē gālī-hē Jan-rē mātē dund-mund rāj-tī kīdō Tarē jag'rō  
*house-in kept-is Him-of on-head punishment king-from was-inflicted Then the-dispute*  
 bhāgiō Hawā-hō rupiā didā Āgē ē-rū  
*was-settled One-hundred-and-twenty-five rupees were-given Formerly such (the-custom)*  
 tū, sāt pāsēri amōl dundē-rē wāstē tōhō Bīrōtē-rē  
*was, (that-)seven five-seers opium punishment-of for was-weighed The-woman-of*  
 mātē sāt warā kajīō kīdō Khōl'rā pādīā Nyāt-mē ō  
*on-head seven years quarrel was-made The-huts were-destroyed Caste-in this*  
 dhanī jōjē nahī Dāḷū-kabādū kajīā-wārē  
*man was-required not Branch-door-leaves (of-the-house) by-the-quarrellers*  
 līdū-ōrū Tarī ābhō pīyā bar'kō bhātō unē-rē gar-mē rākhiō  
*were-taken-away-for-themselves Then one pice like a-stone him-of house-in was-kept*  
 kōi nī Ūē-rē gar-mē khōl'rā pādē-nē un-rō ganō thāpīō  
*anything not Him-of home-in huts destroyed-having him-of crime was-established.*  
 Jan-rē mātē puṭhē-wārū khan'wāwārō malīō nī Ōthē āgē  
*Him-of on-head follower helper was-got not There in former-times*  
 ē-rū tū kē rājā-rū dund-mund nī tū Khūn hābh'liō  
*such-(custom) was that the-king-of punishment not (there-)was Crime (if-)was-heard*  
 tō bē wārō dund padē, jag'rō sōtaw'tō-tō kē ōjam'tō-tō  
*then two-time punishment falls, quarrel being ended-was or being-extinguished-was*

## FREE TRANSLATION OF THE FOREGOING

A brother secretly kept a woman in his house. It was in the house of his brother's wife that he kept her. The king's officials inflicted punishment on him for this. The personal quarrel was then settled by his paying in addition a hundred and twenty-five rupees (to the persons injured). In former times he had to weigh out thirty-five seers of opium as a fine (to them). As for the woman the quarrel remained against her (i.e., she was not re-admitted to caste) for seven years. His huts would be pulled down, and he was not allowed into caste, the branches and door leaves (of the hut) were taken away by the persons who had the quarrel with him, and not so much as a stone worth a pice



did they leave behind His guilt was established by his hut being pulled down There was no one who would help or assist him

Formerly the custom was that there was no punishment in the king's court, but now, if any crime is heard of, the guilty person is twice punished, and the quarrel is at once ended or extinguished for good and all

## SĀETH-KĪ BŌLĪ

Sāeth or Sāth is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwarī of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarat, *ch* is pronounced as *s*. Thus we have both *chaw<sup>2</sup>rī* and *saw<sup>2</sup>rī*, a marriage pavilion, *pachē* and *pasē*, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktale received from Sirohi.

[ No 12 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀRWĀRĪ (SĀETH-KĪ BŌLĪ)

SIROHI STATE

एक राजा छमेणी नगरी-रो धनी थो। वो राजा रात-रा बजार-मे गीओ ने वदाएत आवती-थी। वणने राजाए पुचीयु के थु कुण हे। अवणारे कीयु के सु वदाएत हु। एक भराँमण-रे आँट लखीस-रे वास्ते जाउ-सु। राजाए पुचीउ के सु आँट लखीओ। ते वदाएत कीयु के जीवा आँट लखीस तेवा बलताँ केही जाउ। वदाएताए वो आँट लीखीओ के ए भराँमण-रे नवमे मेहीने एक दीकरो आवे। दीकरो जनमतो शौबरे तो बाप मर-जाए। वो दीकरो परणवा-रे वास्ते जाए तो चवरीआँ-मे वाग मारे। एखु केहीने वदाएत राजा पागती-थी गरे गई ॥

पचे राजाए भराँमणीने धरम-वेन कीधी। पचे दीकरो जनमतो दीकरा-रो बाप परो-सुओ ने दीकरो मोटो हुओ। जरे राजाए दीकरा-रे शगाई कीधी। ने जान-री त्यारी कीधी ने परणवा-शारु बुआ। पसे दीकरा-रे श्राव-रे जाएने नही मारवा-रो पको बंदोबस्त कर दीकराने सवरीआँ-मे बीआडीओ ने परणावीने सवरीआँ-थी उतरीने वीद वीदरणीने एक लोडारी कोठी-मे गालीने बद करीआँ के वाग दीकराने न मारे। पसे जान रवानी हुई। तरे दीकराने बोहु केवा लागी के आँपाँ वेईआँने लोडारी कोठी-मे काण वास्ते गालीआँ। दीकरे कीयु के एवो वदाएताए-रो आँट लखीओ के मने सवरीआँ-में वाग मारवारो लखीओ। जण-थी मे राजाने धरम-भाई कीदो। जरे राजाए आँपाँने लोडारी कोठी मे गालीआँ। जरे दीकरीए कीउ के वाग केवो वे-हे। तरे वणे दीकरे लोडारी कोठी-मे वीटाँतकाँ वाग-रो चेरो काडीओ। जरे उणे चेरा-रो वाग वणे-ने दीकराने परो-मारीओ। पसे जरे आवीने राजाए लोडारी कोठी उगाडी तो भराँमण रे दीकराने सुओ देखीओ ने वाग बारे नीकलीओ। तरे राजाए मने-मे जाणीयु के वदाएता-रा आँट लखीआ वे-हे सो खरा हे ॥

[No 12]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

## RAJASTHĀNĪ.

MĀRWĀRĪ (SĀETH-KĪ BŌLĪ).

SIROHI STATE

## TRANSLITERATION AND TRANSLATION

Ēk rājā Ujēnī nag'rī-rō dhanī thō Wō rājā rāt-rā bājār-mē  
*A king Ujēnī city-of lord was That king night-at bazaar-in*  
 gīō, nē Wadāēt āw'ti-thī Wan-nē rājāē puchīvu kē, 'thu  
*went, and Providence coming-was Him-to by-the-king it-was-asked that, 'thou*  
 kun hē?' Aṇ'nārē kīyu kē, 'mu Wadāēt hu Ēk  
*who at?' By-the-comer it-was-said that, 'I Providence am A*  
 bharāman-rē āt lakh'wā-rē-wāstē jāu-chu' Rājāē puchīvu  
*Brāhman-to lines-of-fortune writing-for going-am' By-the-king it-was-asked*  
 kē, 'su āt lakhjō?' Tē Wadāēt kīyu kē, 'jēwā  
*that, 'what lines were-written?' Then (by-)Providence it-was-said that, 'what*  
 āt lakhis tēwā wal'tā kēhī jīu' Wadāētāē wō  
*lines I-shall-write those in-coming-back having-told I-go' By-Providence that*  
 āt lakhjō kē, 'ē Bharāman-rē naw'mē mēhīnē ēk dik'rō  
*line was-written that, 'this Brāhman-to in-ninth in-month a son*  
 āvē Dik'rō janam'tō sāb'rē, tō bāp mar-jāē Wō  
*may-come The-son being-born he-may-hear, then the-father may-die That*  
 dik'rō paran'wā-rē-wāstē jāē, tō chaw'ā-mē wāg mārē'  
*son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill'*  
 Ēwu kēhīnē Wadāēt rājā pāg'ti-thī garē gai  
*This having-said Providence the-king near-from in-home went*  
 Pachē rājāē bharāmanī-nē dharam-bēn kidhī  
*Afterwards by-the-king as-for-the-Brāhmanī god-sister she-was-made*  
 Pachē dik'rō janam'tā dik'rā-rō bāp parō-muō, nē dik'rō  
*Afterwards the-son on-being-born the-son-of the-father died, and the-son*  
 mōtō huō Jarē rājāē dik'rā-rē sagāi kidhī, nē  
*big became Then by-the-king the-son-to betrothal was made, and*  
 jān-rī tyārī kidhī, nē paran'wā-sārū  
*the-marriage-procession-of preparation was-made, and marrying-for*  
 wuā Pasē dik'rā-rē sāv-rē jāōnē,  
*they-became(-ready) Afterwards the-son-of father-in-law-to having-gone,*  
 nahī mār'wā-rō pakō bandōbast kar, dik'rā-nē  
*not getting-killed-of thorough arrangement having-made, as-for-the-son*

saw'rīñ-mē                      biādīō,                      nē                      par'nāvinē  
*the-marriage-pavilion-in      he-was-caused-to-sit,      and      having-caused-to-marry*  
 saw'rīñ-thī                      ut'rīnē                      vid                      vīdar'nī-nē  
*the-marriage-pavilion-from having-caused-to-descend      as-for-the-bridegroom (and-)bride*  
 ēk lōdārī kōthī-mē              gālīnō              band              kariāñ,              kē              wāg  
*an iron gun-bin-in having-placed shut-up they-were-made, that a-tiger*  
 dik'rā-nē na mārē              Pasē                      jñān                      rawāñī              huī  
*the-son not may-kill Afterwards the-marriage-procession started became*  
 Tarē dik'rā-nē wōhu kōwā lāgī kē, 'āpāñ bēñ-nē lōdārī kōthī-mē  
*Then to the-son the-bride to-say began that, '(as-)for-us two iron bin-in*  
 kān-wāstē gālīñ? '              Dik'rō              kīyu              kē, 'ēwō Wadātāē-rō āt  
*what-for are-we-put? ' By-the-son it was-said that, 'this Providence-of line-of-fate*  
 lakhīō              kē              manē              saw'rīñ-mē              wāg              mār-wārō              lakhīō  
*was-written that me marriage-pavilion in a-tiger killer was-written*  
 Jan-thī mē rājā-nē dhīram-bhāī kīdō              Jarē              rājāē              āpāñ-nē  
*That-from I to-the-king god-brother was-made Then by-the-king as-for-us-two*  
 lōdārī kōthī-mē gālīñ '              Jarē              dik'rīē              kīu              kē, 'wāg  
*iron bin-in were-placed ' Then by-the-king it-was-said that, 'a-tiger*  
 kēwō wē-hē? '              Tarē              wanē              dik'rō              lōdārī              kōthī-mē              bētā-takā  
*what-so! becoming-is? ' Then by-that by-son the-iron bin-in while-sitting*  
 wāg-rō              chērō              kādīō              Jarē              unē              chērā-rō              wāg  
*a tiger-of picture was-drawn Then by-that picture-of (by-)tiger*  
 wanē-nē dik'rā-nē parō-mārō              Pasē              jarē              āvinē              rājāē  
*as-for-that as-for-son he-was killed Afterwards when having-come by-the-king*  
 lōdārī kōthī ugādī,              tō              bharāman-rē              dik'rā-nē              muō              dēkhīō,  
*the-iron bin was-opened, then the-Brahman-of as-for son dead he was-seen,*  
 nē              wāg              bārē              nīk'līō              Tarē              rājāē              manē-mē              jñānyu  
*and the-tiger outside came-out Then by-the-king mind-in it-was-known*  
 kē, 'Wadātā rā āt lakhīā wē-hē,'              sō              kbarā              hē  
*that, 'Providence-of lines written becoming-are,' those true are*

## FREE TRANSLATION OF THE FOREGOING

Once upon a time a certain king ruled in the City of Ujjain. One night he went into the bazaar, and met the God of Fate.<sup>1</sup> The king asked him who he was, and he answered, 'I am Fate. I am on my way to write the lines of fortune on the brow of a Brāhman.' The king asked him what he was going to write, and Fate said he would tell him on his way back. Then Fate went on and wrote the following lines on the Brāhman's forehead,—Nine months hence let a son be born to this Brāhman, and as

<sup>1</sup>Wadāt is a corruption of Vīdhātā the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. These lines are called āṭ. According to the usual belief he writes them on a child's forehead on the sixth night after birth, but in the present story he is represented as writing them on the brow of a full grown man.

soon as the father hears of the birth of a son let the father die Let the son go forth to be married, and let a tiger kill him in the marriage-pavilion.' Then Fate told the king what he had written and went home.

Then the king made the Brāhman's wife his god-sister. In process of time a son was born and the father died as it was written By and bye, the son grew up and the king got him betrothed Then the usual preparations for the marriage were carried out, and the son went forth to his future father-in-law's house. The king made elaborate arrangements to prevent his being killed in the marriage pavilion, and after the wedding ceremonies were concluded he shut the bride and bridegroom up in a strong iron chest like a grain bin, so that the tiger might not get at him to slay him. Then the bride began to ask the son, 'why have we two been shut up in this iron grain-bin?' The son replied that it was written in his line of fate that a tiger should kill him in the marriage pavilion, that therefore the king had made him his god-brother, and had shut them both up in the iron bin. The bride asked what a tiger was like, so the youth, seated as he was in the bin, drew a picture of a tiger As soon as he had finished, the picture came to life and slew him Some time afterwards the king had the bin opened, and there he found the Brāhman's son lying dead, and a great tiger leaped out of the bin and disappeared

So the king understood that the saying was quite true that whatever was written in the lines of fate was sure to happen

### DEORĀWĀTĪ.

Immediately to the east of the Sirōhī dialect, we find in the Marwar State a form of speech, known as Dēorāwāṭī, and reported to be spoken by 80,000 people. This dialect is even more mixed with Gujarātī than Sirōhī. We even find the Gujarātī interrogative pronoun *kū*, what? appearing under the form of *hū*. The Gujarātī *chhū*, and the Mārwāṭī *hū*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Mārwāṭī *rō*, and never the Gujarātī *nō*.

It is quite unnecessary to give specimens of this mixed form of speech

## MĀRWĀRĪ-GUJARĀTĪ.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarātī. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarātī, and in Palanpur Mārwarī. This double nomenclature well illustrates its composite nature. It naturally varies much from place to place, and in the mouths of different people.

A large number of Musalmans, whose native language is Hindōstānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindōstānī in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindōstānī and Mārwarī are mixed up, and also the free infusion of Gujarātī vocabulary. The only genuine dialectic forms seem to be the long vowels in the pronominal oblique forms *in*, *jin*, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronunciation.

The estimated number of speakers of this Mārwarī-Gujarātī is —

Marwar	30,270
Palanpur	35,000
	<hr/>
TOTAL	65,270

[ No 13.]

## INDO-ARYAN FAMILY

## CENTRAL GROUP

### RĀJASTHĀNĪ

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ)

STAIL PALANPUR

एक सेठ-रा कने ईण-रा चार सुलाजिम दीवाकी-रा दाहाडे बचीस लेगे कुं आये । सेठ-जी ने ईण-रा आगे टेबल-पर एक गीता जी घर-दीनी ओर उर्णों-री बाजू-में पाँच पाँच रुपियाँ-री चार टगली-ओ कीनी । फेर सेठ जी-ए एक नोकर-कुं पुँसिया के थाँ-रे ओ गीता-जी चाहीजे-हे के पाँच रुपिया चाहीजे-हे । साहेब हूँ पढी सकूँ नहीं । जीण सूँ मोरे-तो पाँच रुपिया लेणा हे । बाद सेठ-जी-ने दुसरे कुं पुँसिया के थाँ-रे काँई पसद हे । ओ गीता-जी के पाँच रुपिया । साहेब मे पढिया-तो हूँ । मगर मोरे-तो रुपिया-री गरज हे । जीण-सूँ रुपिया लेता-हूँ । तीसरे-ने भी रुपिया लीना । चौथा सकस जो चवद बरस-री उमर-रो थो । जीण-सूँ सेठ-जी-ने पुँसिया के थाँ-रे भी रुपिया चाहीजे-हे । लडके ने जवाब दिया के साहेब मोरे-तो गीता-जी चाहीजे-हे । मे अयणी बुढी मा के आगे पढ़ूंगा । ये कहे-कर उस-ने गीता-जी उपाड लीनी । ईण माँहे-सूँ एक सोना मोहर निकळ आई । वे देख-कर तीनुँ सकस सरस-सूँ नीचे भाऊणे लगे ॥

[No 13]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RAJASTHANI

MAIWALI (MIXED WITH GUJARATI)

STATE PALANPUR

## TRANSLITERATION AND TRANSLATION

Ek sath ri kanē in-rī chār mulājim dīwālī-rā dāhādō bakshīs  
*A merchant of near him of four servants Dīwālī-of on-day present*  
 ānē-kū ānē Sath-jī-nē in-rā āgō tchal-par ek gītā-jī  
*told for came The merchant-by them-of in-front table-on a Gītā*  
 abar ānī, or anī-rī bījū-mē pīch pīch rupivā-rī chār dhag'li-ō  
*it placed, at a it-of side-in five five rupees of four heaps-also*  
 kani Phēr sath-jī ē ek nokar-kū pūsvā kē, 'thū-ic  
*there is also Then by the merchant a servant-to it-was asked that, 'you-to*  
 ā gītā-jī chāhijē-hē kē pīch rupivā chāhijē-hē?' 'Sāhēb, hū padhī  
*this Gītā necessary is or five rupees necessary-are?' 'Sir, I to-read*  
 ākū nahī Jīn sū mōrē-tō pīch rupivā lēnā hē'  
*it is not This-from to-me indeed five rupees to be-taken are'*  
 Itā sath-jī nē dūsrē kū pūsvā kē, 'thū-rē kū  
*Afterwards the-merchant-by the-second-to it-was asked that, 'you-to what*  
 pāsānā hē, ā gītā-jī kē pīch rupivā?' 'Sāhēb, mē padhīyā-tō  
*pleasing is, this Gītā or five rupees?' 'Sir, I educated indeed*  
 hū, mōrē mōrē-tō rupivā-rī garaj hē Jīn-sū rupivā  
*am, but to me indeed rupees-of concern is This-from rupees*  
 lēnī-hū' Tisrē mē bhī rupivā lēnā Chōthā sakas jō  
*taken-I-am The third-by also rupees were-taken The-fourth person who*  
 chāwad bāras-rī umar-rō thō, jīn-sū sath-jī-nē pūsvā kē,  
*fourteen years of age of was, him from the merchant-by it-was asked that,*  
 'thū-rē bhī rupivā chāhijē-hē?' Lad'kē nō jābāb divā kē,  
*'you to also rupees necessary-are?' The-boy by answer was given that,*  
 'Sāhēb, mōrē tō gītā-jī chāhijē-hē Mē ap'nī budhī mā-kō  
*'Sir, to me indeed the-Gītā necessary-is I my-own old mother-of*  
 āgē padhūgī' Ic kahē kar us-nō gītā-jī upād-līnī In-māhē-sū  
*in-front will read' This said-having him-by the-Gītā was-lifted It in from*  
 ēl sōnā mōhar mka) nū Wē dēkh-kar tīnī sakas  
*a gold coin having-issued came That seen-having the-three persons*  
 saram-sū nīchē bhāī'nō lagē  
*shame-from downwards to look began*



## FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwālī festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad Gītā<sup>1</sup> and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gītā or five rupees. 'Sir,' replied he, 'I don't know how to read. Hence, for my part, it's five rupees that I must take.' Then the merchant asked the second what his choice was,—the Gītā or five rupees. 'Sir,' said he, 'it is true that I can read, but, for my part, rupees are what I want. Therefore I am taking them.' So also the third servant elected to take the rupees. The fourth was a lad of fourteen years, and the merchant asked him, saying, 'I suppose you too are going to choose the rupees.' But the boy replied, 'Sir, for my part, I want the Gītā, and I'll read it to my old mother.' So he lifted up the volume, and lo and behold, there fell out of it a golden coin. When the others saw this, all they could do was to hang their heads in shame.

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<sup>1</sup> One of the Hindū Scriptures. It is accounted very holy.

## WESTERN MĀRWĀRĪ

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thal* or sandy waste, which, commencing in Marwar, stretches into Bikaner on the north and into Jaisalmer, Sind and Mallani on the west and south. The dialect of the *Thal* of Bikaner will be dealt with later on. The dialect of the rest of the *Thal* may be styled 'Western Mārwarī'

Immediately to the west of Mārwarī, the language is Sindhī, and hence Western Mārwarī is Mārwarī more or less mixed with that language. Everywhere it is clearly Mārwarī in the main, the Sindhī element, even when it is most prominent, playing quite a subordinate part. We may consider Western Mārwarī under two heads — Thālī proper and the mixed dialects.

Thālī proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Tharēlī dialect of Sindhī, and in the south centre of that State there are a few speakers of Dhat'kī, one of the mixed dialects. The dividing line between Tharēlī Sindhī and Thālī runs about ten miles to the west of the town of Jaisalmer.

To the north of Jaisalmer lies the State of Bahawalpur, in which Lahndā is the main language.

The following is the estimated number of speakers of Western Mārwarī —

Thālī proper —		
Marwar	380,900	
Jaisalmer	100,000	
	<hr/>	480,900
Mixed dialects		204,749
		<hr/>
	TOTAL	685,649
		<hr/>

The mixed dialects will be dealt with subsequently. The principal is the Dhat'kī of Thar and Parkar and Jaisalmer.

Thālī proper is in the main good Mārwarī, it has a slight admixture of Sindhī, and also of the Gujarātī spoken further south. I give two specimens of it, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a popular song. The Thālī of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhī we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tīna*, not *tīn*, three, *satta*, seven, *atṭha*, eight, *gāya*, cow, but *kan*, not *kana*, an ear, and *nak*, not *naka*, a nose, because the vowel is not a heavy one. So also, as in Sindhī, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nāk*, a nose, *hath*, not *hāth*, a hand, *ākh*, not *ākh*, an eye. The pleonastic termination *dō* or *rō* occurs both in Eastern and in Western Rājasthānī, but it is especially common in Thālī and Sindhī. Thus *chhōtō-rō*, the younger. The word for 'one' is *hēkē*, compare Sindhī *hih* or *hikrō*. The words *mā-jō*, my, *tū-jō*, thy, have the Sindhī suffix *jō* of the genitive.

On the other hand, the influence of Gujarātī is seen in words like *bē*, two, *dhkrō*, a son, and in the future formed with *ś* as in *jāīś* (pronounced *jāish*), I will go.

In the declension of nouns, we may note that nouns, etc., of the form *ghōiō*, with a final *ō*, form the oblique singular in *ē*, not *ā*. Their nominative plural ends in *ā* and the oblique plural in *ē* as usual. Thus, from *hukko*, a *hukla*, we have a genitive *huklē-rō*, *bhalō mānas*, a good man, *bhalē mānas-rō*, of a good man, *bhalā mānas*, good men; *bhalā mānasē-rō*, of good men, *thā-rē bāp-rē ghar-mē*, in your father's house, *mā-jē kākē-rē dīkrē-rō byā*, the marriage of the son of my uncle.

The postposition of the accusative dative is *nā*. In other respects the declension of nouns does not differ from that in Standard Mārwarī.

**Pronouns.**—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhi termination *jō*, of the genitive, instead of the Mārwarī *ō*. Thus *mā-jō*, my, *tā-jō*, thy, but *mhā rō*, our, *thā-rō*, your. Another form of a possessive genitive occurs in *mayālō*, mine, *tayālō*, or *teālō*, thine. 'I' is *hū*, obl sg *mā*, ag sg *mē*, nom pl *mhē*, obl and ag pl *mhā*. 'Thou' is *tū* or *tū*, obl sg *tā*, ag sg *tē*, nom pl *thē*, obl and ag pl *thā*.

The demonstrative pronouns are *ē*, this, *ō*, that, as follows —

Singular		Plural	
Nom	Ag and Obl	Nom	Ag and Obl
<i>ē</i> , this	<i>iyē</i>	<i>ē</i>	<i>iyā</i>
<i>ō</i> , that, he	<i>uwē</i>	<i>ō</i>	<i>uwā</i>

*Jikō*, he, who, etc., as usual, *kūn*, who? *kē rō*, of whom? *kī*, what? *kī*, anything; *kyā*, why?

## CONJUGATION.

**Auxiliary Verbs and Verbs Substantive**—The present tense of the verb substantive is *āi*, am, art, is, are, which does not change for number or person. Sometimes it appears in the form *ē* or *ī*, and *ī* is the regular form used as an auxiliary.

The past is *hātō*, fem *hāī*, plural (masc) *hātā*, (fem) *hāī*. We also have *tō* instead of *hātō*.

**Finite Verb**—The present definite is formed by adding the auxiliary *ī* to the simple present. Thus—

Singular	Plural
1 <i>mārā-ī</i>	<i>mārā-ī</i>
2 <i>mārē-ī</i>	<i>mārō-ī</i>
3 <i>māī ē ī</i>	<i>mārē-ī</i>

The imperfect is formed with *hātō* or *tō*. Thus *mār<sup>a</sup>tō-hātō* or *mā<sup>a</sup>tō-tō*.

The Future is formed on the Gujarātī system. Thus—

Singular	Plural
1 <i>mārīś</i>	<i>mār<sup>a</sup>śā</i>
2 <i>mārīś</i>	<i>mār<sup>a</sup>śo</i>
3 <i>mār<sup>a</sup>śē</i>	<i>mār<sup>a</sup>śē</i>

It will be observed that the second person singular is the same as the first person singular, thus agreeing with some of the dialects of north Gujarat. In south Gujarat it is the third person singular which is the same as the second person.

In other respects the regular conjugation does not differ from that of Standard Mārẁārī.

There are, as usual, many contracted forms, such as *layō*, said, *rayō*, remained, *ē-ī*, is remaining, *payō*, fallen, *mō*, dead.

The termination *ai* of the conjunctive participle is often written as a separate word. Thus *uth-ai* (उठ-अ) instead of उठर *uthar*, having arisen.

The Rājasthānī negative *kō-nī* or *kōy-nī* is common. *Kōy dēw'tō kōy-nī*, no one used to give, *thā kō-diyō-nī*, thou gavest not.

I give two specimens of Thālī, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a folk song.

[ No 14 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀRWĀRĪ (THALĪ)

JAISALMER STATE.

## SPECIMEN I

हेके मनख-रे वे दिकरा हँता । उवाँ-माँय-सूँ छोटीडे वाप-नाँ कयो अरे वाप माँ-जी पत्ती-रो धन होवे निको म-नाँ दो । ताणो उवे आप-रो धन उवाँ-नाँ बेच दियो । निके-सूँ पछे वेगो-ईज छोटीडी दिकरो आप-रो सोय धन भेकी ले परदेस उवो-ग्यो । अर उधे लुचाई-में दिन कटते आप-रो धन खोय-दियो । जाणो ओ सारी ओधी-पोधी खोय-रयो ताणो उवे देस-में भारी काळ पयो अर उवे-नाँ तगचाई होवण लगे । पछे उवे देस-रे हेके कने जाय रवण लगे । निके उवे-नाँ सुअर चरावण-नाँ आप-रे खेताँ-में मेलियो । अर ओ सुअराँ-रे खावणे-रे छीतुराँ-सूँ आप-रो पेट भरणो चावतो-तो । अर कोय उवे-नाँ कीँ देवतो कोय-नी । ताणो उवे-री अकल ठा आई अर कवण लगे के माँजे वाप-रे किता-ईँ मजूरों-नाँ पेट भरण-सूँ बत्ती रोटियाँ मके-ईँ अर हूँ भूख मराँ-ईँ पयो । हूँ उठ-अर आप-रे वाप कने जाईश अर उवे-नाँ कईश वाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ वळे थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । म-नाँ आप-रे मजूरों-में घतो । पछे ओ उठ-अर आप-रे वाप कने गयो । पण ओ अधो-ईँज हँतो का इती-में उव-रे वाप उवे-नाँ देख-अर दया की अर दौड-अर गळ्वाणी घती । अर उवे-रो वको लियो दिकरे उवे-नाँ कयो वाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ वळे थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । पण वाप आप-रे चाकराँ-नाँ कयो के असल कपडा कट-अर इये-नाँ पिरावो उवे-रे हय-में वींटी अर पराँ-में पगरखी पिरावो । अर आपाँ हरख अर गोठ करजे । क्योंकि ए माँजो दिकरो मो तो वळे जीवियो ईँ । गुँईजियो तो वळे लघो-ईँ । पछे ओ हरख करण लगा ॥

उवे वखत उवे-रो वडो दिकरो खेत-में हँतो । अर जाणो ओ घर कने आयो ताणो उवे वाजे अर नाच-रो खडको सुणियो । अर उवे चाकराँ-माँय-सूँ हेके-नाँ आप-रे कने तेड़-अर पूछियो के ए की ए । उवे उवे-नाँ कयो के ता-जो भाई आयो-ईँ अर ता-जे वाप उवे-रे राजी-खुशी आवण-री गोठ की-ए । पण उवे-नाँ रीस आई अर माँय नी जावण लगे । ताणो उवे रो वाप वार आय-अर उवे-नाँ मनावण लगे । उवे वाप-नाँ जवाव दीयो के देखो हूँ इताँ वरसाँ-सूँ थाँरी चाकरी पयो कराँ ईँ । अर कदे थाँ-रे हुकम-नाँ भोलघियो कोय-नी । अर थाँ म-नाँ आप-रे वेलियाँ भेकी गोठ करण-रे वास्ते कदे हेक वकरियो को-दियो-नी । पण ए दिकरो निको थाँ-रो धन पातरियाँ भेको उडाय आयो-ईँ निके-रे आवते-ईँ थाँ गोठ परी-की । वाप उवे-नाँ कयो वेटा तूँ सदा-ईँ माँ-जे भेको ईँ अर निको मयाली आयी-पोधी आईँ ओ सोय तेआली ए । पण खुशी अर हरख करणो चाईजतो-तो क्योंकि ए ता-जो भाई मो तो वळे जीवियो ईँ । गुँईजियो तो वळे लघो-ईँ ॥

[ No. 14 ]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀRWĀRĪ (THĀNĪ)

JAISALMER STATE

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION

Hekē	manakh-rē	bē	dik'rā	hātū	Uwā-māy-sū
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-among-from</i>
chhōḷō-rē	hup nī	kavō,	'arē	hāp,	mā-jī patti-rō
<i>the-ounger-bow</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>my share-of</i>
dhan	howī	ṇikō	ma-nā	dō '	Tinō uwē āp-rō dhan
<i>wealth</i>	<i>may be</i>	<i>that</i>	<i>me to</i>	<i>give</i>	<i>Then by-him his own wealth</i>
uwā-nī	hēch	diyō	Jikē-ē	prchhē	bēgō-ij
<i>them-to</i>	<i>hasina-divided</i>	<i>was-given</i>	<i>That-from</i>	<i>after</i>	<i>immediately</i>
chhotōrō	dik'rō	āp rō	sōy	dhan	bhēḷō lē
<i>the younger</i>	<i>son</i>	<i>his own</i>	<i>all</i>	<i>wealth</i>	<i>together</i>
par dēs	uwō gvō	Ar	uthō	luchāi-mē	din kadh'tē
<i>foreign country</i>	<i>sent-away</i>	<i>And</i>	<i>there</i>	<i>riotousness-in</i>	<i>days</i>
āp ru dhan	khōv-diyō	Jānō	ō	sāri	ōthi-pōthi
<i>his-own</i>	<i>wealth</i>	<i>was squandered</i>	<i>When</i>	<i>by-him</i>	<i>all</i>
khōv-ravō,	tūnō	uwē	dēs mē	bhāri	kāl pavō
<i>was squandered-away,</i>	<i>then</i>	<i>that</i>	<i>country in</i>	<i>a mighty</i>	<i>famine fell,</i>
ar uwē-nā	tang'chai	hōwan	lagi	Pachhē	uwē dēs rō
<i>and him to</i>	<i>scant</i>	<i>to-be</i>	<i>began</i>	<i>Afterwards</i>	<i>that country-of</i>
hēhē kanē	jav	ruwan	lagō	Jikē	uwē-nā suai
<i>one near</i>	<i>having gone</i>	<i>to live</i>	<i>he began</i>	<i>Whom-by</i>	<i>him-to</i>
charīwan-nī	āp-rē	khēḷā-mē	mēhyō	Ar	o suarā-rō
<i>to seed</i>	<i>his-own</i>	<i>fields in</i>	<i>it-was sent</i>	<i>And</i>	<i>he</i>
khāw'nē-rē	chhitarī-sū	āp-rō	pēt	bhar'nō	chāw'tō-tō, ar
<i>eating-for</i>	<i>hus's with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wishing-was, and</i>
kōy	uwē-nā	kī	dēw'tō	kōv-nī	Tānō uwē-rī akal
<i>anybody</i>	<i>him-to</i>	<i>anything</i>	<i>was-giving</i>	<i>not</i>	<i>Then him-of</i>
thī āi	ar	kawan	lagō	kē, 'mājē	bāp-rē kitāī
<i>right</i>	<i>came</i>	<i>and</i>	<i>to-say</i>	<i>he-began</i>	<i>that, 'my father to</i>
mājūrō nā	pēt	bharan-sū	battī	rōḷyā	maḷē-i, ar
<i>labourers-to</i>	<i>belly</i>	<i>filling-than</i>	<i>more</i>	<i>bread</i>	<i>being-obtained is, and</i>



Uwē bīp-nū jāvāb diyō kē, 'dēkhō, hū itā bar'sā-sū  
*him by father-to reply was-given that, 'see, I so-many years-from*  
 thī-rī ebāk'ri pavō-karū-i, ar kadō thū-rō hukam-nū ōlañghiyō  
*your service have-been-doing, and ever your order-to it-was-transgressed*  
 kōy-nī. ar thī mī-nū āp-rē bōlvñ bhēlī gōth karan-rē wāstē  
*not, and by you me-to my-own friends with feast doing-of for*  
 kadī hēk bak'riy-ō kō-diyō nī Pan ō dik'rō jikō thū-rō dhan  
*ever one had-even was-given not But this son who your wealth*  
 pātavñ bhēlō udā āvō-i, jikē-rē āw'tē-i thū  
*father's with having-wasted come is, him-of just-on-coming by-you*  
 gōth parī-kī Bīp uwē-nū kavō, 'bēā, tū  
*a feast has-been made By-the father him-to it-was-said, 'son, thou*  
 sādī-i mū-jc bhēlō i ar jikō mavāli āthī-pōthī āi ō sūv  
*always-even me-of in company art and what my property is that all*  
 tēh i Pan khvā ar harakh kar'nō chāij'tō tō, kyū-kē  
*there is But happiness and rejoicing to do necessary was, because that*  
 tā-jō bhīi mō tō, bajc jīviyō i, gūijiyō tō, bajc ladhō-i'  
*this thou brother dead was, again alive is, was-lost, again found-is'*



[ No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (THAṬĪ).

STATE JAISALMER

## SPECIMEN II.

आई आई ढोला वणजरे-री पोठ ।

तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।

रे म्हों-रा राज ॥

आण उतारी वडले रे हेठ ।

वडलो छायो रे माँ-जा गाढा मारू जाके मोतिये ।

रे म्हों-रा राज ॥

लेशे लेशे मिरदारों-रो साथ ।

कायेक लेशे गाढे मारू-रा वामण वाणिया ।

रे म्हों-रा राज ॥

कचे रे वाणीड़ा तमाकू-रो मोल ।

कये-रे पारे माँ-जा गाढा मारू तमाकू चोखी ।

रे म्हों-रा राज ॥

रूपये-री दीनी अध टाँक रे ।

म्होर-री दीनी म्हों-री साची सुदर पा-भरी ।

रे म्हों-रा राज ॥ ५ ॥

सोने रूपे-रा चिलइया घडाय ।

रूपे-री डाँडी रे गाढा मारू भली तोले ।

रे म्हों-रा राज ॥

रातडली रे भँवर गई अध रात ।

मोडा क्वाँ पधारिया रे माँ-जा गाढा मारू भँवर जी ।

रे म्हों-रा राज ॥

गया-ता गया-ता गोरा दे सँईणों-रे साथ रे ।

हुक्को हजारी छाकियो माँ-जी साची सुदर छाकियो ।

रे म्हों-रा राज ॥

हुक्के-री आवे भुडी वास उपराँटा पोढो रे ।

हुक्को थाँ-रो तालरिये पटकाय चिलम पटकावाँ रावले चोषटे ।

रे म्हों-रा राज ॥

आये रे आये गौरा दे घाँ-ई-पर रीस ।  
 परणीजे ले आया पुगळ-गट-री पदमणी ।  
 रे माँ-रा राज ॥ १० ॥

परणी भवर पांच पचीस ।  
 में भाभे-जी-रे घेटी लाडकी रे माँ जा गाढा मारु ।  
 रे माँ-रा राज ॥

आगे रे आगे घोडा-री घमसाण ।  
 भांसिया रे रघ माँ-जी सोकड वेरण-रो बाजणी ।  
 रे माँ-रा राज ॥

भालाँ भालाँ घुडले-री लगास ।  
 कडियाँ-री भालाँ रे गाढा मारु-री कटारो ।  
 रे माँ-रा राज ॥

आगणिये रे मंगडला रऊकाय ।  
 पितलक भागे रे माँ-जी सोकड घेरण सायको ।  
 रे माँ-रा राज ॥

आगणिये घरट रोपाय रे ।  
 कानि न सुणाँ माँ जी सोकड-नाँ बोलती ।  
 रे माँ-रा राज ॥ १५ ॥

आडी आडी भीतडली चुणाय रे ।  
 बाँखिये न देखाँ माँ जी सोकडली-नाँ मालती ।  
 रे माँ-रा राज ॥

हाँघड ले रे रमाया वामग नाग ।  
 बिच्छू-री खाधी माँ-जी गाढा मारु हँ तो नहीँ डराँ ।  
 रे माँ-रा राज ॥

जात्रमडी रे घाँ-ई-रो टलाय ।  
 पेकीडा तडार्या रे गाढे मारु-रा साँझा ।  
 रे माँ-रा राज ॥

लांगाँ डोडाँ-री धंयडली रे दुखाय ।  
 हाँचाँ-मूँ चाडाँ रे भंवर-जी-रा चिलमिया ।  
 रे माँ-रा राज ॥

मोने रूपे-रो हुकैयो कराय ।  
 मोतीडे जडायाँ रे गाढे मारु-री चिलमडी ।  
 रे माँ-रा राज ॥ २० ॥

[ No 16 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀRWĀRĪ (THALĪ)

STATE JAISALMER

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION

Āi āi, dhōlā, ban'jārē-rī pōth  
*Came came, beloved, a-merchant-of package*  
 Tamākū lāyō, rē mās-jā gādhā mārū, sōrathī  
*Tobacco he-brought, O me of intimate friend, of-Kāṭhāwād*  
 Rē mhā-iā rāj<sup>1</sup>  
*O me-of prince*

Ān utārī bad'lē-rē hēth  
*Having-brought it is-put-down a-fig-tree-of under*  
 Bad'lō ohhāyō, rē mās-jā gādhā mārū, jāghē mōtīvē  
*The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl*  
 Lēsē lēsē sū'dārā-iō sāth  
*Will-take will-take Sardārs-of party*  
 Kāyēk lēsē gādhē mārū-rā Bāman Bāniyā  
*A-little will-take intimate friend-of Brāhman Banyā*  
 Kahē, rē bānī-iā, tamākū-iō mōl,  
*Tell, O Banyā, the-tobacco-of price,*  
 Kayē-rē pārē, mās-jā gādhā mārū, tamākū chōkhī  
*What-of circumstance, me-of intimate friend, tobacco excellent*  
 5 Rupayē-rī dīnī adh tāk rē,  
*A-rupee-of is given half chittack O,*  
 Mhōr-rī dīnī, mhā-iī sāchī sundar, pā-bharī  
*A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-seer-full*  
 Sōnē rūpē-rā chēlāiyā ghadāy,  
*Gold silver-of scales having-formed,*  
 Rūpē-rī dādī, rē gādhā mārū, bhalī tōlē  
*Silver-of scale-beam, O intimate friend, well weigh*  
 Rātd'li, rē bhāwar, gāi adh rāt,  
*Night, O darling, passed half night,*

<sup>1</sup> This line is repeated as a refrain after each verse I shall not give it again in the transliteration

Mōdā kyā padhāriyā, rē mā-jā gādhā mārū bhāwar-jī?  
*Late why arrived, O me-of intimate friend darling!*

Gayā-tā gayā-tā, gōrā dē, sāṇṇā-rē sāth rē,  
*(We-)gone-had gone-had, fair body, companions-of with O,*  
 Hukkō hajārī chhākīyō, mā-jī sāchī sundar,  
*A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,*  
 chhākīyō  
*was-smoked*

Hukkō-rī āwē bhundi bās, up<sup>ra</sup>tā pōdhō rē,  
*Hukka-of comes fetid smell, turning-away sleep O,*  
 Hukkō thā-rō tālariyē pat<sup>kāy</sup>, chilam pat<sup>kāwā</sup>  
*Hukka thee-of on-open-ground having-thrown, the-bowl I-will cause-to-be-dashed*  
 rāw<sup>lē</sup> chōw<sup>tē</sup>  
*on-public cross-road*

10 Āwē rē āwē, gōrā dē, thā<sup>i</sup>-par rīs,  
*There-comes O comes, fair body, thee-even-on anger,*  
 Par<sup>nijē</sup> lē āwā Pugaḷ-gadh-rī pad<sup>manī</sup>  
*Having-married having-taken I-will-come Pugal-garh-of a-padminī*  
 Par<sup>nō</sup>, bhāwar, pāch pachīs,  
*Marry, darling, five twenty-five,*

Mē bhābhē-jī-rē bēti lād<sup>kī</sup>, rē mā-jā gādhā mārū  
*I father-of daughter beloved, O me-of intimate friend*

Āgē rē āgē ghōdā-rī gham<sup>sān</sup>,  
*In-front O in-front horses-of crowd,*

Bhāsiyā rē rath mā-jī sōkar bēran-rō bāj<sup>nō</sup>  
*Behind O carriage me-of rival enemy-of sounding*

Jhālā jhālā ghud<sup>lē</sup>-rī lagām,  
*I-may-catch catch horse-of bridle,*

Kadivā-rō jhālā rē gādhā mārū-rō katārō  
*Loins-of I-may-catch O intimate friend-of dagger*

Āganiyē rē mūgar<sup>lā</sup> ral<sup>kāy</sup>,  
*In-the-courtyard O mung-grain having-scattered,*

Pit<sup>lak</sup> bhāgē rē mā-jī sōkar bēran saw<sup>kī</sup>  
*Having-slipped may break O me-of rival enemy co-wife.*

15 Āganiyē gharat rōpāy rē,  
*In-the courtyard a-millstone having-set-up O,*  
 Kānē na sunā mā-jī sōkar<sup>nā</sup> bōl<sup>tī</sup>  
*By-ear not I-may-hear me-of rival speaking*

Ādī ādī bhitar<sup>lī</sup> chunāy rē,  
*Across across a-small-wall having-built O,*

Ākhiyē na dēkhā mā-jī sōkar<sup>lī</sup>-nā māl<sup>tī</sup>.  
*With-the-eye not I-may-see me-of rival walking-about*

- Hāthar-lē rē ramāvā bāsaṅ nāg,  
*With-the-hand O have-been-played-with venomous snakes,*
- Biochhū-rī khādhī, mā-jī gādhā mārū, hū tō nahī darā  
*Scorpion-of sting, me-of intimate friend, I indeed not fear*
- Jājam-rī rē thā-i-rī dhalāv,  
*Carpet O thee-indeed-of having-caused-to-be-spread,*
- Bēli-rā tēdāwā rē gādhē mārū-rā sīnā  
*Friends I-may-call O intimate friend-of companions*
- Lāgā dōdā-rī dhūvarī rē dukhāv,  
*Gloves cardamoms of fire-bowl O having-lit-up,*
- Hathā-sū chādā rē bhāwar-jī-rī chulamīyā  
*Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl*
- 20 Sōnē rūpē-rō hukaiyō karāv,  
*Gold silver-of hukka having-caused-to-be-made,*
- Mōti-rē jadāwā rē gādhē mārū-rī chulam-ī  
*With-pearls I-may-get-it-studded O intimate friend-of the-hukka-bowl*

### FREE TRANSLATION OF THE FOREGOING.

*Wife addresses husband* —O my intimate friend! A merchant has arrived with packages of Kāthiāwār tobacco laden on bullocks

O my intimate friend! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls

It will be purchased by Sardārs and a little by the Brahmins and Baniās of my intimate friend

*Wife to the tobacco merchant* —O Baniā! tell me the circumstance of the tobacco and at what rate you will sell it

*Wife to her husband* —O my intimate friend, the tobacco is an excellent one

*Tobacco merchant replies* —O my beautiful damsel I have sold half a chittaok of tobacco for a rupee and one quarter of a seer for a gold mohar

*Wife addresses merchant* —O my friend, have the scales and the beam made of gold and silver and weigh the tobacco properly

*After a few days the husband having come home late at night the wife says* —O my intimate friend, my darling! Why have you come so late as when half the night has passed?

*Husband answers* —O fair coloured, true, and beautiful damsel! I had gone for a walk with my friends and there we smoked a hukka worth a thousand rupees

*Wife with an anger* —A fetid smell of a hukka comes from your breath Turn your face to the other side and sleep I would throw away the hukka on the open ground and its bowl on the public cross-road

*Husband's answer* —I am displeased with you, O fair coloured and beautiful damsel, I will now get the Padminī from Pugal and marry her<sup>1</sup>

<sup>1</sup> Pugal or Pungal is a famous fortress of West Rajputana Padminī is the name of the most excellent kind of women.

*Wife says* —Never mind, O my lover, you may marry five or twenty-five such women I am a darling daughter of my father.

*The husband then goes to marry and returns with his new wife The former wife says* —Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins

I will strew *mung* grain on the courtyard so that my rival may slip and break her leg

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival

I will get a wall built across that I may not see my rival walking about

*The wife gets courage again and says* —I have played with venomous snakes and I am not afraid of a scorpion sting

*Then again becomes softened and entreats her husband* —Let me get a carpet spread and let me invite your companions to sit on it with you having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms

Let me get you a hukka made of gold and silver, and let me have its bowl studded with pearls

## MIXED MĀRWĀRĪ AND SINDHĪ

The word *Dhāt* means 'desert,' and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns—

## In Thar and Parkar—

Umarkot  
Chhor.  
Gadhra  
Mitti  
Rangdar  
Chachra  
Jaisinghdai

Oholar

Parno

Naursar

Gundra

## In Jaisalmer—

Mayajlar

Khuri of Samkhabha Pargana

The district of Thar and Parkar consists of three tracts, (1) the *Pat* or plain of the Eastern Nara, in the North-West and Centre-West of the district, (2) the *Parlar* tract to the South-East, and (3) the *Thar* or desert (corresponding to the *Dhāt*). The language of the Pat is Sindhi. That of the Parkar tract is Sindhi, and, in the extreme South, Gujarati.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārwārī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhi', no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārwārī and Sindhi in which Sindhi predominates. To the North-East of this tract there is an acknowledged mixture of the two languages. North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thalī and Sindhi. This tract is really a continuation of the Dhāt, and the language in no way differs from Dhat<sup>1</sup>kī.

Dhat<sup>1</sup>kī, or the language spoken in the Dhāt, is simply Thalī with a stronger infusion of Sindhi forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhi is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallani, and in the Dhāt of Jaisalmer a number of forms of speech all of which are mixtures of Standard Māiwārī or of Thalī with Sindhi in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows—

Marwar Mallani so-called 'Sindhi'	
Mārwārī and Sindhi mixed	46,960
Thalī and Sindhi mixed	15,000
	70,000
	<hr/>
	131,960
Jaisalmer Dhat <sup>1</sup> kī	
Thar and Parkar Dhat <sup>1</sup> kī <sup>1</sup>	150
	<hr/>
	72,639
TOTAL mixed dialects of Mārwārī and Sindhi	<hr/>
	204,749

<sup>1</sup> Standard Mārwārī is also spoken in Thar and Parkar, but by immigrants

I do not propose to give specimens of all these varieties. It will suffice to print two popular songs in Dhat'kī, one from Thar and Parkar, and the other from Jaisalmer. Dhat'kī is also known by other names, such as Tharēchī, or Tharōlī, the language of the Thar. The employment of these latter names leads to confusion with the true Tharīlī dialect of Sindhī, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mārwarī, or rather Tharī, shows many Sindhī peculiarities. Such are the employment of the Sindhī letters व (व) and ग (ग) which I transliterate *bba* and *gga* respectively. The letter ङ *la*, which is strange to Sindhī, but is common in Mārwarī, does not occur. Note also the Sindhī termination *u* in *sharamu*, shame, *bichāru*, a pretext. It is worthy of remark that *nāhar* (we should read *nahār* according to the metre) means (like the Sindhī *nāharu*) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bhil dialects, and also as in the Pisāca dialects of the North-Western Frontier and in Sindhī, there is a tendency to confuse cerebral for dental letters (e.g. *dijē* for *dijē*, give, *khēt* for *khēt*, a field) and to harden soft ones, as in *kacali* for *gāw*, a cow.

[No 16]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

### RĀJASTHĀNĪ

MĀRWĀRĪ (DHĀT'KĪ THAI).

DISTRICT THAR AND PARKAR

आज अयेला क्यूँ आविआ कहरो सुज-में काम । याँ-रो मंहतो घर नहीं दण सुगणी-रो शाम ॥  
 गहर छजेणी हूँ फिरिओ महले आविओ आज । तास अयेलो आविओ तुज बलावण काज ॥  
 चदर ग्यो घर आपने राजा तू भी घर जा । मैं अबला सी-से केसो बलणो तू केहिर हूँ गा ॥  
 केहिर कवली बखे छाली बखे नाहर । जोखो लागे जिदु-नां लाखों करे बिचार ॥  
 अइओ गीह पचाणा हेकल गिर अवह । घर छंदरां रा दुष्टि तो त-नां शरमु न आवे शीह ॥ ५ ॥  
 सज महेची सिंगार राजा करे पुकार । जोखसु लागसी जिअ-नां लाखों करे बिचार ॥  
 वारि डीजे खितर-नां वारि खेट-नां खाइ । राजा डण्डे रईअत नां जिणे-रे कूक कणे लग जाइ ॥  
 कूक मत कर रे सहेची कूक कैआकि होइ । केहर के सुख बकरी छूटी सुणी न कोइ ॥  
 आनि डिओ आप री आनि मत लोपो आप । हूँ कवली तू ब्राह्मण हूँ बटो तू बाप ॥



[No 16.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀRWĀRĪ (DHĀT'KĪ THAḤĪ)

DISTRICT THAR AND PARKAR.

## TRANSLITERATION AND TRANSLATION.

Āj avēlā kyū āviā, kah-rō muj-mē kām?  
*Today late why came, what-of me-in business?*  
 Thā-rō māh'tō ghai nahī, iē suganī-rō śām  
*You-of clerk at-home not, this chaste-one-of husband*  
 Śah'r Ujēni hū phirō, mah'lē āviō āj  
*City Ujjain I walked, in-(this)-quarter came today.*

Tās avēlō āviō, tuj bbalāwan kāj  
*Therefore late came, to-you talking for*  
 Chandar gyō 'ghar āp'nē, rājā tū bhī ghar jā  
*The-moon has-gone house its-own, O-king thou also house go.*  
 Maī abbalā-sī-sē kaisō bbalanō, tū kēhir hū gā  
*Me humble-like-with what talking, thou lion I cow*  
 Kēhir kawali bakhē, chhālī bakhē nāhar,  
*Lion cow devours, goat devours wolf,*  
 Jōkhō laggē jindu-nā, lākhō karē bichāru.  
*Peril happens life-to, hundreds-of-thousands you may-make pretext*

5. Aīō, śīh pachānā, hēkal gir abbih  
*Ah, lion fearless, alone roaring brave*  
 Ghar ūd'rā-rā dhundi tō ta-nē, śaramu na āwē śīh  
*Houses mice-of searching then thee-to, shame not comes lion.*  
 Saj Sahēchī sīgār, rājā karē pukār,  
*Put-on Sahēchī good-apparel, king makes command,*  
 Jōkhamu lagg'sī jia-nē, lākhō karē  
*Peril will-happen life-to, hundreds-of-thousands you-may-make*  
 bichāru.  
*pretext.*

Bbān dijē khētar-nē, bbān khēt-nē khāi?  
*Hedge put fields-to, hedge the-field eats?*  
 Rājā daṇḍē raīat nē jip rē, kūk kanē lagg jāi?  
*King injures subjects his, complaint whom near goes?*

Kūk mat kar, rē  
*Complaint not make, O*  
 Sahēchī, kūk kañkī hōi?  
*Sahēchī, from-complaint what results?*  
 Kūhar-kē mukh bhak'rī, chhūṭī sunī na kōi  
*Lion-of (in-)mouth goat, escaped was-heard not by-any-one*  
 Āni dū āp-rī, āni mat lōpō āp,  
*Oath I-give thee-of, oath not transgress thou,*  
 Hū kawalī tū brāhman, hū bbēṭī tū bbāp  
*I cow thou brāhman, I daughter thou father*

### FREE TRANSLATION OF THE FOREGOING.

#### DIALOGUE BETWEEN A WOMAN AND A KING

*Woman* —Why have you come today at this late hour, what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

*King* —I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

*Woman* —The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

*King* —The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

*Woman* —O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

*King* —O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

*Woman* —Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

*King* —Do not complain, Sahēchī, what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

*Woman* —I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhman. I am the daughter, you my father.

The following song is sung in the Dhāt at marriage festivities. It is a praise of a Sōdhā Rājput, of Khūrī, named Hāthī Singh, the son of Daulat Singh. It tells how he visited Haidarabad in Sind, where he was honoured by the Mirs. On his return to Khūrī he learns from Bhagwān Singh, the son of Andā Singh of Chhor (in Thar and Parkar) how Bhagwān's uncle Hēm-Rāj had been arrested by Jōdhā the Hākīm (i.e. Maharajah) of Jodhpur in Marwar. Hāthī Singh was sufficiently powerful to meet Jōdhā on equal terms and to settle the dispute without a conflict.

Hāthī Singh lived in the time of Mūl Rāj, the Chief of Jaisalmer, who died in the year 1820.

This specimen of Dhāt'kī is not so strongly influenced by Sindhi as that which comes from Thar and Parkar. The Sindhi letters व (व) and ग (ग) do not occur, and there is one instance of a cerebral *la*. The verb 'to give' is, however, spelt with a cerebral *ḍ*, as in *ḍinhō*, given. The mixed nature of the dialect is well shown by the use of the Bikhānērī *chhē* to form the present tense of verbs. The oblique form *rā* of the genitive is employed to form an accusative in *mōjā-rā pāwī*, may they obtain pleasures.

[No 17]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT'KĪ THALĪ)

STATE JAISALMER.

- १ सरसती माता तुज पाए लागी । जाणा घणेरि साहे वध मांगी ॥
- २ बरिओ रे सोढो देसां-में वकी । वेरी उवे-रा सूता उदरके ॥
- ३ सिव हाथी-सिघ-रे सदाए सुखे । रिध-सिघ-री कमी न काहे ॥
- ४ राजा माने-छे मूल-राज राजा । जीते-रा बाजा खूरी-में बाजा ॥
- ५ हाथी-सिघ चढिया हैदराबाद जावे । जावे मीरां-नां मालम किधे ॥
- ६ मीर साहिब ठूथो हुक्म डिन्ही । रूढ़ी सिरपाव ने घोडो डिन्ही ॥
- ७ सिरपाव पेहरे-ने डेरे पधार्या । डेरे-रा बेली दीसे सजोडा ॥
- ८ हाथी सिघ चढिया देस-नां आवे । सारी टाट-में उचरग पावे ॥
- ९ भगवान अडे रो छोड-सूं आवे । काके हेमराज-रा कागद लावे ॥
- १० कागद बचावे रीस चढावे । एडो नजर मां कोई न आवे ॥
- ११ बकियो थो सोढो बेर घतावे । हाथी सिघ-रा कागद जोधां-नां जावे ॥
- १२ हाथी सिघ हाकम हुवा-छे भेला । भेला हुए-ने बात बिचारी ॥
- १३ भलां दौलत-सिघ-रे सपूत जायो । थाल भरे-ने मोतिया बधायो ॥
- १४ चारन भाट गुण गीत गावे । ऊंट घोडा न मोजां-रा पावे ॥

[ No 17 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

## RĀJASTHĀNI

MĀRWĀRĪ (DPAṬ'KĪ THAI)

STATE JAISALMER.

## TRANSLITERATION AND TRANSLATION

1. Sarasatī mātī tuḡ pāu lāḡā  
*Sarasatī mother thy at-feet I fall*  
 jānī ghanārī āhō budh mūḡā.  
*to I know much all wisdom we-deg*
2. Bariō rē Sōdhō dēs-ā-mē bankō  
*Brave O Sōdhā countries-in gallant*  
 bārī uwē-rī sūtā udar'kē  
*enemies him-of while asleep start-up*
3. Siwa Hāthī-Singh-rē sādāe sukhō  
*Subjects Hāthī-Singh-to always are-happy*  
 ridh-sidh-rī kamī na kāhē  
*prosperity-success of want not any*
4. Rājā mīm-cihc Mūl-rāj rājā  
*King respecting-is Mūl rāj king*  
 jīt-rā bājā Khūrī-mē bājā  
*victory of musical-instruments Khūrī-in are-sounded*
5. Hithī-Singh chadhuyā Haidarābād jāwē  
*Hāthī Singh mounted Haidarabad goes*  
 jāwē Mirā-nā mālam kidhē  
*goes the-Mirs informed made*
6. Mir Sāhib tūthō hukm dīnhō  
*Mir Sāhib was pleased order was-given*  
 rūrī sir'pāw nō ghōrō dīnhō  
*excellent robe and horse was given*
7. Sir'pāw pēh'rē nō dūrō padhāryā  
*Robe put-on-having to camp he-set-out*  
 dūr-rā bēlī dīsō sajōrā  
*camp-of followers appear well-pleased*
8. Hāthī-Singh chadhuyā dēs-nā āwō  
*Hāthī-Singh mounted country-to comes*  
 -ēārī Dhāt-mē uch'rang pāwē  
*all Dhāt-in festivities he-gets.*

9. Bhag<sup>a</sup>wān Andē-rō Ohhōp-sī āwī  
*Bhagawān Andā-of Chhōp-from comes*  
 kākē Hēm-Rāj-rā kāgad lāwī  
*uncle Hēm-Rāj-of papers he-brings.*
10. Kāgad baohāwō rīs chadhāwī  
*Papers he-reads anger he-raises*  
 'ēṛō najar-mā kōi na āwē'  
*'such sight-in any-one not comes'*
11. Wajivō-thō Sōdhō hēr ghatīwī  
*Returned was Sōdhā enemy puts*  
 Hāthī-Singh-rā kāgad Jōdhā-nā jāwī  
*Hāthī Singh-of papers Jōdhā-to go*
12. Hāthī-Singh Hākam huwā-chhē bhīlī  
*Hāthī-Singh the-Hākam become-are together*  
 bhelā huē-nē bāt bichārī  
*together become-having affair was-considered*
13. Bhalā! Daulat-Singh-rē sapūt jāro  
*Well! Daulat-Singh-to good son was-born*  
 thāl bharē-nē mōtīā badhīyō  
*tray filled-having pearls present*
14. Chāran Bhāt gun gīt gāwī  
*Bards Panegyrists virtues song sing*  
 ūt, ghōrā, nē mōjā-rā pāwē  
*camels, horses, and pleasures may-they obtain*

### FREE TRANSLATION OF THE FOREGOING

1 O Mother Sarasvatī,<sup>1</sup> we prostrate ourselves before thee, and implore thee to grant unto us wisdom

2 In many countries the Sōdhā Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers

3 Hāthī Singh's subjects are always happy, and he has no lack of prosperity and success

4 Mūl Rāj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khūrī.

5 Hāthī Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mirs of Sindh.

6 The Mir Sāhib was pleased and presented him with a grand robe of state, and a horse.

7 Hāthī Singh put on the robe and returned to his camp, and at the sight his followers rejoiced

<sup>1</sup> The Goddess of poetry

8 Hāthi Singh mounted his horse and returned to his own country, and all Dhāt rung with festivities

9 Then Bhagwān, the son of Aṇḍā, came to him from Ohhor, and gave him a letter from his uncle Hēm Rāj

10 As soon as he read it he became inflamed with rage, and cried 'I know no one who would act so'

11 So mighty are the Sōdhās that when any of them returns displeased (there is great trouble) So Hāthi Singh sent a letter to Jōdhā, the Hākīm of Jodhpur

12. Hāthi Singh and the Hākīm met, and the matter was decided (favourably to Hēm Rāj)

13 Well done ! Daulat Singh's son is a good son Let us receive him with a dish filled with pearls

14 Bards and Paucyrist<sup>s</sup> sing his virtues, may they obtain camels, horses, and every pleasure as their reward

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<sup>1</sup> The letter informed him that Hēm Rāj had been arrested by the Hākīm of Jodhpur Hāthi Singh is loath to believe that anyone should dare to do this

## NORTHERN MĀRWĀRĪ.

## BIKĀNĒRĪ-SHĒKHĀWĀTĪ

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwātī tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lohndā, and on the north by the Cis-Sutlej Panjab districts of Ferozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgrī.

In the north-west of Bikaner in the triangle enclosed by the Bahawalpur and Ferozpur frontiers, there is a mixed dialect spoken. It is called Bhattiānī, and is a compound of Lohnda, Pañjābī, and Bikānērī. It is dealt with under the head of Pañjābī. In the north-east of Bikaner, in the country near Hissar, the language is Bāgrī. Over the rest of the State the language is Bikānērī. Bikānērī is also spoken in Bahawalpur along the common frontier of the two States.

Immediately to the east of the Bikaner State, lies the Shēkhāwātī tract of Jaipur. The language of the adjoining portion of Jaipur is Jaipurī, which has been discussed on pp 31 and 32. The language of Shēkhāwātī bears the same name as the tract in which it is spoken. It will be observed that it is conterminous with the Bikānērī spoken to its west.

In the north-east of Bikaner, and in the neighbouring tract of the Panjab, Bāgrī is spoken. This is Bikānērī merging into Pañjābī and Bāngarū, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bikānērī and Shēkhāwātī are the same language. They are simply Mārwarī with an infusion of Jaipurī, which naturally increases as we go eastwards. We may call the Bikānērī-Shēkhāwātī dialect, together with Bāgrī, 'Northern Mārwarī'. The approximate number of speakers of this form of Mārwarī is —

PA - —		
Bikaner	533,000	
Jaipur	10,770	
	<hr/>	543,770
		488,017
		327,350
		<hr/>
	Total	1,359,146
		<hr/>

the few points of difference between the two dialects. It will be remembered that *lō* is also met in Eastern Mārwarī.

In the pronoun of the first person, the form of the genitive varies, we have *mhārō*, *mhār'lō*, *mērō*, and *mēr'lō*, 'my,' so we have *thārō*, *thār'lō*, *tērō* and *tēr'lō*, 'thy.' With *mhār'lō*, *thār'lō*, etc., compare the Western Mārwarī *mayālō*, *tayālō*. In Shēkhāwātī we often find Jaipurī forms of the pronoun of the third person, such as *bō*, he, *bē*, by him. In Bikanērī, the Mārwarī forms are used. *Kē* is 'what?'

Over the whole tract, both the Mārwarī and the Jaipurī forms of the verb substantive are in constant use. Both *hū* and *chhū*, I am, and *hō* and *chhō*, was.

In the finite verb, the future is usually formed with *s*, as in *mār'syū*, I shall strike. In Shēkhāwātī we also now and then find the Jaipurī (Tōrāwātī) form with *gō* (*mār'gō*). Tōrāwātī is the form of Jaipurī spoken immediately to the east of Shēkhāwātī. In other respects, the verb is conjugated as in Mārwarī.

I give examples of this Northern Mārwarī from both Bikaner and Shēkhāwātī.

The following account of the fortunes of Bika and of the founding of Bikaner comes from the State of that name. The language is the same as that just explained. Both *chha* and *ha* are used as verb substantives and the oblique forms of strong masculine tadbhava nouns in *ō* often end in *a*. The only peculiarity which may be noted is the Gujarātī fashion of making the participle of a transitive verb in the past tense agree in gender with the object even when in the impersonal construction. Thus *jālā-rī jālā-na jītī* (not *jītō*), tribes of Jāts were conquered.

As the original MS. is a good example of the writing of this part of India, I give it in facsimile. In the transliteration I have silently corrected the numerous instances in which the vowels are incorrectly written.

[ No 18 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RAJASTHĀNĪ

BIKĀNĒRĪ

STATE BIKANER

राव वीरजीजी श्रीदयरे नीनीप्राप्तीजल

६१० जीचपुरखं वहीरकुव

अरनेहिरने अमर लुडोस



झामे त्रोर फेर दिस गि न

मीमाताजी करणीजीरी हाजरीमे

हाजर छावा त्रोर व गैलु

गीचांकासरमे त्रामन गिरा

त्रोर व गैलु किमन दियर त्रामन

मीन वरसतां री किमन देसरमे

रिया त्रोर कामन देसरमे त्रोर व

रिसी त्रोर करवायो त्रोर किमन दे

सरलु वर व मीजांगलुमे

वरसवतां री रहा वैया वता नारायणो

राज त्रोर गैले जीराना मावने

— छिछो जी — लारी — ठणकरा — राब हा

— राब छिछो जी ही — कोरी — रंग न वर जी सु

— बी के जी रो — पी हा — बी पो —

— मोन प्र दे म मे — ज द — राब बी के जी —

— द्वी लो — प्र द प्र ए गरी — न न मे — प्र दी ली —

— तो — लारी पो — व ए ग — व ए ग — न ही — दी पो —

— प्री र — बी के जी — प्री रे — लारी — पां रे —

— प्री प म मे — ल हा ही — ऊं ही — ही ये —

— ल हा ही मे — लारी — हा र — प्री र राब बी के जी —

— जी ना — प ए ग लारी — से र — ली —

— ज ए गो — ग ए गो — मि नी — पा म र — राब बी के जी सु

લડતા રહા ગોર પલે

બગેરે નાની ચાલીને જશે ત્રમાર

શ્રાનિરો મેરુ વચી હોઠે

ત્રીલો શ્રનારુગરી મનમે પ્રરી ગોર

મીપપપ નાની વચામવદૈટ ને શ્રધિરી

ત્રીલી ચાલી ગોર ફીમે દીનલું

રાત્રવીઝેલી ત્રાપરી રાજચોની

વીઝાનૈર શર લીલી ગ્રે મલે મોકો

દેશર એમરુ રી જામેરે બીદારાં

જાલીને બીનલીયા ગોર મેરે

ઉચરી જાલીરી જાગલેને જાતી

जोहर खोखोरे जी बोंगे खोखर ज्ञापनी

राज घोमी की नानैरे लारे लायल

जोहर जाटा हार परा वी केजीतो

ज्ञापरा चणी नरलीया शये पछे

राववी नैजी नैही जी न जीची

राजपुगोरा जीतर ज्ञापने राजमे

निललीया जोर शिखेछं पछे

राववी नैजीरे छोटे माही वीहिजी

मेहेल राजपुगोरी राज जीठपरा

दोएणपुर मेछे राववीहिजी

जीतर बोखलीयो मेहेलडोरो

માલુજી ગુજીનમલુજી મોહલુજી

ફીલેગુજીનમલુજીને રાવજીદેજી

માર પદો ફીલો મોહલુજીને

રાવજી ગુજીને કોઈ વીલેજીને

દેવદીપો ફોફી દીનાપલે રાવજીદેજીને

મોહલુજીને ૬ વાયા ફીલેજી

મારજી ગુજી હો ફો મોહલુજીને

દીલ્લીને વાદના હાથી હીમન બંધાઈ

મારજી જીકો દીલ્લીને વાદનાહાથી

કાંતીલું હીમારજી લુલોદારજી

મોહલુજીને મદન ફીલેમારંગ બંધી

[ No 18 ]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

## RĀJASTHĀNĪ

BĪKĀNĒRĪ

STATE BIKANER.

## TRANSLITERATION AND TRANSLATION

Rāw Bīkō-jī sambat 1522 miti Āsōj sud 10 Jōdh-pur-sū  
*Prince Bīkā year 1522 date Āsōj bright-half 10th Jodhpur-from*  
 bahūr huā, ar Mandōr-maī āyar mukām kiyō, ōr  
*started became, and Mandor-in having-come a-halt was-made, and*  
 phēr Dēs'nōk Śrī Mātā jī Kar'nī-jī-rī hāj'rī-maī hājar huā, ōr  
*again (at-)Desnok Sri Mother Kar'nī-of presence-in present became, and*  
 bathar-sū gāw Chādāsar-maī āyar thēh'rā Ōr bathar-  
*there-from village Chandasar-in having-come he-remained And there-*  
 sū Kōdam-dēsar āyar tīn baras tātī Kōdam-dēsar maī  
*from (to-)Kodamdesar having-come three years during Kodamdesar-in*  
 ierā Ōr Kōdam-dēsar-maī ek chhōtō-sō kōt kar'wāyō  
*he-remained And Kodamdesar-in a small fort was-caused-to-be made*  
 Ōi Kōdam-dēsar-sū ūthar gāw Jāg'lū-maī baras das tātī  
*And Kodamdesar-from having risen (in-)village Janglu-in years ten during*  
 rahā Bī bakhat Bhātīyā-rō rāj aṭhar chhō, jākā-rā mālāk  
*he dwelt At-that time the-Bhātīs-of rule here was, whom of lord*  
 Sēkhō-jī Bhātī Pūgal-rā rāw hā Rāw Sēkhō-jī-ī bēti Rāg  
*Sekhā Bhātī Pūgal-of prince was Prince Sekhā-of daughter Rāg*  
 Kūwar-jī-sū Bīkai-jī-rō bihā kiyō. Kōdam dēsar-maī jad Rāw  
*Kūwar-with Bīkā-of marriage was-made, Kodamdesar-in when by-Prince*  
 Bīkai-jī kilō karāwan-rī man-maī karī-chhī, tō Bhātīyā  
*Bīkā the-fort causing-to make-of mind-in (it-) done-was, then by the-Bhātīs*  
 banāwan nahī diyō, ōr Bīkai-jī ōi Bhātīyā-rai  
*to-get it-built not, was-allowed, and Bīkā and the-Bhātīs-of*  
 āpas-maī larāi hūi Iyāi lārāi-maī Bhātī  
*themselves-among fighting took-place This fighting-in the-Bhātīs*  
 hūrā, ōr Rāw Bīkō-jī jītā Pan Bhātī  
*were-defeated, and Prince Bīkā was-victorious But the-Bhātīs*  
 phēr-hī janai-tanai mōkō pāvar Rāw Bīkai-jī-sū  
*again-even whenever opportunity having-obtained Prince Bīkā-with*  
 lar'tārahā Ōr pāchhai ūthar-sū Rātī ghātī-maī jathar abār  
*fighting-remained And afterwards there-from Rātī valley-in where now*

T

Bīkānēr-rō sēhar basō-rō chhai kilō karāwan-rī man-maī  
*Bikaner-of city situated as a-fort causing-to-make-of mind-in*  
 kari, ōr sambat 1545 miti Bēsākh badai tīj-nai  
*(intent-on-) was-made, and year 1545 date Baisākh dark-half third on*  
 kīlai-rī nīrī ghātī Ōr īyai dīn-sū Rāw Bīkai-jī  
*the-fort-of foundation was-laid And this day-from Prince by-Bīkā*  
 āp-rī rāj-dhānī Bīkānēr kar-livī Aī pachhai mōkō  
*himself-of capital Bikaner was-established This after opportunity*  
 dēkhar Saik'sar Rōniyai-rai Gōdārā Jātā-nai jīt-lyā  
*having-seen Saik'sar Ronyai-of the-Gōdārā Jāts-to they-were-conquered*  
 Ōr phēr dūs'rī Jātā-rī jātā-nai bhī jīti ōr  
*And again other Jāts-of tribes-to also they-were-conquered and*  
 uwā-rē gāwā-nai khōsar āp-rī rāj-dhānī Bīkānēr  
*them-of villages-to having-taken-possession-of himself-of capital Bikaner*  
 lārai lāyā Ōr Jātā hār-parā Bīkai-jī-nai  
*with-(him) they-were-brought And by-the-Jāts (who-)were-defeated Bīkā-to*  
 āp-rā dhanī kar-lyā. Iyai pachhai Rāw Bīkai-jī  
*their-own lord he-was-acknowledged This after Prince by-Bīkā*  
 kaiī gāw Khichī Rāj'putā-rā jītar āp-rai rāj-maī  
*several villages Khichī Rajputs-of having-conquered his-own rule-in*  
 bhēl-lyā Ōr īyai-sū pachhai Rāw Bīkai-jī-rai chhōtai bhāī  
*were-united And this-from after Prince Bīkā-of by-younger brother*  
 Bīdai-jī Mōhal Rāj'putā-rō rāj gāw Ohhāpar Drōnpur-maī  
*Bīdā the-Mōhal Rajputs-of rule village Ohhapan Dronpur-in*  
 chhō Rāw Bīdai-jī jītar khōs-lyō  
*was By-Prince Bīdā having-conquered they-were-taken-possession-of*  
 Mōhalā-rō mālak Ajīt-Mal-jī Mōhal chhā Iyai Ajīt-Mal-jī-nai  
*The-Mōhals-of ruler Ajit-Mall Mōhal was This Ajit-Mall-to*  
 Rāw Jōdhai-jī mār-parō Iyā Mōhalā-rō rāj āp-rai bētai  
*by-Prince Jōdhā was-killed These Mōhals-of rule his-own son*  
 Bīdai-jī-nai dēw-diyō Kaiī dīnā pachhai Rāw Bīdai-jī-nai  
*Bīdā-to was-given Several days after Prince Bīdā-to*  
 Mōhalā phēr dabāyā Iyai-rō karan ō hō kai  
*by-the-Mōhals again he-was-attacked This-of reason this was that*  
 Mōhalā-nai Dīli-rai Bād'sāhā-kī-(for) rī himat bādbhāī Sārang  
*the-Mōhals-to Delhi-of Emperor-of encouragement was-offered Sārang*  
 Khā jīkō Dīli-rai Bād'sāhā-rī kānī-sū Hīsār-rō subādār chhō,  
*Khān who Delhi-of Emperor-of side-from Hissar-of sūbadār was,*  
 Mōhalā-nai madat īyai Sārang Khā dī  
*the-Mōhals-to help by-this Sārang Khān was-given*

## FREE TRANSLATION OF THE FOREGOING

Prince Bikā set out from Jodhpur on the 10th of the bright half of Āsōj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karnī<sup>1</sup>. Thence he went on to Chandasar. From Chandasar he went to Kodamdesar, where he stayed three years, and built a small fort. Thence he went to the village of Janglu where he dwelt for ten years. At that time this country was under the rule of the Bhātīs, the over-lord of whom was Sēkhō Bhātī of Pugal. Bikā married Sēkhō's daughter Rang Kūwar.

When Bikā thought of building the fort in Kodamdesar the Bhātīs objected, and a war arose on this score, in which the Bhātīs were defeated, and Bikā was victorious. But the Bhātīs, over and anon as they found opportunity, kept attacking him.

Subsequently Bikā went on to the Rātī valley, where now stands the city of Bikaner, and there he determined to build a fort. Its foundations were laid on the third of the dark half of Baisākh Sambat 1545, and from that date Bikā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōdārā Jāts of Saiksar Roniya, and also brought other Jāt tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāts admitted their defeat, and acknowledged Bikā as their ruler.

After this Bikā conquered several villages of the Khichī Rajputs, and brought them under his rule.

After this Bikā's younger brother Bīdā was in the territory of the Mōhal Rajputs of Ohhapar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mōhals had been Ajīt Mall Mōhal, who had been slain by Bīdā's father Jōdhā, and Jōdhā gave the territory to his son Bīdā. For a long time the Mōhals continued to attack Bīdā. The reason of this was that they were encouraged by the Emperor of Delhi. Sārang Khān was Sūbadār of Hissar on behalf of the Emperor, and he it was who gave them assistance.

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<sup>1</sup> Karnī was a Chāraṇ woman, whose supernatural power secured the country to Bikā and his descendants. She is much worshipped and her chief shrine is at Bikaner.



## MĀRWĀRĪ (SHĒKHĀWĀTĪ)

From Shēkhāwātī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bonny bunch of black berries.

Both have been provided by the Rev G Macalister, to whom I am indebted for so many excellent specimens from the Jaipur State.

For further information regarding Shēkhāwātī, the reader is referred to that gentleman's *Specimens of the Dialects spoken in the State of Jajpore*. Specimens of the dialect will be found on pp 1 and ff. of Part I, and a grammar on pp 1 and ff of Part II of that work.

[No 19]

## INDO-ARYAN FAMILY

## CENTRAL GROUP

## RĀJASTHĀNĪ

## SPECIMEN I.

SHĒKHĀWĀTĪ

STATE JAIPUR

(Rev G. Macalister, M A . 1899 )

एक जणा-कै दोय बेटा ह। बाँ-मै-सूँ छोटक्यो आप-का बाप-ने कैयो बाबा धन-मे मँ मेरा बन्त-को आवे जको मन्ने दे-दे । बाँ आप-को धन बाँ-नै बाँट-दीयो । थोडा दिन पछे छोटक्यो बेटो सो सोर-समेटर परदेस-मै घणी दूर जठ-ग्यो अर वठे खोटा गेर्ला चालर आप-को सो धन गमा-दीयो । ओर बाँ सोखूँ विगाड-दीयो जणाँ बाँ देस-मै जयरो काळ पद्यो अर वो कगाल छूय-ग्यो । वो जार बाँ देस-का एक रेवाला-कै रछो अर वो बाँ-नै आप का खेताँ-मै सूर चरावण नै खिनातो । जका पातडा सूर खाय-छा बाँ-नै खार आप को पेट भरण नै राजी छो अर कोई आदमी बै-नै कोनी दे-छो । अर बाँ नै ग्यान आयो जणाँ बै कही मेरा बाप-का नोकर-चाकराँ-नै रोटी घणी अर मै भूकाँ मरूँ । मै जठस्यूँ अर मेरे बाप-कै कने जास्यूँ अर बै-नै कैस्यूँ बाप मै राम-जी-को पाप कखो अर तेरो पाप कखो अर अब मै तेरो बेटो कुहवावण जोगी कोनी । तेरे नोकराँ मै एक मन्ने बी राख-ले ॥

[No 19.]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

## RĀJASTHĀNĪ

SHĒKHĀWĀTĪ

STATE JAIPUR

## SPECIMEN I

(Rev. G Macalister, M A., 1899.)

## TRANSLITERATION AND TRANSLATION

Ēk janā-kai dōy bētā hā Bā-māi-sū ohhōt\*kyō  
*A-certain person-to two sons were Them-among-from (by-)the-younger*  
 āp-kā bāp-nai kayō, (bābā, dhan-māi-sū mērā bant-kō āwai  
*his father-to it-was-said, 'father, wealth-in-from my share-of comes*  
 jakō man nai dē-dē ' Bī āp-kō dhan bā-nai bāt diyō  
*that me-to give ' By-him his-own wealth them-to dividing was-given*  
 Thōrā din pachhai chhōt\*kyō bētō sō sōr-samētai par-dēs-māi  
*A-few days after the-younger son all having-collected foreign-country-into*  
 ghanī dūr uth-gyō Ar bathē khōtā gaulā ohālar  
*very far went And there (in-)evil ways having-behaved*  
 āp-kō sō dhan gamā-diyō Ōr bī sōkyū bigār-diyō,  
*his-own all wealth was-squandered And by-him all was-wasted,*  
 janā bī dēs-māi jab'rō kāl paryō, ai bō kangāl  
*then that country-in severe famine fell, and he poor*  
 hūy-gyō Bō jār bī dēs-kā ēk raibalā-kai rahyō  
*became He having-gone that country-of one citizen-in-of lived*  
 Ar bō bī-nai āp-kā khētā-māi sūr charāwan-nai khināto  
*And (by-)him him-to his fields-into sown to-feed it-was-sent*  
 Jakā pāt'rā sūr khāy-chhā bā-nai khār āp-kō pēt bharan-nai  
*What husks sown eating-were them-to having eaten his belly to-fill*  
 rājī chhō Ar koī ād'mī bāi-nai kōnī dē chhō Ai bī-nai  
*willing he-was And any man him-to not giving was And him-to*  
 gyān āyō, janā bāi kahi, ' mērā bāp kā nōkar-chāk'rā-nai  
*understanding came, then by-him it-was-said, ' my father-of servants-to*  
 rōtī ghanī, ar māi bhūkā marū Māi uth'syū ar mērāi  
*bread much-(is), and I hungry am-dying I will-arise and my*  
 bāp-kai kanai jāsyū ar bāi-nai kaisyū, " bāp, māi Rām-jī-kō  
*father-to near will-go and him-to will-say, "father, by-me God-of*  
 pāp karyō, ar tērō pāp karyō, ar ab māi tērō bētō kuh\*wāwan  
*sin was-done, and thy sin was-done, and now I thy son to be-called*  
 jōgō kōnī, tērai nōk'rā-māi ēk man-nai bī rākh-lai "'  
*worthy am-not, thy servants-among one me-to also keep "'*

[No 20]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHEKHĀWĀTĪ.

STATE JAIPUR

## SPECIMEN II

(Rei G Macalister, M.A., 1899)

एक तो चिडी ही और एक कागली ही । दोनूँ घरम-भाई हा । चिडी-नै तो लायो मोती और कागलै-नै पाई लाल । कागलै कही कै देखाँ चिडी तेरो मोती । मोती लेर नीमडी-पर जा वेव्यो । चिडी कही कै नीमडी २ काग उडा-दे । मै क्यूँ उडाज भाई । मेरो के लीयो । जणों खाती कनै गई कै खाती २ तूँ नीमडी काट । कै मै क्यूँ काट भाई । मेरो के लीयो । जणों पछै राजा कनै गई कै राजा २ तूँ खाती उड । मै क्यूँ उड भाई । मेरो के लीयो । जणों पछै राणीयाँ कनै गई कै राणीयों २ ये राजा-सूँ रुसो । ने क्यूँ रुसाँ भाई । न्हारो के लीयो । जणों पछै चूसाँ कनै गई कै चूसो २ ये राणीयाँ-का कपडा काटो । ने क्यूँ काटाँ भाई । न्हारो के लीयो । जणों पछै विन्नी कनै गई कै विन्नी २ ये चूसा मारो । ने क्यूँ माराँ भाई । न्हारो के लीयो । जणों पछै कुत्ता कनै गई कै कुत्तो २ ये विन्नी मारो । कुत्ता बोल्या भाई ने क्यूँ माराँ । न्हारो के लीयो । जणों पछै डाँगाँ कनै गई कै डाँग २ ये कुत्ता मारो । ने क्यूँ माराँ भाई । न्हारो के लीयो । जणों पछै वास्ते कनै गई कै वास्ते २ ये डाँग वाज्जो । ने क्यूँ वाज्जाँ भाई । न्हारो के लीयो । जणों पछै जोड़े कनै गई कै जोडा २ तूँ वास्ते भुजाय । मै क्यूँ भुजाज भाई । मेरो के लीयो । जणों पछै हात्वाँ कनै गई कै हाती २ ये जोडो सोसो । ने क्यूँ सोसाँ भाई । न्हारो के लीयो । जणों पछै कीडीयाँ कनै गई कै कीडीयो २ ये हाती की सूँड-मै वडो । ने क्यूँ वडाँ भाई । न्हारो के लीयो । ये हाती-की सूँड-मै नै वडोगी तो मै याँ-नै मारखूँ ॥

जराँ कीडी बोली न्हानै क्यूँ मारै भाई । ने हाती-की सूँड-मै वडयाँ । जणों पछै हाती बोल्या भाई मेरी सूँड-मै क्यूँ वडो । मै जोडो सोसखूँ । जोडे कही भाई म-नै क्यूँ सोसो । मै वास्ते भुजाखूँ । वास्ते कही म-नै क्यूँ भुजावो भाई । मै डाँग वाज्जखूँ । डाँग कही न्हानै क्यूँ वाज्जो भाई । ने कुत्ता मारखाँ । कुत्ता कही न्हानै क्यूँ मारो भाई । ने विन्नी मारखाँ । विन्नीयाँ कही न्हानै क्यूँ मारो भाई । ने चूसा मारखाँ । चूसा कही न्हानै क्यूँ मारो भाई । ने राणीयाँ-का कपडा काटखाँ । राणीयाँ कही न्हारा कपडा क्यूँ काटो भाई । ने राजा-सूँ रुसखाँ । राजा कही मेरै-सूँ क्यूँ रुसो भाई । मै खाती उडखूँ । खाती बोल्या म-नै क्यूँ उडो भाई । मै नीमडी काट-गेरखूँ । नीमडी कही म-नै क्यूँ काटो भाई । मै काग उडाखूँ । काग कही म-नै क्यूँ उडावो भाई । मै चिडी-को मोती देखूँ ॥

[No 20]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

SHEKHĀWĀTĪ

STATE JAIPUR.

## SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

Ēk-tō ohri hī, ōr ēk kāg'lō hō Dōnyū dharam-bhāi  
*A hen sparrow was, and a crow was Both religious-brothers*  
 hā  
*verse*

Churi-nai tō lādyō mōti, ar kāg'lai-nai pāi  
*The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow to was-got*  
 lāl Kāg'lai kahī kai, 'dēkhā, ohri, tērō mōti.'  
*a-ruby By-the-crow it-was-said that, 'let-me-see, sparrow, thy pearl'*  
 Mōti lēr nīm'ri-par jā baithyō Chiri  
*The-pearl having-taken a-neem-tree-on going he-sat By-the-sparrow*  
 kahī kai, 'nīm'ri nīm'ri kāg urā-dē' 'Mañ kyū  
*it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly' 'I why*  
 urāū, bhāi? Mērō kē liyō?' Janā khāti kanai  
*should-cause-to-fly, brother? Of-me what is-taken?' Then a-carpenter near*  
 gai kai, 'khāti khāti, tū nīm'ri kāt' Kai,  
*she-went that, 'carpenter carpenter, thou the-neem-tree cut' (He said-)that,*  
 'mañ kyū kātū, bhāi? Mērō kē liyō?' Janā  
*'I why should-cut, brother? Of-me what is-taken?' Then*  
 pachhai rājā kanai gai kai, 'rājā rājā, tū khāti  
*after the-king near she-went that, 'king king, thou the-carpenter*  
 dand' 'Mañ kyū dandū, bhāi? Mērō kē liyō?' Janā  
*fine.' 'I why should-fine, brother? Of-me what is-taken?' Then*  
 pachhai rāniyā kanai gai kai, 'rāniyō rāniyō, thē rājā-sū  
*after the-queens near she-went that, 'queens queens, you the-king-with*  
 rūso' 'Mhē kyū rūsā, bhāi? Mhārō kē liyō?'  
*be-angry' 'We why should-be-angry, brother? Of-us what is-taken?'*  
 Janā pachhai chūsā kanai gai kai, 'chūsō chūsō, thē rāniyā-kā  
*Then after the-mice near she-went that, 'mice mice, you the-queens of*  
 kap'rā kātō' 'Mhē kyū kātā, bhāi? Mhārō kē liyō?'  
*clothes cut' 'We why should-cut, brother? Of-us what is-taken?'*  
 Janā pachhai billi kanai gai kai, 'billi billi, thē chūsā  
*Then after the-cats near she-went that, 'cats cats, you the-mice*

māiō ' 'Mhē kyū mārā, bhāi ? Mhārō kē liyō ? ' Janā  
*kill* ' 'We why should-kill, brother ? Of-us what is-taken ? ' Then  
pachhai kuttai kanai gai kai, 'kuttō kuttō, thē billi  
*after the-dog near she-went that, 'dogs dogs, you the-cat*  
mārō ' Kuttā bōlyā, 'bhāi, mhē kyū mārā ? Mhārō kē  
*kill* ' The-dogs spoke, 'brother, we why should-kill ? Of-us what  
liyō ? ' Janā pachhai dāgā kanai gai kai, 'dāg  
*is-taken ?* ' Then after the-cudgels near she-went that, 'cudgels  
dāg, thē kuttā mārō ' 'Mhē kyū mārā, bhāi ? Mhārō  
*cudgels, you the-dogs beat* ' 'We why should-beat, brother ? Of-us  
kē liyō ? ' Janā pachhai bāstē kanai gai kai, 'bāstē bāstē,  
*what is-taken ?* ' Then after the-fire near she-went that, 'fire fire,  
thē dāg bālō ' 'Mhē kyū bālā, bhāi ? Mhārō kē  
*you the-cudgels burn* ' 'We why should-burn, brother ? Of-us what  
liyō ? ' Janā pachhai jōrai kanai gai kai, 'jōā jōrā, tū bāstē  
*is-taken ?* ' Then after a-tank near she-went that, 'tank tank, thou the-fire  
bhujāy ' 'Maī kyū bhujāū, bhāi ? Mērō kē liyō ? ' Janā  
*extinguish* ' 'I why should-extinguish, brother ? Of-me what is-taken ? ' Then  
pachhai hātyā kanai gai kai, 'hātī hātī, thē jōiō  
*after the-elephants near she-went that, 'elephants elephants, you the-tank*  
sōsō ' 'Mhē kyū sōsā, bhāi ? Mhārō kē liyō ? '  
*drink-up* ' 'We why should-drink-up, brother ? Of-us what is-taken ? '  
Janā pachhai kīriyā kanai gai kai, 'kīriyō kīriyō, thē  
*Then after the-ants near she-went that, 'ants ants, you*  
hātī-kī sūd-maī barō ' 'Mhē kyū barā, bhāi ? Mhārō  
*the-elephant-of trunk-in enter* ' 'We why should enter, brother ? Of-us  
kē liyō ? ' 'Thē hātī-kī sūd-maī nai barōgī tō maī  
*what is-taken ?* ' 'You elephant-of trunk-in not will-enter then I  
thā-nai mār'syū '  
*you will-kill.*

Janā kīri bōlī, 'mhā-na kyū mārā, bhāi ? Mhē  
*Then the-ant said, 'us why dost-thou-kill, brother ? We*  
hātī-kī sūd-maī bai'syā ' Janā pachhai hātī bōlyō, 'bhāi,  
*the-elephant-of trunk-in will-enter* ' Then after the-elephant spoke, 'brother,  
mērī sūd-maī kyū barō ? Maī jōrō sōs'syū ' Jōrai  
*my trunk-in why do-you-enter ? I the-tank will-drink-up* ' By-the-tank  
kahī, 'bhāi, ma-nai kyū sōsō ? Maī bāstē bhujāsyū '  
*it-was-said, 'brother, me why drink-up ? I the-fire will-extinguish* '  
Bāstē kahī, 'ma-nai kyū bhujāwō, bhāi ? Maī dāg  
*By-the-fire it-was-said, 'me why extinguish, brother ? I the-cudgel* '

bāl'syũ'	Dāg	kahī,	'mhā-naī	kyũ	bālō,	bhāi ?
will-burn'	By-the-cudgel	it-was-said,	'us	why	burn,	brother ?
Mhē kuttā	mār'syā'	Kuttā	kahī,	'mhā-naī	kyũ	mārō,
We the-dogs	will-beat'	By-the-dogs	it-was-said,	'us	why	beat,
bhāi ?	Mhē hūlī	mār'syā'	Billiyā	kahī,	'mhā-naī	
brother ?	We the-cat	will-kill'	By-the-cats	it-was-said,	'us	
kyũ mārō,	bhāi ?	Mhē chūsā	mār'syā'	Chūsā	kahī,	
why kill,	brother ?	We the-mice	will-kill'	By-the-mice	it-was-said,	
'mhā-naī	kyũ mārō,	bhāi ?	Mhē rāniyā-kā	kap'ia	kāṭ'syā'	
'us	why kill,	brother ?	We the-queens-of	clothes	will-cut'	
Rāniyā	kahī,	'mhārā	kap'rā	kyũ kātō,	bhāi ?	Mhē
By-the-queens	it-was-said,	'our	clothes	why cut,	brother ?	We
rājā-sū	rūs'syā'	Rājā	kahī,	'mērai-sū	kyũ	
the-king-with	will-be-angry'	By-the-king	it-was-said,	'me-with	why	
rūsō,	bhāi ?	Maī khāti	dand'syũ'	Khāti	bōlyō,	
be-angry,	brother ?	I the-carpenter	will-fine'	The-carpenter	spoke,	
'ma-naī	kyũ dandō,	bhāi ?	Maī nīm'rī	kāṭ-gēr'syũ'		
'me	why fine,	brother ?	I the-neem-tree	having-cut-will-cause-to fall'		
Nīm'iī	kahī,	'ma-naī	kyũ kātō,	bhāi ?	Maī	
By-the-neem-tree	it-was-said,	'me	why cut,	brother ?	I	
kāg	urās'yũ'	Kāg	kahī,	'ma-naī	kyũ	
the-crow	will-cause-to-fly'	By-the-crow	it-was-said,	'me	why	
urāwō,	bhāi ?	Maī churī-kō	mōti dēs'yũ'			
cause-to-fly,	brother ?	I the-sparrow-of	pearl	will-give'		

## FREE TRANSLATION OF THE FOREGOING

There were a hen-sparrow and a crow who were sworn friends. It chanced that the sparrow found a pearl and the crow a ruby. The crow asked the sparrow to show him the pearl, and then flew away with it to the top of a neem tree.

Said the sparrow, 'O neem tree, neem tree, shake the crow off his perch and make him fly away.'

Said the neem tree, 'why should I make him fly away? What has he taken of mine?'

So the sparrow went to a carpenter. 'O carpenter, carpenter, cut down the neem tree.' 'Why should I cut it down? What has it taken of mine?'

So she went to the king. 'O king, king, fine the carpenter.' 'Why should I fine him? What has he taken of mine?'

So she went to the queens. 'O queens, queens, be angry with the king.' 'Why should we be angry with him? What has he taken of ours?'

So she went to the mice. 'O mice, mice, gnaw the clothes of the queens.' 'Why should we gnaw? What have they taken of ours?'

So she went to the cats. 'O cats, cats, kill the mice.' 'Why should we kill them? What have they taken of ours?'

So she went to the dogs 'O dogs, dogs, kill the cats' 'Why should we kill the cats? What have they taken of ours?'

So she went to the sticks. 'O sticks, sticks, beat the dogs' 'Why should we beat? What have they taken of ours?'

So she went to the fire 'Fire, fire, burn the sticks' 'Why should we burn them? What have they taken of ours?'

So she went to the pond 'Pond, pond, quench the fire' 'Why should I quench it? What has it taken of mine?'

So she went to the elephants 'Elephants, elephants, suck the pond dry' 'Why should we suck it dry? What has it taken of ours?'

So she went to the ants 'Ants, ants, crawl up the elephants' trunks' 'Why should we crawl up the trunks? What have they taken of ours?' 'If you don't crawl up the elephants' trunks, I will kill you'

Then said the ant, 'why kill me, I will crawl up the elephants' trunks'

Then said the elephants, 'why crawl up our trunks? We will suck the pond dry.'

Then said the pond, 'why suck me dry? I will quench the fire'

Then said the fire, 'why quench me? I will burn the sticks'

Then said the sticks, 'why burn us? We will beat the dogs'

Then said the dogs, 'why beat us? We will kill the cats'

Then said the cats, 'why kill us? We will kill the mice'

Then said the mice, 'why kill us? We will gnaw the queens' clothes'

Then said the queens, 'why gnaw our clothes? We will be angry with the king'

Then said the king, 'why be angry with me? I will fine the carpenter'

Then said the carpenter, 'why fine me? I will cut down the neem tree'

Then said the neem tree, 'why cut me down? I will make the crow fly away'

Then said the crow, 'why make me fly away? I will give the sparrow back her pearl'

## BĀGRĪ.

The word *Bāgrī*, or more correctly *Bāgrī*, literally means the language of the Bāgar country. A range of rocky hills intersects nearly the whole of Shekhawātī in the Jaipur State, in a north-eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called Dhundhār (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgar, which includes nearly the whole of Shekhawātī, and is generally applied to the sandy country where water is only procurable at a great depth.<sup>1</sup> This Bāgar tract extends to the north-west, far beyond Shekhawātī, and it is this tract, outside Shekhawātī, which is the home of Bāgrī. The language of Shekhawātī, etc., though closely allied to Bāgrī, is not that dialect, and has been already dealt with on pp 130 and 140 and ff.

The word Bāgar<sup>2</sup> also appears under the form Bāngar, and this, in its turn, gives its name to the dialect of Western Hindī called Bāngarū which is mainly spoken in East Hissar, Delhi District, and Karnal. Bāngarū is a form of speech quite different from Bāgrī. The latter is a dialect of Rājasthānī.

Bāgrī has to its north Pañjābī, to its east Bāngarū, to its south-east Ahirwātī, and to its south and west the Bikanēri-Shekhawātī form of Mārwarī. It represents Mārwarī merging into Pañjābī and Bāngarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwarī.

The home of Standard Bāgrī is in the north-east corner of the Bikaner State. Immediately to its east and north lies the Panjab district of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Tahsil, in the south of which Bāgrī is also spoken. In the north of Sirsa we have Pañjābī. Bāgrī is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State<sup>3</sup>. Here it has to its north Pañjābī, and to its east Bāngarū. The western boundary of Bāngarū may be defined as a line passing through Fatahabad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debateable ground, a considerable portion of the tract being held by Bāgrī immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgrī rather than the reverse. True Bāgrī, as distinguished from Bāngarū, is found close to the Bikaner frontier.

South of Hissar lie the State of Loharu and the Dadri Nizāmat of the Jind State. In Loharu the language is Bāgrī, and so it is in Dadri, except at the eastern end, where it is Bāngarū.

<sup>1</sup> See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beames 19.

<sup>2</sup> Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with *bagar*, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjābī *bakar* or *bakkar*, a goat.

<sup>3</sup> Bāgrī is here spoken in Sardolgarh Dhudal in Nizāmat Anahadgarh, &c., in the extreme south of the central portion of Patiala State, where it juts out into the Hissar District, immediately to the east of Sirsa Tahsil.



South, again, of Loharu and Dadri lies the Narnaul Nizāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahirwātī.

Bāgrī is also reported to be spoken in the south west of the Jazilka Tahsil of the district of Ferozpur. An examination of the specimens received shows that it is not a true Bāgrī, but is rather a mixture of Bikānērī and Pañjābī. It has none of the peculiar characteristics of Bāgrī. Specimens of it will be found in the section devoted to Pañjābī (Vol IX, Pt I).

Shēkhāwātī, which is spoken immediately to the south of Bāgrī, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shēkhāwātī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhāwātī as Bāgrī, but the dialect which is known as Bāgrī is not Shēkhāwātī, although it is closely allied to it. Shēkhāwātī represents Bikānērī Mārwarī merging into Japūrī, while Bāgrī represents it merging into Pañjābī and Bāngarū.

Number of speakers

The number of speakers of Bāgrī is estimated to be as follows —

RAJPUTANA—

Bikaner

1,000

PANJAB—

Hissar

271,521

Anahadgarh of Patiala

11,660

Loharu

20,133

Dadri of Jind

19,560

24,350

Total

277,550

I know of no literary work written in Bāgrī. The only account of the dialect with which I am acquainted is in Mr J. Wilson's *Final Report on the Revision of Settlement of the Sirsa District in the Punjab, 1879-83*. In Section 100 (pp. 120 and ff.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Some of the specimens of Bāgrī which I received were written in the Persian character, others in the Deva-nāgarī, and others again in that form of the Deva-nāgarī character which is used in Marwar, and which has separate signs for *ḍ* and *ṛ* (see p. 20).

The pronunciation<sup>1</sup> of Bāgrī mainly differs from that of the neighbouring Pañjābī and Bāngarū in being broader in its vowel sounds. The vowel *ā* sounds almost like the *a* in 'all'. Thus *lāhā*, an uncle, is pronounced *caiccao*, and the people themselves often spell this sound with *ō*, not *ā*. Similarly in pronouncing the other vowels a speaker of Bāgrī makes them as broad as he can, while a speaker of Pañjābī often cuts them short, at the same time often doubling the following consonant, *e g*, Bāgrī *tābar*, a child, Pañjābī *tabbar*, a family, Bāgrī *tībā*, Pañjābī *tībā*, a sandhill, Bāgrī *kūt*, Pañjābī *kutt*, a bruise. The Mārwarī pronunciation of *ē* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that *ṛ ē* is quite commonly written *a*. Thus the suffix *ṛ gē* (sign of the conjunctive participle) is as often as not written *ṛ ga*.

<sup>1</sup> Much of this is taken from pages 121 and ff. of Mr J. Wilson's Sirsa Settlement Report.

In the pronunciation of consonants *h* is often pronounced as *g*. This is most noticeable in the suffix of the genitive गे *gō*, which is often written कै *kō* or even *kā*, but is always pronounced *gō*, the *ō* having a tendency to be pronounced like *aw*.

As in Standard Marwārī, a medial *h* is commonly dropped, as in *kasū*, for *kah'sū*, I will say, *layō*, for *lahyō*, said, *chāyō*, for *chāhyō*, he wished.

In Bikaner, the Bāgrī often prefers an initial *b* to *w* or *v*. Thus *bō*, not *wō*, he. Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāgrī area which are more under the influence of Pañjābī, Bāngarū, or Ahīrwātī, the *w* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bāgrī having Pañjābī to its north, and Bāngarū and Ahīrwātī to its east, varies considerably from place to place, as it comes under the influence of these languages. I give two specimens, one of which is in what I may call the Standard Bāgrī of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bāngarū. I do not propose to give a complete grammar. Bāgrī closely resembles Mārwarī, and reference can be made to the grammar of that language, on pp. 19 and ff., for further particulars. As already stated, I take the Bāgrī of Bikaner as the standard.

The declension of nouns closely follows Mārwarī. Strong tadbhava nouns of the *α* base, have their nominative singular in *ō*, as in Mārwarī. Thus —

Declension

	Sing	Plur
Nom	<i>ghōrō</i> , a horse	<i>ghōṛā</i>
Obl	<i>ghōrā</i>	<i>ghōṛā̃</i>
Voc	<i>ghōṛā</i>	<i>ghōṛō</i>

The *ō* of the nominative is sometimes written *ā*, under the influence of Pañjābī or Bāngarū, but its sound is that of *ō*, or of the *aw* in 'caw' (see above).

The case of the agent of these nouns ends in *ē* in the singular, and *ā̃* in the plural. Thus, *ghōṛē*, *ghōṛā̃*. The suffix *naṛ* or *nē* is not used for this case except under the influence of neighbouring languages. In the case of other nouns, the Agent Singular is the same as the nominative, while the plural ends in *ā̃*. Thus *bāp māryō*, the father struck, *bāpā̃ māryō*, the fathers struck. The oblique plural of all nouns ends in *ā̃*.

The Rājasthānī locative in *ē* or *ā̃* is also common. Thus *gharē* or *gharā̃*, in a house.

For the case-postpositions, the *Dative-Accusative* suffixes are *gē*, *nē*, and (in Hissar) *naṛ*, *nē̃*. The last is borrowed from Pañjābī. गे *gē* is often written ग *ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gō*.

The suffixes of the *Instrumental-Ablative* are *sū̃* and *tā̃*.

The *Locative* has a variety of suffixes, of which the commonest are *mā̃* and *mē̃*.

The *Genitive* suffix is peculiar to Bāgrī, and is typical of the dialect. It is *gō*, oblique *gā*, locative and agent masc *gē*, fem *gī*. As usual *gē* is used before a noun in the agent or locative case singular, and *gā* before other oblique cases. Thus *rājā gē man-mē̃*, in the king's mind, *rājā-gē āgē*, before the king, *rājā-gē bāp dēkhyō*, the king's father saw, *rājā-gā hāt-sū̃*, from the king's hand, *rājā-gā rupayā̃*, the king's rupees. As the influence of Pañjābī and Bāngarū is stronger, the use of *gē* increases,

and it is often used instead of *gā*, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindōstānī

In writing, *gō* sometimes appears as *gā*, and *gē* as *ga*, but this does not affect the pronunciation. Similarly, *l* is sometimes written for *g*, thus *lō*, *lā*, *lē*, *lī*. This again does not affect the pronunciation, which is that of *g*. If *l* is heard in such cases, it is an instance of borrowing from Bāngarū

Instead of *gō*, *gā*, *gē*, *gī*, the true Mārwarī forms *rō*, *rā*, *rē*, *rī* also often appear, and are subject to the same rules, *mutatis mutandis*. *Rō* is sometimes written *rā*, and *rō* is sometimes written *ra*

Adjectives require few remarks. Strong tatbhava adjectives of *a*-bases, end in *ō*, and are treated exactly like the genitive terminations

**Pronouns** —The pronouns of the first and second persons are as follows —

	I	You
Sing Nom	<i>hā</i>	<i>tā</i>
Agent	<i>maī</i>	<i>taī</i>
Genitive	<i>māō</i>	<i>tāō</i>
Oblique	<i>ma</i>	<i>ta</i>
Plur Nom & Agent	<i>mhe</i>	<i>the</i>
Genitive	<i>mhāō</i> , <i>mhā-gō</i>	<i>thāō</i> , <i>thā-gō</i>
Oblique	<i>mhā</i> , <i>mhā</i> , <i>mhe</i>	<i>thā</i> , <i>thā</i> , <i>the</i>

*Maī* and *taī* are only used in the Agent case, not in the nominative. Thus *hā karā*, I do, *maī karāō*, I did. In both pronouns the plural is frequently used in the sense of the singular

The Demonstrative Pronouns are *yō* or *ō*, this, and *bō*, that. They have feminine forms in the nominative singular only, viz, *yā* or *ā*, this, *bā*, that. The Hissar forms differ slightly from the Standard Bāgrī ones. The latter are as follows —

	This	That
Sing Nom	<i>yō</i> , <i>ō</i> , fem <i>yā</i> , <i>ā</i>	<i>bō</i> , fem <i>bā</i>
Agent	<i>ī</i> , <i>a</i> , <i>ya</i>	<i>bī</i> , <i>ba</i> , <i>wa</i>
Oblique	<i>ī</i> , <i>ya</i>	<i>bī</i> , <i>wa</i>
Plur Nom	<i>ai</i>	<i>bai</i>
Obl	<i>ā</i> , <i>in</i>	<i>bā</i> , <i>bin</i> , <i>un</i>

The Hissar forms are —

Sing Nom	<i>yeh</i> , fem <i>yā</i> , <i>ā</i>	<i>wah</i> , fem <i>wā</i>
Agent	<i>ī</i>	<i>vī</i> , fem <i>wā</i>
Obl.	<i>ī</i>	<i>vī</i>
Plur.	<i>ai</i>	<i>wai</i>
	<i>ā</i> , <i>in</i>	<i>wā</i> , <i>vin</i> , <i>un</i>

The Relative pronoun is *jakō* (gen *ji-gō*), fem *jalā*. It is often used in the sense of a demonstrative pronoun, as all over Rajputana

The Interrogative Pronouns are *kun* (genitive *ki-gō*) who? and *kē*, what? In Hissar, we have *khyā* and *kāī* for 'what?'. *Kūhī* is 'anything' and *kōī* (oblique form the same) is 'anyone'

## CONJUGATION—Auxiliary Verb and Verb Substantive.

*Present*—I am.

	Sing	Plur.
1.	<i>hũ</i>	<i>hã</i>
2	<i>haṭ</i>	<i>hō</i>
3	<i>haṭ</i>	<i>haṭ</i>

It will be seen that it follows Mārwarī. Note that the third person plural is not nasalized

In Sīrsa, and other parts affected by Bāngarū or Ahīrwātī, we have,—

	Sing	Plur
1	<i>sũ</i>	<i>sã</i>
2	<i>saṭ, sē</i>	<i>sō</i>
3	<i>saṭ, sē</i>	<i>san</i>

The past is—

	Sing	Plur
Masc	<i>hō</i>	<i>hā</i>
Fem	<i>hī</i>	<i>hī</i>

In Hissar and other parts affected by Bāngarū and Ahīrwātī, we have *thō, thā, thī*.

**Finite Verb.**—As usual in Rājasthānī the tense which in Hindōstānī is the present subjunctive is used in its original sense of a present indicative. Thus —

*Present* —I strike, etc.—

	Sing	Plur
1	<i>mārũ</i>	<i>mārã</i>
2	<i>mārē</i>	<i>mārō</i>
3	<i>mārē</i>	<i>mārē</i>

In Hissar, the third person plural is *mārē*

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus —

*Definite Present* —I am striking, etc —

	Sing	Plur
1	<i>mārũ-hũ</i>	<i>mārã-hã</i>
2	<i>mārē-haṭ</i>	<i>mārō-hō</i>
3	<i>mārē-haṭ</i>	<i>mārē-haṭ</i>

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *ē*. It does not change for person. Thus —

*Imperfect* —I was striking, etc —

	Sing	Plur
Masc.	<i>mārē-hō</i>	<i>mārē-hā</i>
Fem.	<i>mārē-hī</i>	<i>mārē-hī</i>

In Hissar and the neighbourhood, the present participle is used, as in Hindōstānī. Thus, *hũ mār'tō-thō*.

The *Future*, as in Bikaner and elsewhere in Rajputana, has the letter *s* as its characteristic. It is conjugated as follows —

*Future* — I shall strike, etc. —

	Sing	Plur
1	<i>mār<sup>s</sup>syũ</i>	<i>mār<sup>s</sup>ṣã</i>
2	<i>mār<sup>s</sup>ṣi</i>	<i>mār<sup>s</sup>ṣũ</i>
3.	<i>mār<sup>s</sup>ṣi</i>	<i>mār<sup>s</sup>ṣi</i>

In Hissar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation —

	Sing	Plur
1	<i>mār<sup>s</sup>ṣũ</i>	<i>mār<sup>s</sup>ṣã</i>
2	<i>mār<sup>s</sup>ṣi</i>	<i>mār<sup>s</sup>ṣũ</i>
3.	<i>mār<sup>s</sup>ṣi</i>	<i>mār<sup>s</sup>ṣan</i>

The following are the Verbal Nouns and Participles —

Infinitive, *māi<sup>o</sup>bō*, *mār<sup>n</sup>nō*, *māran*, to strike

Present Participle, *mār<sup>o</sup>lō*, striking

Past Participle, *māryō* (often written *mārīō*), struck

Conjunctive Participle, *mār-gē*, *māi aī*, *mār-lar*, having struck

Noun of Agency, *māi an ālō*, *mār<sup>n</sup>nō-ālō*, a striker

From these elements the remaining tenses can be formed as in Hindōstānī. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, *māi-gē* is the true Bāgrī form. *Mārar* is *Mārwārī* and *mār-lar* is *Bāngaiū*. We may note the form *ḍulā-ar* in the second specimen, meaning 'having summoned'.

As regards irregular verbs, they are as usual, except that the past participle of *karan*, to do, is *karyō*.

The *Mārwārī* compound verbs with *paiō* and *warō* occur in Bāgrī. Thus *parō-gayō*, he went away. Of pp 30 and ff.

The *Mārwārī* termination *īō* is common with adjectives and participles. Thus *mōtō-rō*, the elder son, *bādhō-īō*, fem *bādhō-rī*, tied up, equivalent in meaning to the Hindōstānī *bādhī-huī*.

A common form of the negative is *kō-nē*, which is also frequently met elsewhere in Rajputana. Thus *kō gayō nē*, he did not go at all.

**VOCABULARY.**—In Vocabulary, we may note *sō* or *sō-lũi* (*sab-lōi*), all, *lanē*, near, from near, from, *dhōrō*, from, *gai*, with, *athē*, *ithē*, here, *bathē*, there, *kathē*, where? *ēsō*, such, *hambē*, yes. In the second specimen, the phrase *ghatē na badhē*, neither diminishes nor increases, deserves notice. The negative *na*, not, refers both to the preceding and to the following verb. In such a case it is known as *dēhalī-dīpak*, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.

[No. 21]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RAJASTHANI

BIGNI.

STATE BIKANER

कोई माणस-गा टोय बेटा हा । वां-मांय-सूं ल्होडकियो वाप-नें कयो क ओ बाबा घर-गे धन-माल-मे-ता जतो म्हारे बॅट आवे जको म-नें दे-दो । जकता वाप घर-गा धन-माल-गा बांटा कर-गे वां-नें बांटा-दियो । घोडा-सा दिन पळे ल्होडकियो बेटो आप-गो सो धन भेको कर-गे अलग मुलक-में परो-गयो ओर दठे कुमारग में सो कई खोय-दियो । सगळो विगाडां पळे वीं मुलक-में जवरो भारी कूमसो चुबो ओर यो कगाळ हुय-गयो । ओर वो वीं मुलक-रे रहणे-भाळे एक माणस कने जाय-गे वीं गे भेळे रहण लागो । ओर वो उव-नें आप-गा खेता-में सूर चरावण-वेई हेचो । ओर वो सूरं गा खावण-गा छोडां मूं घणी दोरी पेट भराई करतो-हो । ओर वीं-नें कोई कूँहीं नहों देतो । जणां वीं नें चेतो हुयो ओर आप-गे मन-में कयो क म्हारे वाप-गे तो घणाई माणस है ओर यो माणसां-गे रोटी पगाण-पगाण पडी रहे-है । ओर हूं मरतो मरूं-हूं । सूं अठियां चाल-गे म्हारे वाप कने जासूं ओर वीं-नें कसूं क ओ बाबा में भगवान-गे आगे ओर धारे मूँडा-गे पाप कर्या-है । जकता अब थारो बेटो कवावण जोगो नहीं रह्यो । पण म-नें थारे माणसां-में एक माणस बणाव-ले । ओर वो उठ-गे आप-गे वाप कने आयो । वीं-नें घणी-सारी दूर-सूं वीं-रे वाप देख्यो । जरां दया कर-गे भाग-कर समे जायर वीं-नें गळा-गे लगायो ओर पाका लिया । ओर बेटे कयो क ओ बाबा भगवान-गे सामने ओर थारी आख्यां आगे में पाप कखा-है ओर थारो बेटो यज्ञ जोगो नहीं हं । पण वावे आप-गे माणसां-नें कयो सगळां-मूं चोखा गाभा न्याय-गे ई-नें पैरावो । ओर ई-गे हात-में मूँदडी पैरावो । ओर पगां-में पगरखी पैरावो । ओर आपां जीमण जीमां ओर मजा करा ई-वेई क म्हारे ओ बेटो मर गयो फेरूं जीयो-है । गूंम-गयो-हो फेरूं लाघो-है । ओर वीं कोड करण लागे ॥

अवार-ताई उव-रो मोटीडो बेटो खेत-में हो । जरां वो घर-नें आयो ओर घर-गे नेडी पूगो तां वो गीत गावणो ओर नाचणो सुणो । जरां वो आप-गे माणसां-मंड्यां एक जणे-नें बुलाय-गे वृक्षो क ओ के है । जरां य वीं-नें कयो क तेरो भाई आयो-है अर तेरे वाप जीमण कखो-है ई-वेई वीं-नें वो राजी-खूसी मिळ्यो-है । जरां वो घणी रीसाणो हुयो ओर घर में बडणो नहीं चायो । जकता ई-गो वाप मॅनावण-नें वार आयो ओर मॅनायो । जरां इय वाप नें कयो क देखो अता वरस-ताई में तेरो होडो कयो-है । ओर कदेई थारो अण-कयो नहीं कखो । पण तोही ये म-नें कदे-ही वकरियो-ही नहीं दियो क हूं म्हारे भीतरां-गे सांगे खूसी करतो । पण थारो ओ बेटो जके थारो धन-माल रांडां-गे सांगे कुमारग-में खोय दियो जक-रे आवतां पाण-वों-गे वेई जीमण कयो । जरां वो वीं-नें कयो क अरे बेटा तूं तो सदाई म्हारे भेको है । ओर सो-कई म्हारे कने है जको तेरो-ई है । ओ तेरो भाई मर-गयो-हो जको फेरूं जीयो-है । ओर गूंम भयो-हो जको फेरूं लाभो है । जकता राजी हुणो ओर कोड करण चाहीजे-हो ॥

[ No 21 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

BĀGRĪ

STATE BIKANER

## TRANSLITERATION AND TRANSLATION

Kōi mānas-gā dōr bētā hā Bā-māiv-sū lhōr'kīyē bāp-nē  
*A-certain man-of two sons were Them-in-from by-the-younger the-father-to*  
 kayō ka, 'ō bābā, ghar-gū dhan-māl-mē-tā jatō mhārē  
*it-was-said that, 'O father, the-house-of properly-in-from what-much to-me*  
 bāt āvē, jakō ma-nē dē-dō' Jak'tā bāp ghar-gū dhan-māl-gā  
*share may-come, that me-to give-away' Then by-the-father the-house-of property-of*  
 bātā kar-gē bā-nē bāt-diyō Thōrā-sā dīn pachhe  
*shares having-made them-to it-was-divided-and-given A-few-days aftercard,*  
 lhōr'kīyō bētō āp-gō sō dhan bhēlō kar-gē alag mulak-mē  
*the younger son himself-of all wealth together made-leaving a-distant country in*  
 parō-gavō, ōr bathē kumārāg-mē sō-kūi khōy-diyō Sag'lō  
*went-away, and there evil-conduct-in everything was-squandered All*  
 bigārā pachhē bī mulak-mē jab'rō bhārī kūs'mō huwō, ōr bō kangāl  
*on-being-destroyed after that country-in very heavy famine became, and he poor*  
 huy-gayō Ōr bō bī mulak-rē rah'nē-ālē ēk mānas kanē jūy-gē  
*became And he that country-of an-inhabitant a man near gone-having*  
 bī-gē bhēlē rahan lāgō Ōr bī uwa-nē āp-gā khētā-mē  
*him-of with to-remain began And by-him him-to himself-of fields-in*  
 sūr charāwan-bēi hēryō Ōr bō sūrā-gā khāwan-gā chhōdā-sū  
*some grazing-for it-was-sent And he the-scene-of eating-of husks-with*  
 ghanī dōrī pēt bharāi kar'tō-hō Ōr bī-nē kōi kūhī nah  
*(with-)great difficulty belly filling doing-was And him-to any-one anything not*  
 dētō. Janā bī-nē chētō huyō, ōr āp-gē man-mē kavō  
*used-to-give Then him-to thought became, and himself-of mind-in it was-said*  
 ka, 'mhārē bāp-gē tō ghanā-i mānas hai, ōr bā mān'-ā-gē  
*that, 'my father-to indeed many-indeed men are, and those men-to*  
 rōti agān-pagān parī rahai-hai, ōr hū mar'tō marū-hū Sū  
*bread abundantly fallen remains, and I dying dying-am Therefore*  
 athirā chāl-gē mhārē bāp kanē jāsū, ōr bī-nē kasū ka, "ō  
*from-here gone-having my father near I-will-go, and him-to I-will-say that, "O*  
 bābā, māi Bhag'wān-gē āgē ōr thārē mūdhā-gē pāp karyā-hai  
*father, by-me God-of before and your face-to sins done-are*

Jak'tā ab thārō bētō kawāwan jōgō nahī rahyō Pan ma-nē  
*Therefore now you son to-be-called fit not (I-) remained But me*  
 thārē mān'sā-mē ēk mānas banāy-lē " " Ōr bō uth-gē āp-gē  
*your men-among one man make-for-yourself " " And he arisen having himself-of*  
 bāp kanē āyō Bī-nē ghanī-sārī dūr-sū bī-rē bāp dēkhyō  
*father near came. Him-to very-great distance-from him-of by-father it-was-seen*  
 Jarā dayā kar-gē bhāg-kar sāmē jāyar bī-nē galā gē  
*Then compassion made-having run-having near having-gone him-to neck-to*  
 lagāyō, ōi bālā hyā. Ōr bētō kayō ka, 'ō  
*it-was-applied, and kisses were-taken And by-the-son it-was-said that, 'O*  
 bābā, Bhag'wān gē sām'nē ōr thārī ākhyā āgē māī pāp karyā-hai,  
*father, God-of before and your eyes before by-me sins done-are,*  
 ōr thārō bētō bajan jōgō nahī hū.' Pan bābē āp-gē  
*and your son to-be-called fit not I-am' But by-the-father himself-of*  
 mān'sā-nē kayō, 'sag'lā-sū chōkhā gābhā lyāy-gē ī-nē  
*men-to it-was-said, 'all-than excellent garments brought-having this-one-to*  
 pairāwō, ōr ī-gē hāt-mē mūd'ri pairāwō, ōr pagā mē pagai'khī  
*put-on, and this-one-of hand-on a-ring put-on, and feet-on shoe*  
 pairāwō, ōr āpā jīman jīmā, ōr majā karā, ī-bēī ka, mhārē  
*put-on, and we a-feast may-eat, and rejoicing may-do, this-for that, to-me*  
 ō bētō mar-gayō, phērū jiyō hai, gūm-gayō-hō, phērū lādhō-hai'  
*this son dead-went, again living-is, lost-gone-was, again got-is'*  
 Ōi bai kōd karan lāgā  
*And they merriment to-make began*

Abār-tālī uwa rō mōtō rō bētō kbēt-mē hō Jarā bō ghar-nē āyō,  
*Now-up-to him-of the-elder son field-in was Then he house-in came,*  
 ōr ghar-gē nērō pūgō, tō bī gīt gāw'nō ōr nāch'nō sunō  
*and house-of near arrived, then by-him song sung and dancing was heard*  
 Jarā bī āp-gē mān'sā-māiyā ēk janē nē bulāy-gē  
*Then by-him himself-of men-among a person-to summoned-having*  
 būjhō ka, 'ō kē hai?' Jarā ba bī-nē kayō ka,  
*it-was-enquired that, 'this what is?' Then by-him him-to it-was-said that,*  
 tērō bhāī āyō-hai, ar tērē bāp jīman karyō hai, ī-bēī bī-nē  
*thy brother come-is, and thy by-father a-feast made-is, this-for him-to*  
 bō rāji-khūsī miyō-hai' Jarā bō ghanō rīñnō huyō, ōi ghai-mē  
*he safe sound got-is' Then he very angry became, and the-house-in*  
 bar'nō nahī chāyō Jak'tā ī-gō bāp mānāwan nē  
*to-enter not it-was wished Then him-of the father remonstrating-for*  
 bār āyō, ōr mānāyō Jarā iya bāp-nē kayō  
*outside came, and it-was remonstrated Then by-this-one the-father-to it-was-said*  
 ka, 'dēkhō, atā baras-tālī māī tērō hīrō karyō-hai, ōr kadē-i  
*that, 'see, so-many years-during by-me thy service one-is, and ever-even*



thārō an-kayō nahī karvō Pan tō-hī thē ma-nē kadē-hī  
*your disobeying not was-done But nevertheless by-you me-to ever even*  
 bak'riyō-hī nahī diyō ka hū mharē mītrā-gc s'agē khūsi  
*a-lid even not was-given that I my friends-of with rejoicing*  
 kartō Pan thārō ō bētō, jakē thārō dhan-māl rādā-gc  
*might-have-made But your this son, by-whom your possession harlots-of*  
 s'agē kumārāg mē khōy-diyō, jakarē āw'tā pān bī-gē  
*with evil-conduct-in was-squandered, that-one-of on coming as-soon-as him-of*  
 bēi jīman karyō ' Iatā bi bī-nē kavō ka, 'arī bētā,  
*for a-feast was-made' Then by-him him-to it-was-said that, 'O son,*  
 tū tō sadā-i mharē bhēlō hai Ōr sō kūi mharē kanō  
*thou indeed ever-indeed of-me with art And everything of-me near*  
 hai, jakō tērō-i hai Ō tērō bhāi mar-gayō-hō, jakō phērū  
*is, that thinc-even is This thy brother dead-gone-was, he again*  
 jīyō-hai, or' gūm-gayō-hō, jakō phērū lābhō-hai, jak'tā rājī hunō  
*living-is, and lost-gone was, he again got-is, therefore happy to-become*  
 or kōd karan chābhijē-hō '  
*and merriment to-make fitting-was '*

[ No. 22 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

BĀGRĪ

STATE BIKANER

एक राजा थो । वीं एक साहुकार कने दस पाँच क्रोड रुपैया देखिओ और सुण्यो । वीं राजा-गे मन-में एसी-क आई कि ई-रा रुपैया खोसणा चाहिजे । एसी तजवीज-सँ लेणा चाहिजे कि ई-हँ वुरो वी मालूम न देवे । वीं राजा वीं साहुकार-नै बुलायो । बुलाअर साहुकार-नै एसी फरमाई कि चार चीज रहे-नूँ पैदा कर-दे । एक तो घटे-ही घटे । एक बघे-ही बघे । एक घटे न बघे । एक घटे और बघे । साहुकार इकरार कखो कि छे महीने-में चारों चीज हाजिर करशूँ । वीं-सँ राजा इकरार-नामा लिखवा-लीयो कि छे महीने-में हाजिर न करहँ तो मेरे घर-माँही जो धन है सो राज-रो होयो । इकरार लिख साहुकार घर-में गयो । घरों जा गुमाश्ता-नै कानी-कानी कागज दीया कि किछाँ भाउ मिऊँ ऐ चारों चीज खरीद-कर भेज देखो गुमाश्ता बुतेरी ढँड करी लाधी नहीं । गुमाश्ता उलटो जवाब सेठ-नै लिख-दीयो कि इठे किछाँ भाउ ऐ चीजाँ लाधी नहीं और न कोई इठे इहाँ चीजाँ-नूँ जानै-है । साहुकार-नै बडो भारी फिकर होयो अब काँई जावता करीजे । धन तो राजा ले-लेशी । भंडो ढाको होशी ॥

तो साहुकार-गो लुगाई बोली था-नूँ काँई एसी फिकर है सेठ-जी सो म्हाँ-नै तो बताओ । सेठ कहण लाग्यो । लुगाई-गे किछाँ बताऊँ । लुगाई हठ पकड-लीयो । हँ तो पूछाँ-ही रहशूँ । सेठ-जी हार-कर यतावण लाग्यो । चार चीज बादशाह माँगी-है । सो गुमाश्ता कने लिखा-था । सो गुमाश्ता जवाब दे भेज्यो-है । चारों चीज न ख्याँ तो माल-धन सब राज ले-लेशी । साहुकारणी बोली कि आँ चीजाँ खातर राज काँई म्हारो धन ले-लेशी । ऐ चारों चीजाँ रहे म्हारे वाप कने ल्याई-थी । म्हारा जुगवा-में बाँधोडी पडी है । राज माँगशी दे देश । साहुकार एसी कही म्हा-नै आँख्याँ दिखाओ । साहुकारणी एसी कही कि जाओ ये राज-में अरजी कर-देओ कि आप म्हारा-सँ काँई चीजाँ माँगी । एसी एसी चीज तो लुगायाँ-रे कने लाध-जावें ॥

राजा आप-रे मन-में एसी विचारी कि ये तो सोच-समझ बात कही-थी । पण एसी चीज लुगायाँ कने लाध-जावें तो लुगाई बुलाओ । राजा साहुकार-गी लुगाई-नै हरकारो बुलावण भेज्यो । साहुकारणी कछो कि राजा-जी आप-री कोई सुतवर बाँदी भेज-देवे तो हँ बाँदी-नूँ दे-देशूँ । बाँदी रानी-ने दे-देशी । रानी राजा-नै दे-देशी । राजा न मानी । ईं ढाले चार बेर हरकारो गयो अर चार हँकाँ आयो । पछे साहुकार-बघी आई । हात-में एक धाऊ ल्याई । एक दूध-गो कटोरो धाऊ-माँही राख्यो आर एक दाना चना-गो एक दाना मोठ-गो एक दूब घास-गी । एक एक दाना अहल-काराँ-गे आगे और घास बी अहल-काराँ-गे आगे । दूध-गो बाटकी राजा-जी-गे आगे धर-दीयो । राजा एसी फरमाई कि साहुकार-बघी तूँ म्हारी धरम-गी पुत्री है । वोह चीज पछे देखो । येह काँई कियो येह बता म्हा-नै । वीं कछो अब-दाता पहलाँ आप-री चीज ले-लेओ । पछे वताऊंगी । आप पूछो-थो कि एक घटे-ही घटे । वोह तो उमर है । और आप कछो बघे-ही बघे सो वोह ठूणा है । बघी-ही चकी-जाए । और

एक घटे न बधे सो कर्म-गी रेखा है । और घटे और बधे सो वोह सृष्टि है । राजा पृच्छी येह तैं काई कखो । बोली आप-री कचहरी में वैखो कोइ गधो है कोइ घोडो है कोइ डांगर है कि कोइ ओ न कखो कि क्रोड-पती-गे घर-सूँ वीरवानी कचहरी में किछाँ आ सके । और आप बच्चो हो सो दूध पीओ । दूसराँ मालिक हो । हँ आप-नै कह नहीं सकती । म्हारे पीहर-गे राजवाड में पधारो । तो आप नै बी डांगर बतावे ।

[ No 22 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

RĀGRI

DISTRICT HISSAR

## TRANSLITERATION AND TRANSLATION

Ēk rāj thō Vī ck sālūkār kanē das pīch krōr rupayō  
*I ling was Bu him a merchant near ten fire crores rupee*  
 dekho aur sunō Vī rāj-gō man-mē csi-k ai kī,  
*was seen and was-heard That ling-of mind in such (-a-thought) came that,*  
 'ī rī rāj rāī khes'nī oh dūjē Dsi taj'wīj sū  
*'is on of rupees to bi-tal en-away it is proper Such device-by*  
 kīnī ch dūjē hī ī-hū burō hī mīlām na  
*they are to be tal en- is proper that to-'m-also erd also apparent not*  
 dev' Vī rāj vī sālūkār-nai bulāyō Bulār  
*it-m-e que' Bi-that ling that merchant-to it-was-called Having-summoned*  
 sālūkār nai cī phar'mī kī, 'chār chīj mhō nū padā kai dē  
*the merchant to such was-ordered that, 'four things me for produced make*  
 Ēk to ghate-hī ghātē Ēk badhē-hī badhē Ēk  
*One verily decreases easily decreases One increases verily increases One*  
 ghātē na badhē Ēk ghātē aur badhē' Sālūkār ik'rār  
*decreases not increases One decreases and increases' By the merchant promise*  
 rājō hī, 'chhe mahinē mē ohārñ ohīj hājir kar'sū'  
*was-made that, 'six months in the four things present I-will-make'*  
 Vī sū rāj ik'rār nīmī lkh'wa-hiō kī, 'chhe mahinē mē  
*Him-from by-the-ling a bond was-caused-to be-written that, 'six months in*  
 hājir na karū, tō mērē ghar mīhī jō dhan hai so rāj-ro  
*present not I-make, then my house in what wealth is that the-Government-of*  
 hōyō' Ik'rār lkh sālūkār ghar-mē gayō  
*became' Bond having-written the-merchant house-in went*  
 Gharī jī, gumāstā-nai kānī-kānī kīgaj dīyē kī,  
*In-the-house having-gone, agents-to one by-one letters were sent that,*  
 'kibhū bhāu mīlai, ai chārī chīj kharid kar bhēj-dēo'  
*'at-whatever rate they may be got, these four things purchased having send'*  
 Gumāstā butārī dhūd kari, lādhi nahī Gumāstā  
*By-the-agents much search was made, (the things-)wer-e-got not By the-agents*  
 ul'tō jawab sūth-nai lkh dīyō kī, ithō kibhū bhāu ai  
*in return answer the-banker to was-writ n that, 'here at any rate these*



har'k irō buliwan bhējyō Sāhukār'nī kahyō kī,  
*a-messenger to call was-sent By-the-merchant's-wife it-was-said that,*  
 r'jā-jī īp-rī kōī mut'har bādī bhēj-dēwē, tō hū  
*'His-Maj. stu his-own some trustworthily female-slave may-send, then I*  
 bīdī-nū dē-dēśī Bādī rānī-nai dē dēśī  
*the female-slave-to will-give up The female-slave the-queen-to will-give-up*  
 R'ni r'jā-nai dē-dēśī ' Rājā na mānī ī  
*The queen the-king-to will-give-up' By-the-king not she-was-heeded In-this*  
 dhilē chār hēr har'kārō gayō, ar chār hēlā āyō  
*manner four times the-messenger went, and four times came(-back)*  
 Pachhē sāhukār bāchchī āi Hāt-mī ēk thāl lrāi Ek  
*Afterwards the merchant-girl came Hand-in a tray she-brought A*  
 dūdh-gō katōrō thāl māhī rākhō, aur ēk dānī chanā-gō, ēk  
*milk-of cup tray on was-placed, and a grain gram-of, a*  
 dānī mōth-gō, ēk dūh ghās-gī Ek ēk dānā thal-kārā-gē  
*grain retch of, a blade grass-of One one grain the officials of*  
 āgē, aur ghās hī thal-kārā gē āgē, dūdh-gō bāt'kō rājā-jī-gē  
*before, and grass also the-officials-of before milk-of dish His-Majesty-of*  
 āgē dhar dīyō Rājā ēsi phar'māi kī, 'sāhukār-bāchchī,  
*before were-placed By-the-king thus it-was-ordered that, 'merchant girl,*  
 tū mbīri dharam-gī puttī hai Woh chij pachhē dēō  
*thou my religion-of daughter art Those things afterwards give*  
 Yeh kī kiyō, veh batā mhā-nai ' Wā kahyō,  
*This what is-done, this explain me-to' By her it-was-said,*  
 'ann-dātī, pah'ā āp-rī chij lē-lō Pachhē batāñgi  
*'food giver, first Your-Honour's things take Afterwards I-will-explain*  
 āp pūchhō-thō kī, "ēk ghatē-hī ghatē" Woh  
*By-Your-Honour asked-it-was that, "one decreases-veryly decreases" That*  
 tō umar hai Aur āp kahyō, "badhē-hī  
*incred life is And by-Your-Honour it-was-said, "increases-veryly*  
 badhē," sō woh trishnī hai Badhī-hī chājī-jāē Aur "ēk  
*increases," so that ambition is Increasing-veryly it-goes-on And "one*  
 ghatē na badhē," sō karm-gī rēkh hai Aur "ghatē aur  
*decreases not increases," so fate-of luck is And "decreases and*  
 badhē," sō woh srishṭi hai ' Rājā pūchhī, 'yeh taī  
*increases," so that creation is' By-the-king it-was-asked, 'this by-thee*  
 kūī karyō?' Bōlī, 'āp-rī kaedah'rī-mē bathyō kōī  
*why was done?' She-spoke, 'Your-Honour's court-in seated some-one*  
 gādhō hai, kōī ghōrō hai, kōī dāgar hai, kī kōī  
*ass is, some-one horse is, some-one beast is, because by-any one*  
 ō na kahyō kī, "krōr-patī-gō ghar sū bīr'bānī kaedah'rī-mē  
*this not was-said that, "millionaire-of house-from a-rooman court-in*

kihyā ā sakē" Aur āp bachchō hō, ' sō dūdh pīō. Dūstrā  
*how come can" And Your-Honour baby is, so milk drink Besides*  
 mālik hō, hū āp-naī kah nahī sak'tī Mhārē pīhar gē  
*lord you-are, I Your-Honour-to say not can In-my father-of*  
 rāj'wār-mē padhārō Tō āp-naī bī dāgar batāwē'  
*kingdom-in go Then Your-Honour also beast they-will-point-out'*

## FREE TRANSLATION OF THE FOREGOING

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (a) a thing which is ever decreasing, (b) a thing which is ever increasing; (c) a thing which neither decreases nor increases, and (d) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. 'The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say, "why did Your Majesty ask me for these things? These are the kind of things that are got from a woman".'

(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, 'let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of vetch, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She

replied, ' Cherisher of the poor, first accept the four things You ask for a thing that is ever decreasing That is life You ask for a thing that is ever increasing That is ambition, which is never satisfied The thing which never increases or diminishes is one's fated lot, and the thing which both increases and diminishes is the created universe ' Then the king asked her the meaning of her actions She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court (Hence I offered them their appropriate food) And you, sire, are a baby, therefore please drink this milk which I have brought But you are also my Lord and King, and hence I cannot say more to you But go to my father's kingdom, and there Your Majesty will also be pointed out as a brute

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<sup>1</sup> Here there is a pun The Hindi *ghaṭ\*at̐ bhṛā\*at̐* means 'to change' Creation is always changing



## CENTRAL-EASTERN RĀJASTHĀNĪ.

## JAIPURĪ.

The following two specimens of Jaipurī come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folktale, and illustrate the grammatical sketch given on pp 33 and ff. They have been prepared for this survey by the Rev G Macalister. On pages 34—74 of that gentleman's *Specimens*, the student will find a further number of excellent examples of this form of speech.

[ No 23 ]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

## RĀJASTHĀNĪ

JAIPURĪ (STANDARD),

JAIPUR STATE.

## SPECIMEN I.

(Rev G. Macalister, M A, 1899.)

एक जणा-कौ दो बेटा छ। वां-में-सूँ छोटक्यो आप-का बाप-ने खई दादा-जी धन-में-सूँ जो बाँटो म्हारै बाँटै आवै सो मूँ-ने यो । वो आप-को धन वां-ने बाँट दीनू । योडा-ई दिना पाछे छोटक्यो बेटो सब सोर-समेटर दूर परदेस-में चक्क्यो-गयो अर जँडे कुगैली चालर आप-को । 'धन उछा-दीनू । जँ-ने सब-क्यूँ उछा-दीयाँ पाछे जँ देस-में एक बडो काक पवो अर वो छै गो कंगार । वो गयो अर जँ देस-का रैवाहाका-में-सूँ एक जणा-कौ रैवा लगो । वो जँ-ने सूर चरावा-ने आप-का खेता-में खिनातो । सूर जो पातडा खाय-छा वां-सूँ वो आप-को पेट भरवा-नै राजी हो । जँ-ने कोई-ई आदमी को-देतो-नै । अब जँ-की अकल ठिकाणै आई । जिद वो बोल्थो अक म्हारा बाप-का नरा मँजूरान कने अतरो छै-क वै आप खा-ले अर और पाछो पटक-ले अर में भूकाँ मरूँ । में ऊठसूँ अर म्हारा बाप कने जासूँ अर जँ-ने खेसूँ अक दादा-जी में पणमसर-को पाप कखो-छै अर थाँकै आगे पाप कखो-छै अर अब ई लायक कोने अक थाँ-को बेटो जानूँ । मूँ-ने भी थाँ-का मँजूरान-में एक मँजूर राख-ल्यो । वो ऊण्यो अर आप-का बाप कने आयो । जँ-ने दूर-सूँ आतो देख्यो-र बाप-ने दया आ-गई । वो भागर जँ-ने गलै लगायो अर जँ-सूँ हित कखो । बेटो बाप-ने खई दादा-जी में पणमसर-को पाप कखो-छै अर थाँ-कै आगे पाप कखो-छै अर अब में ई लायक कोने अक थाँ-को बेटो जानूँ । पण बाप आप-का आदम्याँ-ने खई-क चोखा-सूँ चोखा लत्ता ल्यावो अर जँ-ने पैरावो । जँ-का हाताँ-में बींटी पैरावो अर पर्गाँ-में जूयाँ पैरावो । अर आपाँ खाँवाँ प्रीवाँ अर कुसी कराँ । क्योँक यो म्हारो बेटो मर-गयो-छो जो फेर जीयायो अर गुम-गयो-छो जो लायायो । अर वै कुसी करवा लाग्या ॥

जं-को बडो घेटो खेत-में छो । वो आयो अर घर-कै कनेसीक पौंछो जिद नाचवो गावो अर वजायो सुणूं । वो आदर्या-में-सूं एक ने बुलायो अर जं ने पूछी अक ये काईं वार्तां रहे-छे । वो जं-ने खई-क धारो भाई आयो छे । जी-सूं धारो वाप जीमण कखो-छे क्योंकि जं-कने वो नीका भर्का आ-गयो । वो रोस धरे-गयो अर माई-ने फो-गयो-ने । ई-सूं जं-को वाप बार्ता-ने आयो अर जं-ने मनायो । वो जुवाव देर आप-का वाप-ने खई-क देख यां अतरा बरसा-सूं में धारी ठेक करूं-छूं अर धारो खेवो कदेई को-नाख्यो-ने । तो-वी तू मूं-ने तो एक बकरा-को बह्यो भी कदे को-दीनूं-ने क मैं म्हारा साती भायका-ने खेर कुसी करतो । पण धारा ईं घेटा-ने आता-ईं जो धारो धन रांडा में उडा दीनूं तू जं-कै-ताईं जीमण कखो । वो जं ने खई वेटा तू सदा म्हारी साय छे । ज्यो-क्यूं म्हारे कने छे सो धारो-ईं छे । कुसी करवो अर राजी जेवो जेती वात-ईं छी क्योंकि यो धारो भाई मर-गयो छी सो फेर जीयायो अर गुम गयो छी सो लायायो-छे ॥

[No 23.]

## INDO-ARYAN FAMILY

## CENTRAL GROUP

## RĀJASTHĀNĪ

JAIPURĪ (STANDARD)

JAIPUR STATH

## SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

## TRANSLITERATION AND TRANSLATION.

Ēk janā-kai dō bētā chhā Wñ-mañ-sũ chhōt'kyō āp-kā  
*A man-to two sons were Them-among-from by the-younger his-own*  
 bāp-nai khai, 'dādā-jī, dhan-mañ sũ jō bñtō mhārāi  
*father-to it-was-said, 'O-father, wealth-among-from what share my*  
 bñtai āwai, sō mñ-nai dyō' Wō āp-kō dhan wñ-nai bñt dīnū  
*in-share comes, that me-to give' He his-own wealth them-to divided*  
 Thōrā-i dinā pāohhai chhōt'kyō bētō sah sōr-samēlar dūr  
*A-few indeed days after younger son all gathering far*  
 par-dēs-mañ chalyō-gayō, ar ūdai luggaññ chālar āp-kō  
*foreign-country-into went-away, and there in coil-ways walking his own*  
 dhan urā-dīnū Ū-nai sah-kññ urā-diyñ pāchhai ū  
*wealth was-wasted-away Him-to all-whatever-was being-wasted after that*  
 dēs-mañ ēk barō kāl paryō, ar wō whai-gō kñgāl Wō gavō ar  
*country-in a great famine fell, and he became poor He went and*  
 ū dēs-kā raibāhālñ-mañ-sũ ēk janā-kai raibā laggō Wō  
*that country-of dwellers among-from one man-with to-live began By-him*  
 ū-nai sūr charābā-nai āp-kā khētā-mañ khinātō Sūr jō pāt'rā  
*him-to swine feeding-for his-own fields-into it-was-sent Swine what hushs*  
 khāy-chhā wñ-sũ wō āp-kō pēt bhar'bā-nai rājī chhō  
*eating-were them-from he his-own belly filling-for pleased was*  
 Ū-nai kōi-i ād'mī kō-dētō-nai Ab ū-kī akkal thukñnai  
*Him-to any-even man (was-)giving-not Now his wisdom in-a-right-place*  
 āi Jīd wō bōlyō ak, 'mhārā bāp-kā narā mājūrā-kanaī  
*came Then he said that, 'my father-of many labourers-with*  
 at'rō chhai-'k wai āp khā-lē ar au pāohhō-patak-lē, ai  
*so-much is-that they themselves may eat and also may-spare, and*  
 mañ bhūkā marñ Mañ ūth'syñ ar mhārā bāp-kanaī jāsyñ,  
*I in-hunger die I will-arise and my father-near I-will-go,*

ar ũ-nai khaisyũ ak, "dādā-jī, maĩ Pan'mēsar-kō pāp  
*and him-to, I-will-say that, "O-father, by-me God-of sin*  
 karyō-chhai, ar thā kai āgai pāp karyō-chhai, ar ab ĩ  
*done-has been, and you-of- before sin done-has-been, and now this*  
 lāvak kōnai ak thā-kō bētō bājũ Mũ-nai bhi thā-kā  
*worthy (am-)not that your son I-may-be-called Me-to also your*  
 mājūrā maĩ ēk mājūr rākhi-lyō'' Wō ũthyō ar āp-kā  
*labourers-among one labourer keep'' He arose and his-own*  
 bāp-kani iyo ũ-nai dūr-sũ ātō dēkhyō-'r bāp-nai  
*father-near came Him-to far-from coming it-was-seen-and father-to*  
 dayā ā-gai Wō bhāgar ũ-nai galai lagāyō ar  
*compassion came By-him running him-to on-neck it-was-applied and*  
 ũ-sũ hēt karyō Bētō bāp-nai khai, 'dādā-jī,  
*him-with love was-made By-the-son father-to it was-said, "O-father,*  
 maĩ Pan'mēsar-kō pāp karyō-chhai, ar thā-kai āgai pāp  
*by-me God-of sin done-has-been, and you-of before sin*  
 karyō-chhai, ar ab maĩ ĩ lāvak kōnai ak thā-kō bētō  
*done-has-been, and now I this worthy (am-)not that your son*  
 bājũ' Pan bāp āp-kā ād'myā-nai khai-'h,  
*I-may-be-called' But by-the-father his-own men-to it-was said-that,*  
 'chhōkhā-sũ chhōkhā lattā lyāwō ar ũ-nai pairāwō, ũ-kā hātā-maĩ  
*good-than good clothes bring and him-to clothe, his hands on*  
 bītī pairāwō, ar pagā-maĩ jūtyā pairāwō ' Ar āpā  
*a-ring place, and feet-on shoes put And let-us-all*  
 khāwā pīwā ar kusi karā, kyōk yō mhārō bētō mar-gayō-  
*eat drink and merriment make, because this my son dead-*  
 chhō, jō phēr jīy-āyō, ar gum-gavō-chhō, jō lādy-āyō Ar  
*was, that-one again is-alive, and lost-was, that-one is-found And*  
 wai kusi karbā laggyā  
*they merriment to-make began*

Ū-kō barō bētō khēt-maĩ chhō Wō āyō ar ghar-kai kanaisik  
*His elder son field-in was He came and house-of near*  
 pauchhyō, jid nāch'bō gūbō ar bajābō sunyũ Wō ād'myā-  
*reached, then dancing singing and playing he-heard He men-*  
 maĩ-sũ ēk-nai bulāvō ar ũ-nai pūchhi ak, 'yē kāĩ bātā  
*among-from one to called and him-to asked that, 'these what things*  
 whai-chhai?' Wō ũ-nai khai-'h, 'thārō bhāi āyō-chhai,  
*are-being-done?' He him-to said-that, 'thy brother come-is,*  
 jī-sũ thārō bāp jīman karyō-chhai, kyōk ũ-kanai wō nīkā-  
*which-for thy father a-feast has-made, because him-to he safe-and-*  
 bhaĩ ā-gavō ' Wō rōs whai-gayō, ar māĩ-nai kō-gayō-nai ĩ-sũ  
*sound came ' He angry became, and within went-not This-for*

ũ-kō bāp bārā-nai āyō, ai ũ-nai manāyō Wō  
*his father outside came, and him-to persuaded He*  
 juwāb dēr āp-kā bāp-nai khaī-'k, 'dckh, yñ nī'rā har'sī-  
*answer giving his-own father-to said-that, 'behold, these so-many years-*  
 sū māi thārī thai karū-ohhū, ar thārō khahō kadē-i kō-nākhō-  
*from I thy service am-doing, and thy order ever broke-*  
 nai, tau-bī tū mū-nai tō ōk bak'rī-kō baohchō bhī kadē  
*not, yet thou me-to indeed a goat-of young-one even ever*  
 kō-dinū-nai-'k māi mhārā sūti-bhūy'ñ-nai lcr kusī  
*gavest-not-that I my companions-and-friends having-taken merriment*  
 kai'tō, pan thārā ī bētā-nai ātā-ī, jō thārō dhan  
*might-make, but thy this son-to on coming-immediately, who thy wealth*  
 rādā-māi urā-dinū tū ũ-kai-tāi jīman kaiyō ' Wō ũ-nai  
*harlots-among wasted thou him-for a-feast made ' He him to*  
 khai, 'bētā, tū sadā mhāi sūth chhai, jvō-k'ñ mhārāi-kannā  
*said, 'son, thou always me with at, whatever me-near*  
 chhai sō thārō-i chhai Kusī kar'bō ai rāji whahō  
*is that thine-alone is Merriment to-make and pleased to-be*  
 whaitī bāt-i chhī, k'ōk vō thārō bhī mar-gavō-  
*becoming (proper-)thing-veryly was, because this thy brother dead-*  
 ohhō, sō phēr jīv-āyō, ar gum-gavō chhō, sō lādī-āvō chhai '  
*was, he again is-alive, and lost was, he found is '*

[ No 24 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

JAIPURĪ (STANDARD)

JAIPUR STATE.

## SPECIMEN II

(Rev. G Macalister, M A., 1899.)

एक राजा छो । अर जँ-के दो बेटा छ । भगवान-की असी मरजी हुईस वो राजा बेटा धाकक छ जिदी मर-गयो । मरती भगत आप-का छोटा भाई-ने बुलार आप-का दोन्यू बाळका-की अर आप-की रांणी-की सरस ज-ने घाल गयो अर या खै-गयो अक ये दोन्यू काम-काज-में ने समजे जितै काम-काज राज-को तू करवो करजे । अर ये स्याणा समंजणा जै-जाय जिद यां-को राज-पाट यां-ने समझा-दीजे । सो राजा-ने मखा पाछे यो-ई काम-काज करै अर सारा राजपाट-को कुलकुल यो-ई मालिक जै-गो । थोड़ा-सा दिना पाछेयो आप-का मन-में विचारी-अस ये 'दोन्यू भतीजा बडा जै-जायला तो राज-पाट आपणा हात-सूं खुस-जायलो । जै जै तो यां-ने पैली-ई मरा-नैखावा-को उपाय करा । सो वो या बात विचारर घर-का नाई-ने बुलायो अर जँ-ने लालच देर या खई-अस, तू यां दोन्यू छोरां-ने मार-नाख । नाई हाँमक तो भर-लीनी पण मन-में घणू-ई पिस्तावै । अर जँ काका-का कैवा-सूं भीर-का राख करार वां दोन्यां-की सँवार करवाने रणवास-में गयो । वै दोन्यू भाई सँवार करावाने आया । जिद नाई राख पेटी में-सूं काडर मेक्या अर रोवा लाग गयो जिद रांणी खई अरै भाई खवास तू क्यों रोवै-छै । राजा-जी मर-गया तो पछा मर-जावो । नाराण करी तो थोड़ा-सा दिना-में ये बी राजा जै-जायला । नेवगी बोल्हो म्हराज में ई बात-सूं कोने रोऊं । मैं औरी बात-सूं रोऊं-छूं । रांणी पूछी-स वा कोई बात छे जी-सूं तू रोवै-छै । नेवगी खई अक म्हराज यां कंधरां-का काका-जी मूं-ने यां दोन्यां-ने मारवा-की-ताई भीर-का राख दीना-छै । अर या खई छै-क तू यां दोन्यां-ने मार-नाख । सो म्हराज मूं-सूं तो माख्या को-जाय-नै । म्हारे तो ये-ई राजा छै । सो मैं ई बात-सूं रोऊं-छूं । रांणी खवास-ने ती पाँच म्हौर देर बिदा-कर-दीयो अर आप विचारी-अस अब ऐछे रैवा-को धरम कोने । जै जै तो यां दोन्यां-ने लेर कौडी-नै चकी चालूं॥

[ No 24 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

JAIPURĪ (STANDARD)

JAIPUR STATE.

## SPECIMEN II.

(Rev G Macalister, M A., 1899 )

## TRANSLITERATION AND TRANSLATION.

Ek rājā chhō Aī ũ-kai dō bētā chhā Bhag'wān-kī asi  
 One king was And him-to two sons were God-of such  
 mar'ji huī's wō iājā bētā bālak chhā jidi mai-gayō Mar'ti  
 will became-to-him that king sons children were then he-died During  
 bhagat āp-kā chhōtā bhāi-nai bulāi āp-kā dōnyū bhāi-kā ki  
 time his-own younger brother-to having-called his-own both children-of  
 ai āp-kī rānī-kī saram ũ-nai ghāl-gayō, ai yā khaī-gayō  
 and his-own queen-of protection him-to he-entrusted, and this said  
 ak, 'yē dōnyū kām-kāj-maī nai sam'jai pttai kām-kāj  
 that, 'these both works-duties-in not understand till-then works duties  
 rāj-kō tū kar'bō-kar'jē Ar yē syānā samāj'nā whai-jūy,  
 kingdom-of thou continue-to-do And these of-age understanding may-become,  
 jid yā-kō rāj-pāt yā-nai sam'lā-dijō' Sō rājā-nai mar'yā pāchhai  
 then them-of throne them-to make-over' So the-king-to dying after  
 yō-i kām-kāj karai, ar sārā rāj-pāt kō kulākul yō-i mālik  
 he-alone works-duties does, and entire throne-of complete he-alone master  
 whai-gō Thōrā-sā dinā pāchhai yō āp-kā man-maī bichārī-as,  
 became Very-few days after by-him his-own mind in it-was-thought-by-him,  
 'yē dōnyū bhatijā barā whai-jāy-lā, tō rāj-pāt āp'nā hāt sū  
 'these two nephews big will-become, then the-throne our hand-from  
 khus-jāy-lō Jai whai, tō yā-nai paū-i marā-nākhābā-kō  
 will-be-taken-away If it-may-be, then them-to first-even killing-causing-to-be-thrown-for  
 upāy karā' Sō wō yā bāt bichārar ghar-kā nāi-nai  
 device let-us-make' So by-him this thing having-considered house-of barber-to  
 bulāyō, ar ũ-nai lālach dēr yā khaī-as,  
 it-was-called, and him-to temptation having-given this (-word) was-said-by-him,  
 'tū yā dōnyū chhōrā-nai mār-nākh' Nāi hāmā tō bhar-linī,  
 'thou these two boys-to kill-cast' By-the-barber assent indeed was-given,  
 pan man-maī ghanū-ī pistāwai Ar ũ lākā-kā kaibā sū jhan-kā  
 but mind-in much-indeed he-repents And that uncle of saying-from poison-of

rāchh kaiār wā dōnyā<sup>1</sup>-ki sāwār kar<sup>a</sup>bā-nai ran<sup>a</sup>wās-māi  
*implements having-got-made them both-of hair-cutting doing-for female-apartments-in*  
 gavō Wai dōnyū bhāi sāwār karābā-nai āyā Jid  
*went Those two brothers hair-cutting getting-done-for came When*  
 nāi rāchh pōti-māi-sū kārār mēlyā ar  
*by-the-barber the-implements case-in-from having-drawn-forth were laid-out and*  
 rōbā lāg-gavō, jid rānī khaī, 'arai bhāi Khawās,<sup>1</sup> tū  
*to-weep he-began, then the-queen-by it-was-said, 'O brother Barber, thou*  
 kyō iōwai-chhai? Rājā-jī mar-gayā, tō paryā-mar-jāwō Nārān kari,  
*why dost-weep? The-King is-dead, then let-him-be-dead (If)-by-God it-is-done,*  
 tō thōrā-sā dinā-māi yē bī rājā whai-jāy-lā' Nēw<sup>a</sup>gi bōlyō,  
*then a-very-few days-in these also king will-become' The-servant spoke,*  
 'Mhārāj, māi ī bāt-sū kō-nai rōū Māi aur-i bāt sū  
*'Your-Majesty, I this thing-from not weep I another-indeed thing-from*  
 rōū-chhū' Rānī pūohī's, 'wā kāī bāt chhai jī-sū  
*am weeping' By-the-Queen it-was-asked-by-her, 'that what thing is which-from*  
 tū rōwai-chhai?' Nēw<sup>a</sup>gi khaī ak, 'Mhārāj, yā  
*thou dost-weep?' By-the-servant it-was-said that, 'Your-Majesty, these*  
 kāwarā-kā kākā-jī mū-nai yā dōnyā-nai mār<sup>a</sup>bā-kai-tāi jhair-kā rāchh  
*princes-of by-the-uncle me-to these two-for killing-for poison-of implements*  
 dinā-chhai, ar yā khaī-chhai-'k, "tū yā dōnyā-nai mār-nāk<sup>h</sup>"  
*have-been-given, and this has-been-said-that, "thou these two-to kill cast"*  
 Sō, Mhārāj, mū sū tō mārāyā kō-jāy-nai Mhārāi tō yē-i  
*So, Your-Majesty, me-by indeed killed (they-)do-not-go To me indeed these-very*  
 rājā ohhai Sō māi ī bāt-sū rōū-chhū' Rānī khawās nai tō  
*king are So I this thing-from am-weeping' By-the-queen the-barber-to then*  
 pāch mhaur dēr bidā-kar dīyō, ar āp bichāri-  
*five gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-*  
 as, 'ab aīdai raibā-kō dharam kō nai Jai whai, tō yā  
*by-her, 'now here living-of propriety (is-)not If it-may be, then these*  
 dōnyā-nai lēr kauri-nai chali chālū'  
*two having-taken somewhere-to let-me-depart'*

### FREE TRANSLATION OF THE FOREGOING

Once upon a time there was a king who had two sons By the will of God it was so-  
 ordained that he died while they were yet children On his deathbed he called to him  
 his younger brother and entrusted to him the care of his two children and of his queen.  
 He said to him, 'as long as these children are too young to understand the business of the  
 state, you must rule the kingdom, but as soon as they have reached years of discretion,  
 you must make over the throne to them.' So after the king's death the brother performed  
 all the duties of the state and became complete master of the throne After a short while  
 he thought to himself that in course of time his nephews would grow up and take the

<sup>1</sup> The word *khawās* or *khawās* ( *خواس* ), a confidential servant, is employed in Jaipurī to mean 'barber'



kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, 'that is not why I am weeping. I am weeping for something altogether different.' 'And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes. But, Your Majesty, I *can't* do it. To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

*(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.)*

## JAIPURĪ (TĒRĀWĀṬĪ)

✓The hill district in the north of Jaipur state is known as Tērāwāṭī, the ancient home of the Tōmar or Tur Rājputs of Delhi. To its east lies the state of Alwar, the main language of which is Mēwāṭī. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwāṭī. To its west and north-west lies the Shēkhāwāṭī district of the state of Jaipur, the language of which is Shēkhāwāṭī. The number of its speakers is estimated at 312,551.

As might be expected, Tērāwāṭī differs from Standard Jaipurī in being mixed with Shēkhāwāṭī and Mēwāṭī. It represents Jaipurī shading off into these two dialects. We note the typical Jaipurī disuse of aspirates in the word *mē* for *mēh*, cloud or rain. We may also note that *l* and *g* are interchangeable as in the root *thāl* or *thag*, to be weary. This is a very old peculiarity, dating from at least the 12th century. ✓

The genitives singular of the first and second personal pronouns are *mēi ō* and *tērō*, 'my' and 'thy' respectively. The plurals are *mārō*, our, and *thārō*, your. The oblique plural of the first personal pronoun is *mā*.

The proximate demonstrative pronoun is *ō*, *ai*, or *vō*, this, plural *ai*. Its singular oblique base is *ai* or *aū*. Its plural oblique base is *ā*.

The remote demonstrative pronoun is *bō*, that, plural *bai*, *bā*, or *baī*. The obl. sing. is *bai*, *baī*, or *bī*, and the oblique plural is *bā*.

The relative pronoun is *jalō*, who, obl. sg., *jalā*, *jaī*, or *jī*, nom. pl. and obl. pl. *jalā*.

The interrogative pronoun *kaū*, who? has an obl. sg. *kaī*. *Kē*, obl. sg. *kyā*, is 'what'? *Kōi* or *kaō* is 'any,' with an obl. sg. *kaī*.

*Jaṇā* is 'then'.

In the conjugation of the verb, the noun of agency ends in *tū*, as in *mār-tū*, one who strikes. The future takes *gō*, as in *mār-gō*, I will strike. We may note the irregular causal verb, *pāy-bō*, to cause to drink.

The negative is *lōnyai*.

In other respects the grammar follows that of Standard Jaipurī, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his *Specimens*.

The following specimen of Tērāwāṭī is a portion of a folktale, and has been provided by Mr. Macalister.

[ No 25 ]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

## RĀJASTHĀNĪ

JAIPURĪ (TĪRĀWĀTĪ)

JAIPUR STATI

*Rei G Macalister, M A, 1899 )*

फूलजी भाटी छो सिदी-को राजा । सो सिदी का राज-में मेडता-का पिडता में बाँदियो । जद सात बरस ताँणी मे कोन्ये बरस्यो जको देस हुतक फुतक झे-गयो । काक पड गयो । अद कैवाळा कही-अस थाँ-की तो सिदी-का राज-में मेडता-का पिडता में बाँदियो-अस । हिरणाँ की डार छे जी-में किसतूखो हिरण छे । बी-के सींगडी-के मे बाँदियो । जको बी हिरण-नै मारो जद थारा राज-में मे बरसे । सो राजा हज्जारूँ घोडो लेर हिरणाँ-की गैल दिया-छे । सो घोडा थागता गया । जे घोडा रैता-गया अर हिरण बी रैता-गया । सो ओर तो रै-गया अर वो किसतूखो हिरण अर राजा कोई सैकडी कोस चक्का-गया । सो हिरण थाकर ऊवो रै-गयो । जणाँ राजा हिरण-नै मार-गयो । सो सात बरस-को आसूदो छो सो मूसक धार मे आर पद्यो । सो राजा मे को माखो घोडा का हाना कै चिप-गयो । थाक्योडो तो छो-र राजा । सो राजा नै सुरत नई अर घोडा-नै सुरत । जो कोई उजाड बगान-के माँई एक हीर की ढाँणी छी । सो भिनखाँ की बोली सुणर घोडो बी हीर-की ढाँणी कने आर खडो रह्यो अर हींस्यो । जणाँ हीर कही रै घोडो सो काँई हींस्यो । वाराँ-नै देख्वाँ । काँवाड खोकर देख्यो । सो दो चार जणाँ आर देखै तो घोडा-का हाना-के एक मानबी चिप-रह्यो-छे । सो बी-नै उतार माँई-नै ले-गया । घोडा-नै घास दाणू दे-दियो । बी-नै सुवाण दियो । रूई में डपटर सुवाण दियो । सो आदेक रात को बी-के निवाँच बापखो । सो बी खावा-नै माँग्यो । सो जाट की बेटी आप-की मा-कने सँ दूद ल्यार पायो अर पार सुवाण दियो । फेर सुँवार हुयोर वो ऊख्यो ई । जणाँ तम्मा हम्मा सबी पूछ्यो । तू कुण छे । खटे को छे । खटे आयो छे । जणाँ बी खयो सिदी-को तो में राजा छूँ । फूलजी भाटी मेरो नाँव छे ॥

[ No 25 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

JAIPURĪ (TŌRĀWĀTĪ)

JAIPUR STATE

(Rev G Macalister, M A, 1899 )

## TRANSLITERATION AND TRANSLATION

Phul-jī Bhāṭī chhō Sindī kō rājā. Sō Sindī-kā iāj-maī Mēr'tā-lā  
*Phul-jī Bhāṭī was Sindh of king So Sindh-of kingdom-in Merita-of*  
 pindatā mē bādīyō Jad sāt baras tñāni mē kōnyai bai'syō,  
*by-pandits iain was-tied-up Then seven years during iain not rained,*  
 jakō dēs hutaḷ-phutaḷ vhai-gayō, lāl par-gayō Tad  
*so-that the land ruined became, a famine fell Then*  
 kaibālā kabī as, 'thā-kai tō Sindī-kā rāj-maī  
*by-those who say it-was said-by-them, 'you-of verily Sindh-of kingdom-in*  
 Mēr'tā-lā pindatā mē bādīyō-as Hir'nā-kī dār chhai,  
*Merita-of by-pandits iain has-been-tied-up-by-them Deers-of herd is,*  
 jī-maī kis'tūryō hiran chhai Bī-kai sīg'rī-kai mē bādīyō Jakō bī  
*which in musk deer is It-of horn-to ram was tied So that*  
 hiran-nai mārō. Jad thārā rāj-maī mē bar'sai' Sō rājā  
*deer kill Then your kingdom-in iain may iain' So by-the-king*  
 haijārñ ghōrō lūr lūr'nā-kī gail diyā-chhai Sō ghōrā  
*thousands horse having-taken the-deers-of pursuit was-given So the-horses*  
 thāg'tā-gayā, jō ghōrā raitā gayā ai huan bi  
*became-tired, so that the horses remained(-behind) and the-deers also*  
 raitā-gayā Sō ōi tō iai gayā, ar bō kis'tūryō huan  
*remained(-behind) So others verily remained(-behind), and that musk deer*  
 ar iājā kōi saik'rī kōs chalyā-gayā Sō huan thākar ūbō  
*and the king some hundreds kos went-away So the-deer being-weary standing-still*  
 iai gayō Janā rājā hiran-nai mār-gēryō Sō  
*remained Then by-the-king the-deer-to having-killed-it-was-caused-to-fall So*  
 sāt baras-kō āsūdō chhō, sō mūsāl dhār mē āi paryō  
*seven year-of stored-up was, so pestle(-like) torrent iain having-come fell*  
 Sō rājā me-ko mārīyō ghōrā-kā hānā-kai chip-gayō Thakyō-rō tō  
*So the king rain of was struck horse-of pommel-to clung W'earied indeed*

cūhō-i rājā Sō rājā-nai surat nāi, ar ghōrā-nai  
*was-terily the-king. So the-king-to consciousness was-not, and the-horse-to*  
 surat Jō-kōi ujār-bhān-kai māi ēk hīr-kī dhānī chhi Sō  
*consciousness A-certain wild-jungle-of within an Ahir-of hamlet was So*  
 min'khā-kī bōli sunar ghōrō hī hīr-kī dhānī lanai ār  
*men-of voice having-heard the-horse that Ahir-of hamlet near having-come*  
 khayō rāhyō ar hīsyō. Janā hīr l hī, 'rai, ghōrō  
*standing remained and neighed Then by-the-Ahir it-was-said, 'O, horse*  
 sō kāi hīsyō? bhāñ-nai dēkhā Kāvār l hōlar dēkhō'  
*that what neighed? outside-to let us see The-door having-opened see'*  
 Sō dō chār janā ār dēkhā, tō ghōrā-kā hānā-lai ēk  
*So two four persons having-come see, terily a-horse-of pommel-to a*  
 māñ-bi chip-rāhyō-chhai. Sō hī-nai ntār māñ-nai lē-gayā  
*man clinging-is So him having-taken-down within-to they-brought*  
 Ghōrā-nai girā dānū dē-diyō Bī-nai suwān-diyō Rūi-māi  
*The-horse-to grass grain was-given. Him-to it-was-put-to-sleep Cotton-in*  
 dāy'tar suwān-diyō Sō ēk rāt-kō hī-lai niwāch hū'ryō  
*having-rolled it-was-put-to-sleep So about-half night-of him-to warmth arrived*  
 Sō hī khābā-nai māgyō. Sō jāt-kī bēti ēp-lī  
*So by-him food-for it-was-asked So a-Jat-of by-daughter her-own*  
 mā-karai-āi dūd l y-ār pāyō, ar pār  
*mother-near-from milk having-brought it-was-given-to-drink and having-given-to-drink*  
 'suwān-diyō Phēr sūwār huṃō-r hō uthyō-i. Janā  
*it-was-put-to-sleep. Again morning came-and he arose-immediately Then*  
 tammā-hammā sab-i pūchhyō, 'tū kun chhai? Khatē-kō chhai?  
*'you-we' by-all-even it-was-asked, 'thou who art? Where-of art-thou?*  
 Khatē ēyō-chhai?' Janā bī khayō, 'Sindī-lō tō māi  
*Whence come-art-thou?' Then by-him it-was-said, 'Sindh-of indeed I*  
 rājā chhū. Phul-jī Bhātī mērō rāñ chhai'  
*king am Phul-jī Bhātī my name is'*

### FREE TRANSLATION OF THE FOREGOING

Phul-jī Bhātī was the King of Sindh. Now the Pandits of Merta tied up the rain in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined, and a famine arose. Then the Tellah said, 'In your kingdom of Sindh the Pandits of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-deer. They have tied the rain to its horn. So you must kill that musk-deer, and then rain will fall in your kingdom.' So the King took thousands of horses and pursued the herd of deer. All the horses became tired, and they and the herd of deer stopped running. Only the musk-deer went on for some hundreds of leagues pursued by the King. At last it too wearied and halted, and the King slew it. Then all the rain which

had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look.' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them 'Who art thou?' they asked, 'and whence art thou come?' He replied that he was the King of Sindh, and that his name was Phul Bhat.

(The rest of this interesting folktale will be found in Mr Macalister's *Specimens*, pp 17 and ff.)

## JAIPURĪ (KĀTHAIRĀ)

The dialect of that portion of the Jaipur state which lies to the south of the Sambhar lake and to the north-east of the Kishangarh state, is known as Kāthairī, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipurī, with a few very minor variations. I give as an example a folktale contributed by Mr Macalister. In Kāthairī *lā* may be used as the sign of the accusative-dative and *syā* is that of the ablative. The agent case of the second personal pronoun is *taī*, the nominative being *tā*. The oblique form is also *taī*. The proximate demonstrative pronoun is *aī* or *ō* (fem *ā*), thus, obl sg *ī*, nom pl *ai*, obl pl *ai*. The remote demonstrative pronoun is *icaī* or *bō* (fem *bā*), obl sg *icaī* or *bī*, nom pl *bai* or *icat*, obl pl *icat*.

All pronouns, except those of the first and second persons, form the agent by adding the postposition *naī*. This is not used with substantives. Thus, *bānyū* (not *bānyā-naī*, which would mean 'to the shopkeeper'), by the shopkeeper, *maī*, by me, *taī*, by thee, *ī-naī*, by this, *icaī-naī*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become, *hairā-ī*, immediately on becoming, *hairūlō*, one who becomes, *laī* (not *lhair*) is 'he said', *liyō* is 'a thing said'. *Jāyō* or *jāyē* is 'be good enough to go'. *Jāyū* is translated 'you know'. 'Gone' is *givō*, *gayō* and *gvō*.

In other respects Kāthairī is the same as Standard Jaipurī. We may note the change of *i* to *a* in forms like *bahai-lī*, it will be sold, *bachārī*, considered, *payd* for *piyd* in *payd chhūtābō*, to be rid off, and *jad* for *jid*, then. There is the usual dissipation in *ādī*, half, *bar* for *barh*, enter, and even *bagat* as well as *bhagat*, time.

An excellent example of the locative of the genitive occurs in *āp lai ghar-lai bārāi*, lit, in the outside of the house of herself, *ī c*, outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipurī, though it probably occurs in that dialect, as I have met it in the Dāng dialects still further to the east. I allude to the Gujarātī way in which the impersonal construction of the past tense of a transitive verb is perverted by making the verb agree in *gender* with the object. Thus, *bānyū āp-lī lugāi-naī jagāi* (not *jagāyō*), by-the-shop-keeper his-own wife-as-to she-was-wakened. Strictly speaking the impersonal construction requires the verb to be in the neuter or (when that gender does not occur) in the masculine. Here, however, *jagāi* is put in the feminine to agree with *lugāi*. This is the regular idiom of Gujarātī.

Further examples of Kāthairī will be found in Mr Macalister's *Specimens*

[No. 26]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## RĀJASTHĀNĪ

JAIPURĪ (KĀTHAIRĀ)

JAIPUR STATE.

(Rev G. Macalister, M.A, 1899)

एक बाँखूँ छी । रात-की भगत दोन्यूँ लोग लुगाई घर-में सूता छ । आदी रात गियाँ एक चोर आर घर-में बड-गयो । ऊँ भगत-में बाँखूँ-नै नींद-सूँ चेत हो-गयो । बाँखूँ-नै चोर-को ठोक पड-गयो । जद बाँखूँ आप-की लुगाई-नै जगाई । जद लुगाई-नै कई आज सेठाँ-कै दसावराँ-सूँ चीखीं लागी छै । सो राई भोत मैंगी हो ली । तडकै रिप्याँ बरावर बकै-ली । राई-का पाताँ-नै नीकाँ जावता-सूँ मेक दे । जद लुगाई कई राई-का पाता बारकी तबारी-का खुँणाँ-में पद्या-छै । तडकै-ई नीकाँ मेक-देखूँ । चोर आ वात सुणर मन-में बचारी राई पाताँ-में-सूँ बाँदर ले चाली । ओर चीज-सूँ काँई काम छै । जद वो चोर राई-का पाताँ-की पोठ बाँदर ले-गियो । बाँखूँ देखी ओर माल-सूँ बच्यो । राई ले-गयो । माल-सूँ पड-छूयो । जद दन जग्याँ-ई वो चोर राई-की भोकी भरर वेचवा-नै बनार-में खायो । तो बनार-का पीसा-की टाई सेर का भाव-सूँ मांगी । जद चोर मन में समझी बाँखूँ चालाकी करर आप-का घर-को धन बचा-लियो । पण वीं बाँखूँ-कै तो फेर वीं चालर चोरी करणी । मीनूँ बीस दन बीच-में देर फेरूँ वीं-ई बाँखूँ-कै चोरी करबा चक्यो गियो । रात की बगत फेर बाँखूँ जाग्यो । चोर बाँखूँ-को धन माल सारो एक गाँठडी-में बाँदर हाँ-नै कर लियो । जद बाँखूँ देखी अक हेको करख्य तो न जाणाँ चोर म-नै मार नाखमी । अर हेको नै कख्यो तो धन ले-जासी । जद बाँखूँ आप-की लुगाई-नै जगाई । चोर एक बखारी-पर जार चड गयो । बखारी-में जा बैख्यो । जद बाँखूँ दीवो-जोयो अर लुगाई-नै कई में तो गगा-जी जाख्य । एक छोटी-सी गाँठ-में कपडा लत्ता बाँदर त्यार ह्यो । जद लुगाई बोली ओ बगत गगा-जी जाबा-को काँई । ददूग्याँ-ई चक्या-जान्यो । ऐ समाचार चोर बैख्यो सुणे । जद वा लुगाई आप-कै घर-कै बारे आर आडोसी पाड़ोस्याँ-नै जगाया । सहरो घर-को धषी गगा-जी जाय-छै बार ई भगत सो थे चालर समझा-यो कै ददूग्याँ-ई चक्यो जाने । जद दस बीस आदमी बाँखूँ-का घर-में मेका हो-ग्या अर सारा जणाँ वीं बाँखूँ-नै समझायो बार तो रात छै । ददूग्याँ-ई थारी खुसी छै तो चक्यो-जाने । जद वो बाँखूँ कई थे जानूँ में तो थाँ-को कियो, मान जाख्य । पण ओ चोर गाँठ बाँध्याँ बैख्यो । सहारा सगका घर-की ओ कियो रै-ख्यो । असी चालाकी बाँखूँ करर चोर-नै पकडा-दियो ॥



## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

JAIPURĪ (KĀTHAIRĀ)

JAIPUR STATE

(Rev G Macalister, M.A, 1899 )

## TRANSLITERATION AND TRANSLATION

Ēk bānyũ chhō Rāt-ki bhagat dōnyũ lōg lugāi ghar-maĩ  
*A shopkeeper was Night-of time both husband wife house-in*  
 sūtā-chhā Ādi rāt giyā ĩk chōr ār ghar-maĩ  
*asleep-were Half night on having-gone a thief having come house-in*  
 bar gavō Ũ bhagat-maĩ bānyā-nai nīd-sũ chēt hō-gyō  
*entered That time-in the-shopkeeper-to sleep-from awakening became*  
 Bānyā-nai chōr-kō thīk par-gyō Jad bānyũ  
*The-shopkeeper-to the-thief-of knowledge came Then by-the-shopkeeper*  
 āp-ki lugāi-nai iagāi Jad lugāi-nai kaĩ, 'āj  
*his-own wife(-to) was-awakened Then the-wife-to it-was-said, 'to-day*  
 sēthā-kai dasāwarā-sũ chīthyā lāgi chhai, sō rāi bhōt  
*merchants-to foreign-countries-from letters have-arrived, that mustard very*  
 maĩgi hō-lī, tar'kai ripyā barābar bakai-lī Rāi-kā  
*dear will-be, to-morrow to-rupees equal it-will-be-sold Mustard of*  
 pātā-nai nīkā jāb'tā-sũ mēl-dē' Jad lugāi kaĩ, 'rāi-kā  
*vessels 'well safety-with keep' Then by-the-wife it-was-said, 'mustard-of*  
 pātā bār'li tabāri-kā khūnā-maĩ paryā-chhai Tar'kai-ī nīkā  
*vessels outer veranda-of corners-in lying-are To-morrow-even well*  
 mēl-dēsyũ' Chōr ā bāt sunar man-maĩ bachāri,  
*I-will-arrange' By-the-thief this thing having-heard mind-in it-was-thought,*  
 'rāi pātā-maĩ-sũ bādar lē-chālō, ōr chīj-sũ kāĩ  
*'mustard vessels-in-from having-packed-up take-away, other thing-from what*  
 kām chhai?' Jad bō chōr rāi-kā pātā-kī pōt  
*business is?' Then that thief mustard-of vessels-of package*  
 bādar lē-gyō Bānyũ dēkhī, 'ōr māl-sũ  
*having-tied-up took-away By-the-shopkeeper it-was-seen, 'other goods-from*  
 bachyō, rāi lē-gyō, māl-sũ pand-chhūtyō.  
*he-escaped, mustard he-took-away, goods-from he-was-rid'*  
 Jad dan ūgyā-ī bō chōr rāi-kī jhōlī bharar  
*Then day on-being-risen that thief mustard-of bag having-filled*  
 bēch'ba-nai bajār-maĩ ly-āyō Tō bajār-kā pīsā-kī dhāi  
*selling-for bazaar-in brought Then bazaar-of pice-of two-and-a-half*

sēr-kā bhāw-sū māgi Jad chōr man-maĩ sam'jhi,  
*seers-of rate-at it-was-asked Then by-the-thief mind-in it-was-understood,*  
 'bānyū chālāki karar āp-kā ghar-kō dhan bachā-hyō  
*'by-the shopkeeper cleverness having-done his-own house-of wealth was-saved*  
 Pan bĩ bānyā-kai tō phēr bi chālar chōri kar'nī'  
*But that shopkeeper-in-of verily again also having-gone theft I-will-do'*  
 Mīnū bis dan biōh-maĩ dēr phēr ū bĩ-ĩ  
*A-month twenty days interval-in having-given again-also that-very*  
 bānyā-kai chōri kar'bā chalyō-giyō Rāt-kī bagat phēr  
*shopkeeper-in-of theft to-do he-went-away Night-of time again*  
 bānyū jāgvō Chōr bānyā-kō dhan māl sārō ēk  
*the-shopkeeper awoke By-the-thief shopkeeper-of wealth property all a*  
 gāth'ri-maĩ bādar hā-nai kar-hyō Jad bānyū  
*bundle in having-tied in-possession was-taken Then by-the-shopkeeper*  
 dēkhī ak, 'hēlō kar'syū, tō na jānā chōr ma-nai  
*was-seen that, 'noise I-will-make, then not we-know the-thief me*  
 mār-nākh'sī, ar hēlō nai karyō, tō dhan lē jāsi'  
*will-murder, and noise not was-made, then wealth he-will-take-away'*  
 Jad bānyū āp-kī lugāi-nai jagāi Chōr ēk  
*Then by-the-shopkeeper his-own wife(-to) was-wakened The-thief a*  
 baḥhārī-par jār chad-gyō, baḥhārī-maĩ jā-baithyō Jad  
*store-house-on having-gone ascended, the-store-house-in went-sat Then*  
 bānyū diwō jōyō, ar lugāi-nai kai, 'maĩ  
*by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, 'I*  
 tō Gangā-jī jāsyū' Ēk chhōti-sī gāth-maĩ kap'rā-lattā bādar  
*verily Ganges will-go' A very-little bundle-in clothes having-tied-up*  
 tyār huyō Jad lugāi bōli, 'ō bagat Gangā-jī jābā-kō  
*ready he-became Then the-wife said, 'this time Ganges going-of*  
 kāĩ? Dannūgvāĩ chalyā-jāgvō' Aī samāchār chōr baithyō-baithyō  
*what? At-daybreak please-depart' These words the-thief seated-seated*  
 sunai Jad bā lugāi āp-kai ghar-kai bārāi ār  
*hears Then by-that wife her-own house-of in-outside having-come*  
 arōsi-pārōsyā-nai jagāyā 'Mhārō ghar-kō dhan Gangā-jī jāy-chhai,  
*the neighbours were-awakened 'My house-of lord Ganges is-going,*  
 bār ĩ bhagat Sō thē chālar sam'jhā-dyō kai, "dannūgvāĩ  
*now at-this time So you having-come remonstrate that, "at-daybreak*  
 chalyō-jājē" Jad das bis ād'mī bānyā-kā ghar-maĩ bhēlā  
*please-depart" Then ten twenty men the-shopkeeper of house-in assembled*  
 hō-gyā, ar sārā janā bĩ bānyā-nai sam'jhāyō, 'bār,  
*became, and by-all people that shopkeeper-to it-was-remonstrated, 'now,*  
 tō, rāt ohhai, dannūgvāĩ thārī khusī ohhai tō chalyō-jājē'  
*indeed, night is, at-daybreak thy wish is then please-depart'*

Jad bō bānyū kaī, 'thē jānū māī tō thā-kō kyō  
 Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said  
 mān-jāsyū; pan ō chōr gāth bādyā baithyō, mhārā sag-lā  
 will-heed, but this thief bundle on-being-tied is-seated, my entire  
 ghar-kī ō kīyā rai-lō? Asī chālākī bānyū karar  
 house-of he how will-remain? Such trick by-the-shopkeeper having-done  
 chōr-nai pak-rā-diyō  
 the-thief(-to) was-caused-to-be-caught

### FREE TRANSLATION OF THE FOREGOING

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard. What is the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the pice current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, 'I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?' So by this trick the shopkeeper got the thief captured.

## JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipurī is spoken immediately to the south of Kāthairā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people —

In Jaipur Territory	98,773
In Lawa Territory	3,860
In Tonk Territory	80,000
	<hr/>
TOTAL	182,133
	<hr/>

Chaurāsī differs hardly at all from Standard Jaipurī

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tū*, not *tū*, and that the interrogative pronoun *kun*, who? has an oblique form *kunī*. Further particulars will be found on pp. 54 and 55 of Mr Macalister's Grammar

The specimen is a portion of a folktale, and has been provided by Mr Macalister

[No. 27]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

JAIPURĪ (CHAURĀSĪ)

JAIPUR STATE.

(*Rec. G Macalister, M A., 1899.*)

दक्षी देखवा गियो जाट घोड़ी पर चडर । कोई दर्ना-में कोस तीनक उड़े पूँछो । रात पड-गी । उड़े-ई रै-ग्यो । भाग-पाटीर ऊँखो दक्षी-के गैले लाग-ग्यो । कोसिक री दक्षी अर उडो-सँ दक्षी केनी-सँ बाँखूँ मऊ-ग्यो । सो बाँखूँ-के या पणवरत सो कोई बोल-ले दन्नूग्याँ पैली तो ऊँ-केँ बैस पड-जाय । सो कोई सँ बोलै कोनै । ऊँ वगत-का सो यो जाट चालतो ई माजन-नै कियो केँ राम राम । जद ईँ गाऊ काडी । जद जाट जूता-की दीनी । जद कोस ताँई जाट तो घोड़ी सँ उतरर जूता-सँ कूटतो गियो अर यो गाऊ काढाँ गियो । जद दक्षी-के दख्खे जातार् जातार् दन आय ग्यो । उड़े सपाई बोल्यो क्यों लडो-छी रे । जद बाँखूँ बोल्यो मा-ले जूत्याँ की पडी । जत्ती खाँ-की थाँ-के पड़े तो का-जाणाँ काँई व्है । जद मीयाँ बोल्यो म्हारै क्यों पड़े । थारै-ई पड़े । जद मीयाँ बोल्यो ये लडता लडता अब कडै जास्यो । जद बाँखूँ बोल्यो मारा कोटवाकी-में ले-जास्युँ । जद मीयाँ बोल्यो कोटवाकी-में तो मत जावो । अर वा भय्यारी छै जी-केँ तो जाट-नै के-टे तूँ जा अर तूँ थारै घराँ चक्को-जा अर दन्नूग्याँई भय्यारी-का सँ जाट-नै पकड ल्याजे । अर ऊँ वगत-का-ई कोटवाकी-में ले-जाजे सो न्याव हो-जानी । अर अवार ये कोटवाकी-में जास्यो तो दोन्याँ-नै-ई वैठा-देसो अर न्याव दन्नूग्याँ होसी । जद जाट तो भय्यारी-केँ चक्को-गियो अर बाँखूँ बाँखूँ-केँ घराँ चक्को-गियो । भय्यारी रात-की वगत जाट-नै रोख्याँ चोखी खुवाई । रात-की रात तो रोख्याँ खार सो गियो । दन ऊँखो अर बाँखूँ आयो घराँ-सँ । चाल ऊठ कोटवाकी-में चालाँ

जद की रोटी खार चालस्यो । बैठ-ग्यो वाँखूँ । ई रोटी खा-ली दारू पी-लियो । नसो घसू  
 हो गियो । भय्यारी-ने बुलाई । थारा दो वगत रोटी का काँई दाम हुया । भय्यारी बोली कै असी  
 चीज दरावो जँमर ताँई याद राखूँ । जद जाट देखी जँमर याद रैवा जसी काँई द्याँ । जद जाट  
 पचास रुपया काडर दीना । पक्का पटक-दिया भय्यारी । मूँ-ने तो असी चीज यो जँमर-ई याद  
 राखूँ । जद रीस आई जाट-ने पकडा ई-ने भय्यारी-ने नाक काट लियो ॥

[ No 27 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ)

JAIPUR SIATE

## TRANSLITERATION AND TRANSLATION

(Rev G Macalister, M A , 1899 )

Dallī dēkh'ba giyō Jāt ghōrī-par chadar Kōī danā-  
*Delhī for-seeing went a-Jāt mare-on having-mounted Some days-*  
 maī kōs tīnōk udai pūchhyō Rāt par-gī udai-ī rai-gyō  
*in kōs about-three there arrived Night fell there-veryly he-stopped*  
 Bhāg-phātīr ūthyō Dallī-kai gailai lāg-gyō Kōsēk rī  
*At break-of-day he-arose Delhī-of on-road he-started About-a-kos remained*  
 Dallī ār ud-i-sū Dallī kēnī-sū bānyū maī-gyō  
*Delhī and there-even-from Delhī direction-from a-shopkeeper met-(him)*  
 Sō bānyā-kai yā paṇ-barat sō kōī bōl-lē  
*Then the-shopkeeper-to this voice-(was) (that-)if any-one should-speak-(to-him)*  
 dannūgyā pailī tō ū kai baum par-jāy Sō kōī sū  
*daybreak before then him-to doubt would-befall Therefore any-one-with*  
 bōlai kōnai ū bagat-kā sō yō Jāt chāl'tō-ī mājan-nai  
*he-speaks not (At-)that time then by-this Jāt going-even the-merchant-to*  
 kiyō kai, 'Rām Rām' Jad ī gāl kādī Jad Jāt  
*it-was-said that, 'Rām Rām' Then by-him abuse was-made Then by-the-Jāt*  
 jūtā-kī dīnī Jad kōs tāī Jāt tō ghōrī-sū  
*shoe-of-(beating) was-given Then a-kos up-to the-Jāt on-his-part mare-from*  
 utarar jūtā-sū kūttō giyō, ar yō gāl kādyā  
*having-descended shoes-with beating went, and he-(the-other) abuse giving*  
 giyō Jad Dallī kai darūjai jātā jātā dan āth-gyō Uday sapāī  
*went Then Delhī-of at-gate going going the-day closed There the-sepoys*  
 bōlyā, 'kyō larō chhō rai?' Jad bānyū bōlyō, 'mā-lai jūtyā-  
*said, 'why are-you-quarrelling eh?' Then the-shopkeeper said, 'me-to shoes-*  
 kī parī, jattī, Khā-jī, thā-kai parai, tō  
*of-(beating) have-fallen, if-so-many(shoes), O-Khan-jī, to you were-to-fall, then*  
 kā-jāpā kāī whai' Jad mīyā bōlyō, 'mhārai kyō  
*who-knows what would-happen' Then the-Muslimān said, 'to-me why*  
 parai, thārai-ī parai' Jad mīyā bōlyō, 'thē  
*should-they-fall, to-you-only they-fall' Then the-Muslimān said, 'you*

lar<sup>ta</sup>tā lar<sup>ta</sup>tā ab kadai jāsyō ? ' Jad bānyũ bōlyō, 'mārā,  
*quarrelling quarrelling now where will-go ?* ' Then the-shopkeeper said, 'mahārāj,  
 kōṭ<sup>wā</sup>li-maĩ lē-jāsyũ ' Jad mīyā bōlyō, 'kōṭ<sup>wā</sup>li-maĩ  
*police-court-into I-shall-take-(him).* ' Then the-Musalmān said, 'police-court-into  
 tō mat jāwō, ar wā bhatyārī chhai, Jī-kai tō Jāt-nai  
*indeed do-not go, and that innkeeper is Her-on of verily the-Jāt-to*  
 kai-dē, "tũ jā," ai tũ thārai gharā chalyō-jā, ar dannūgyā-ĩ  
*tell, "thou go," and thou thy to-house go, and at-day-break-even*  
 bhatyārī-kā-sũ Jāt-nai pakar-lyājē. Ai ũ-bagat-kā-i  
*the-innkeeper's-(house)-from the-Jāt do-you-seize and-bring And at-that-time-even*  
 kōṭ<sup>wā</sup>li-maĩ lē-jājē, sō nyāw ho-jāsī. Ar abār the  
*police-court-into take-away, then justice will-be-done And now you*  
 kōṭ<sup>wā</sup>li-maĩ jāsyō tō dōnyā-nai-ĩ bathā-dēsī, ar nyāw  
*police-court-into will-go then you-both-even will-be-imprisoned, and justice*  
 dannūgyā hōsī.' Jad Jāt tō bhatyārī-kai chalyō-giyō,  
*at-day-break will-be-done* ' Then the-Jāt on-his-part the-innkeeper-to went,  
 ai bānyũ ' bānyā-kai gharā chalyō-giyō Bhatyārī  
*and the-shopkeeper the-shopkeeper's in-house went The-innkeeper*  
 rāt-kī bagat Jāt-nai rōṭyā chōkhi khuwāi Rāt-kī-rāt tō  
*night-of at-time the-Jāt-to bread good caused-to-eat At-night then*  
 rōṭyā khār sō-giyō Dan ũgyō ar bānyũ  
*bread having-eaten he-slept The-day broke and the-shopkeeper*  
 āyō gharā-sũ, 'chāl ũth kōṭ<sup>wā</sup>li-maĩ chālā ' Jad kī,  
*came house-from, 'come get-up police-court-into let-us-go* ' Then it-was-said,  
 'rōṭi khār chāl<sup>syā</sup>' Bath-gyō bānyũ. Ī rōṭi  
*'bread having-eaten we-will-go* ' Sat-down the-shopkeeper By-him bread  
 khā-li, dārū pī-hyō, nasō ghanū hō-giyō Bhatyārī-nai  
*was-eaten, liquor was-drunk, intoxication great became The-innkeeper-to*  
 bulāi, 'thārā dō bagat rōṭi-kā kāĩ dām huyā ? ' Bhatyārī  
*it-was-called, 'thy two times bread-of what cost is ?* ' The-innkeeper  
 bōli kai, 'asī chīj darāwō ũmar-tāĩ yād rākhũ '  
*said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep* '  
 Jad Jāt dēkhi, 'ũmai yād raibā jasi  
*Then by-the-Jāt it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing*  
 kāĩ dyā ? ' Jad Jāt pachās rapyā kādai  
*what shall-we-give ?* ' Then by-the-Jāt fifty rupees having-taken-out  
 dinā Pāchhā patak-diyā bhatyārī 'Mũ-nai tō  
*were-given Afterwards they-were-flung-down by-the-innkeeper 'Me-to indeed*  
 asī chīj dyō ũmar-i yād rākhũ ' Jad ris āi  
*such a-thing give for-lifetime-verity memory I-may-keep* ' Then anger came  
 Jāt-nai, pakar ĩ-nai bhatyārī-nai nāk kāt-lyō  
*the-Jāt-to, laying-hold her-to to-the-innkeeper nose was-cut-off*

## FREE TRANSLATION OF THE FOREGOING.

A Jāt got on his mare and started off to see Delhi. After going on for some days, he came to within three kos or so of the city. There he passed the night, and went on again in the very early dawn. When he was still about a kos from Delhi he met a shopkeeper. Now this shopkeeper had made a vow that if any one should speak to him before sunrise he would look upon it as a bad omen. Hence he himself spoke to no one. As the Jāt passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jāt took off his shoe and gave him a drubbing with it. Then he got off his mare, and they went along, he beating, and the shopman cursing. By the time they got to the city gate the sun had set, and the guards asked them what they were fighting about. Said the shopkeeper, 'I have been beaten with a shoe, and if you, Sir, had eaten as many blows as I have, who knows what would have happened.' The Musalmān soldier said to him, 'why should they fall on me? It is you they have fallen on. Where do you intend to go to while you are fighting?' Said the shopkeeper, 'Sir, I'll take him straight to the police-court.' Replied the Musalmān, 'don't do that. Here is this innkeeper here. Tell the Jāt to stay for the night with her, and do you go to your home. In the morning you can fetch the Jāt from his lodging and take him to the police-court, where you'll find justice waiting for you. If you both go now you'll only find yourselves locked up, and you won't get your justice till the morning.'

So the Jāt went off to the inn and the shopkeeper to his own house. The innkeeper cooked some nice bread for his dinner, and then went to sleep. At daybreak the shopman turned up and called to him to come along to the police-court. He answered that he would do so as soon as he had finished his breakfast. So the shopkeeper sat down while the Jāt ate and drank till he got quite tipsy. Then he asked the innkeeper for the reckoning. 'Give me something,' said she, 'that I shall remember all my life.' The Jāt considered to himself, 'what is it that I can give her that she will remember all her life?' So he gave her fifty rupees. She threw them on the ground crying, 'it's something that I shall remember all my life that I want.' Then the Jāt got angry and laid hold of the innkeeper and cut off her nose.

(The rest of this folktale will be found on pp 142 and ff of Mr Macabster's *Specimens*.)



## JAIPURĪ (KISHANGARHĪ).

The state of Kishangarh lies between the state of Jaipur and the British district of Ajmere. Immediately to its east lie those parts of Jaipur in which the Kātharrā and Chaurāsī forms of Jaipurī are spoken. A very similar form of Jaipurī is spoken in Kishangarh and in the extreme north-east of Ajmere, where the latter juts out into Kishangarh territory. In Kishangarh it is called Kishangarhī, and this name will also apply to the Jaipurī of Ajmere.

It is estimated to be spoken by the following number of people —

Kishangarh	93,000
Ajmere	23,700
TOTAL	<u>116,700</u>

Kishangarhī is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Mārwarī, and, in the south, where it adjoins Mewar, Mēwarī.

The following are the only peculiarities of Kishangarhī which I have noticed. The nominative singular of the pronoun of the first person is *hū*, and its genitive is *mārō* 'Thou' is *tū* 'These' is *a*. The demonstrative pronoun *ū* has its oblique form *ū* or *ūn*, and *jō*, that or which, has its oblique form *jīn*. Both these forms are singular.

[No. 28]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

## JAIPURĪ (KISHANGARHĪ)

## DISTRICT AJMERE

एक राजा-की बेटी-में भूत आतो-छो । ओर एक आदमी राज खातो छी । राजा वारी बाँध-दी-छी । वारी-सँ लोग जाता-छा । एक दिन एक खुमार-का बेटा-की वारी छी । अरु ऊँ-का घर-में ऊँ दिन एक पावणो आयो । अ सारा रोवा लाग्या । जद ओ पूछी ये क्यूँ रोवो छी । खुमारी बोली मारै एक-ही बेटो छै । ओर ई राजा-की बार्द-में भूत आवै-छै । सो रोजीना एक आदमी खावै-छै । सो आज मारा बेटा-की वारी छै । सो ओ ऊँ जासी । जद ओ खई तूँ रोवे मत । थारा बेटा की बदली हूँ जाऊँ-लो । रात होत-ई वो गयो । ओर आग-पर एक दवाई रखता-ई भूत भागी । तडकै ई जद भगण भुआरवा-नै गई तो बार्द-नै चोखी तरह-सँ देखी । भगण जार राजा-नै खई । राजा हरकारो भेज खुमार-नै पकडा बुलायो । राजा खई रात-नै थारा बेटा-की वारी छी । सो काँई करो । खुमार खई माराज मारै एक पावणो आयो-छै । जीण-नै खनायो-छो । राजा ऊण-नै बुलायो और सारी हगीगत पूछी । ओर बार्द-नै ऊँ-नै परणा-दी ओर आघो राज दे-दियो ॥

[No 28]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

## RĀJASTHĀNĪ

JAMPEL (KISHANABILI)

DISTRICT AJMER

## TRANSLITERATION AND TRANSLATION

Ek rājī-kī bēti-maī bhūt ātō-chhō Or ek ād'mī  
*A-certain king-of daughter-in evil-spirit used-to come And one man*  
 rōj khītō chhō Rājī hīri bēdh-dī-chhī Bārī-sū  
*daily he used to eat By-the-king a-turn fixed-was The turn-according-to*  
 jōg jata chhī Ek din ek khumār-kā bētā-kī bārī chhī Ar ū-kā  
*p of le used to go One day one potter-of son-of turn was And his*  
 ghar maī ū din ek pīw'nō avō A sārā rōhā lāgyā, Jad  
*house in that day one guest had come These all to-cry began When*  
 o puchhī, 'thē k'ū rōwō chhō?' Khumārī bōlī, 'mārai  
*by-him it-was-asked, 'you why crying are?' The-potteress said, 'to-me*  
 ek-hī bēto chhī, or ī rājī-kī bāi-maī bhūt āwar-chhai,  
*one-only son is, and this king-of daughter-in evil-spirit has-entered,*  
 sō rojmaī ek ād'mī khūwai-chhai Sō āj mārā bētā-kī bārī  
*and every day one man he eats And to-day my son-of turn*  
 chhī, sō o utthī jāsī' Jad o khaī, 'tū rōwō  
*is, therefore he there will go' Then by him it-was-said, 'thou cry*  
 mat Thīrā bētī-kī had'hī hū jāsī lo' Rāt hōtā-ī bō  
*do not Thy son of instead I will-go' Night as-soon as-became he*  
 garō Or ag-par ek dāwāī rakhtā-ī bhūt bhāgō  
*went And fire-on a-certain medicine on putting-just the-devil ran-away*  
 Ind'kai-ī jad bhāngan bhūar'bā-nai gāī tō bāī nai  
*Early in-the morning when a-sceeperess to sweep went then the-daughter as-to*  
 chōkhī tarah-sū dēkhī Bhāngan jār rājā nai  
*good condition-in she was seen By the-sceeperess having-gone the-king-to*  
 khaī Rājā har'kārō bhūj khumār-nai pak'rā  
*it was-said By-the-king a messenger having-sent the-potter-to having-caught*  
 bulāvō Rājā khaī, 'rīt-nai thārā bētā-kī bārī chhī  
*he was sent-for By-the-king it-was said, 'last-night thy son-of turn was*  
 So khaī karō?' Khumar khaī, 'mārāj, mārai ek pāw'nō  
*By him what was done?' By-the-potter it-was said, 'sire, to me one guest*  
 āyō chhai, jin-nai kharāvō chhō' Rājā ūn-nai bulāvō or sārī  
*come-has, whom-as-to sent he-was' By-the-king him-as-to he-was-sent-for and all*

haḡigat pūchhī Ōi bāi-nai ũ-nai par'nā dī, ōr ādhō  
*history was-asked And daughter-as-to him-to in marriage she-was given, and half*  
 rāj dē-diyō  
*kingdom was-given*

### FREE TRANSLATION OF THE FOREGOING

A certain king had a daughter, who was possessed by an evil spirit that used to eat a man every day. In order to keep him supplied with food the king arranged for one of his subjects to come in turn to be eaten up. One day it was the turn of a potter's son. It chanced that the potter had then a guest in his house. The latter asked them why they were all weeping. The potter's wife explained that she had an only son, that the king's daughter was possessed by a man-eating demon, and that it was now the turn of her son to go and be eaten. The guest told her not to cry as he would go instead. So when night fell he started off and went to the princess. When he arrived he sprinkled some medicine on the fire, and immediately the demon departed from her. Next morning when the sweeper-woman came to sweep up the place, she found the princess in her right mind, and went and told the king. The king sent a messenger to call the potter, and when he came, asked him what his son had done when he went on the preceding night to be eaten up. The potter explained, that he had sent a guest instead of the son. So the king sent for the guest, and learnt from him all that had occurred. Then he gave the princess to him in marriage, and bestowed half his kingdom upon him.

## JAIPURĪ (NĀGARCHĀL)

The Nāgarchāl variety of Jaipurī is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—

Jaipur	53,575
Tonk	18,000
<b>TOTAL</b>	<b>71,575</b>

It differs very slightly from Standard Jaipurī. The pronoun of the first person is *māñ*, as well as *mañ* and the pronoun of the second person is *tañ*, as well as *tñ*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *jē*, not *jō*. As a specimen, I give a portion of a folktale, for which I am indebted to Mr Macalister. For further particulars as to vocabulary and grammar, that gentleman's work can be consulted.

[ No 29 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

JAIPURĪ (NĀGARCHĀL)

JAIPUR STATE

(Rev G. Macalister, M A, 1899.)

एक कागको छो अर एक हरण छो । यां दोन्यां-कै भायैकाचारो छो । दन-में तो आप-कै चावै जठे चेजो कखावो करे अर रात-ने दोन्यूँ सामल हो-जावै । कागको तो ऊपर रोखडा-पर बैठ जावै अर हरण रोखडा-कै नीचे बैठ जावै । यां दोन्यां-कै ज्वास असो घणू जो कीई दन बढ़ीत हो-गीया । एक दन स्याऊ-कै अर हरण-कै मकाप कठै-ई हुयो । जद स्याऊ या वच्चार वोल्यो-अस यो हरण मोटो छै । ई-सूँ भायैकाचारो करर कठै-न-कठे ई-ने फंद में फसार मरा-नखावा । जद ई-ने वोल्यो अस आ-रै हरण आपां भी भायैका मंड-जावा । जद हरण वोल्यो कै कागको अर में भायैकी मंड-रयो-छूँ । अर तू कीऐ-छै आपां मंड-जावा । तो मूँ तो म्हारा भायैका कागका-ने पूछां वना तैं-सूँ भायैको नै मंडूँ । जद स्याऊ वोल्यो-अस तू थारा भायैका-ने काल बूजजे । में थारै गोडै आर्क-छूँ । आपां भायैका मंडां-ला । जद हरण आंयण-का ऊ-ई रोखडा नीचे कागका-ने बूजी की रे भायैका म्हा-ने आज स्याऊ मक्खो छो । जो ऊँ या की-स आपां भायैका मंड-जावा । जो तू कै तो मंडां अर तू कै तो नै मंडां । जद कागको वोल्यो-अस म्हारो कैवो मानै-छै तो तू स्याऊ-सूँ भायैकी मत मंडै । कीई दन स्याऊ त-ने कठै-न-कठै दगो करर फंद-में फसा दे-गो । जद फेर दूसरै दन ऊ स्याऊ हरण मक्खो । तो कै आज तो तू थारा भायैका-ने बूज्यायो । अब आपां दोन्यूँ भायैका मंडां । जद हरण वोल्यो अरै भाई स्याऊ म्हारो भायैकी तो नट-ग्यो-अस तू भायैकी मत मंडै । जद स्याऊ वोल्यो-अस आपां तो मंडसां । जद स्याऊ वी आंयण-का ऊँ-की लार-लाग ऊँ-ई रोखडा नीचे गीयो जठे कागको-र हरण बैठै-छा । जद हरण कागका-ने फेर बूजी कै यो तो मानै कोनै । भायैकी मंडवा वै-ई आ-ग्यो । जद कागको वोल्यो तू म्हारो मानै-छै तो ई-सूँ भायैकी मत मंडै । स्याऊ-की जात दगावाज छै । दगो करर त-ने कीई दन मरा बलासी ॥

[ No 29.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

JAIPURĪ (NĀGAROHĀL)

JAIPUR STATE

(Rev. G Macalister, M.A., 1899)

## TRANSLITERATION AND TRANSLATION

Ēk kṛg'ḷō chhō, ar ēk haran chhō Yā dōnyā-kai  
*A crow there-was, and a deer there was. These two-in-of*  
 bhāyailāchārō chhō Dau-maī tō āp-kai chāwai  
*friendship there-was The day-during verily themselves of in-the-wish*  
 jathai chējō kary-ābō-karai, ar rāt-nai dōnyū sāmā  
*there picking-up-of-food doing-they-do, and night-at the-both together*  
 hō-jāwai Kṛg'ḷō tō ūpar rōkh'rā-pai baith-jāwai, ai  
*used-to-become The crow then above tree-on would-sit, and*  
 harap rōkh'rā-kai nichai baith-jāwai Yā dōnyā-kai jās āsvō  
*the-deer tree-of beneath would-sit These two-to love so*  
 ghanū jō kēi dan badit-hō-giyā Ēk dan syāl-kai ai  
*much(-was) that several days passed One day a-jackal to and*  
 haran-kai malāp kathai-i huyō, jad syāl vū  
*the-deer-to meeting in-some place-even took-place, then the-jackal this*  
 baohyārar bōlyō-as, 'yō haran mōtō chhai, ī-sū bhāyailāchārō karar  
*thinking said-about-him, 'this deer fat is, him-with friendship making*  
 kathai-n-kathai ī-nai phād-maī phasār marā-nakhāwā'  
*in-some-place-or-other him-to a-net-in entrapping let-us-cause-to-be-killed'*  
 Jad ī-nai bōlyō-as, 'ā-rai haran, āpā bhī bhāyailā  
*Then him-to he-said-to-him, 'come-O deer, (let-)us also friends*  
 mād-jāwā' Jad haran bōlyō kai, 'kṛg'ḷō ar maī  
*begin (ie become) Then the-deer said that, 'a crow and I*  
 bhāyailō mād-rayō-chhū, ar tū kai-chhai, "āpā mād-jāwā"  
*friends are-already-become, and thou sayest, "(let-)us become(-friends)"*  
 Tō mhū tō mhārā bhāvailā kṛg'ḷā-nai pūchhyā banā tai-sū  
*Then I indeed my friend the crow to asking without the-with*  
 bhāyailō nai mādū' Jad syāl bōlyō-as, 'tū thārā  
*friend not may-become' Then the-jackal said-to-him, 'thou thy*  
 bhāyailā-nai kāl būjē, maī thārā gōdai āū-chhū, āpā bhāyailā  
*friend-to to-morrow ask, I in-thy in-vicinity coming-am, we friends*

mādā-lā '      Jad      haran      āthan-kā      ū-i      rōkh'rā      nīchai  
*shall-become'      Then      by-the-deer      sunset-at      the-same      tree      under*  
 kāg'lā-nai      būji      kī, 'rai      bhāyailā,      mādā-nai      āj      syāl  
*the-crow-to      it-was-asked      that,      'O      friend,      me-to      to-day      a-jackal*  
 malyō-ohhō,      jō      ū      yā      kī's,      "āpā      bhāyailā      mād-jāwā"  
*met-was,      so      by-him      this-was-said-by-him,      "let-us      friends      become"*  
 Jō      tū      kai,      tō      mādā,      ar      tū      kai,      tō      nai  
*If      thou      would-say,      then      we-will-become,      and (if)-thou      say,      then      not*  
 mādā'      Jad      kāg'lō      bōlyō-as,      'mhārō      kaibō      mānai-chhai,  
*we-will-become'      Then      the crow      said-to-him,      'my      saying (if)-thou-obey,*  
 tō      tū      syāl-sū      bhāyailō      mat      mādaī      Kōi      dan      syāl  
*then thou      the-jackal-with      friend      do-not      become      Some      day      the-jackal*  
 ta nai      kathai-n-kathai      dagō      karar      phād-maī      phasy-ā-dē gō'  
*thee-to      somewhere-or-other      a-fraud      practising      a-net-in      will-entrap'*  
 Jad      phēr      dūs'rai      dan      ū      syāl-ar      haran      malyō      Tō      kai,  
*Then again on-next day      that jackal-and the-deer      met      Then he-says,*  
 'āj      tō      tū      thārā      bhāyailā-nai      būjy-āyō?      Ab      āpā  
*'to-day      then      thou      thy      friend-to      must-have-asked?      Now      let-us*  
 dōnyū      bhāyailā      mādā'      Jad      haran      bōlyō,      'a-rai      bhāi      syāl,  
*both      friends      become'      Then      the-deer      said,      'O      brother      jackal,*  
 mhārō      bhāyailō      tō      nat gyō-as,      "tū      bhāyailō      mat      mādaī"  
*my      friend      indeed      refused-to-it,      "thou      friend      do-not      become"*  
 Jad      syāl      bōlyō-as,      'āpā      tō      mād'syā'      Jad  
*Then      the-jackal      said-to-him,      'we      on-the-other-hand      should-become.'      Then*  
 syāl      bī      āthan-kā      ū-kī      lār-lār      ū-ī      rōkh'rā      nīchai  
*the-jackal      also      the-evening-in      him-of      with      the-same      tree      underneath*  
 giyō      jathai      kāg'lō-r      haran      baathai-ohhā      Jad      haran      kāg'lā-nai  
*went where the-crow-and the-deer      used-to-sit      Then      the-deer      the-crow-to*  
 phēr      būji      kai,      'yō-tō      mānai      kōnai,      bhāyailō      mād'bā      bai-ī  
*again      asked      that,      'this-indeed      yields      not,      friend      becoming      for*  
 ā-gyō'      Jad      kāg'lō      bōlyō,      'tū      mhārī      mānai-chhai      tō      ī-sū  
*has-come'      Then      the-crow      said,      '(if)-thou      me      obey-dost      then      him-with*  
 bhāyailō      mat      mādaī      Syāl-kī      jāt      dagābāj      chhai      Dagō  
*friend      do-not      become      Jackal-of      kind      deceitful      is      Deception*  
 karar      ta-nai      kōi      dan      marā-ghalāsī'  
*practising      thee-to      some      day      he-will-cause-to-be-killed'*

## FREE TRANSLATION OF THE FOREGOING

Once upon a time there were a crow and a deer, who were great friends. Every day they would go out, each where he thought fit, to feed, and at night they met at a tree in whose branches the crow used to roost, while the deer stayed at its foot. In this mutual affection a long time passed. One day the deer met somewhere or other a jackal. The jackal said to himself, 'this is a fine fat fellow. I must make friends with him, so as to get him caught in a net and killed.' So he said to the deer, 'come along, let us also start a friendship.' The deer replied that he had already become the friend of a crow, and that he could not start a new friendship, as the jackal suggested, without first consulting the crow. 'Very well,' said the jackal, 'to-morrow you can consult your friend. Then I will join you, and we shall all be friends together.' So at even tide, when they met at the tree, the deer said to the crow, 'my friend, I met a jackal to-day, and he wants to join me as a friend. I shall answer yes or no just as you say.' The crow said, 'if you follow my advice, you won't take the jackal for a friend. Some day he will treacherously get you caught in a net.' Next day the jackal again met the deer. Said the jackal, 'well, have you spoken to your friend? Come along, and let us become friends.' Replied the deer, 'brother jackal, my friend won't agree that you also should be a friend.' But the jackal insisted, and said that they should certainly swear friendship. So he accompanied the deer to his tree, and the latter again said to the crow, 'this gentleman here insists on becoming a friend.' The crow said, 'if you follow my advice, you won't become his friend. These jackals are a deceitful lot. Some day he will treacherously get you killed.'

(The rest of the story will be found on pages 124 and ff of Mr Macalister's *Selections*. The jackal does get the deer trapped. The crow releases him, and the jackal is ultimately killed.)

## JAIPURĪ (RĀJĀWĀTĪ)

To the north-east of the area in which Nāgarohāl Jaipurī is used, and lying to the east of the portion of the Tonk State which is itself to the east of the Chaurāsī area, in the heart of the Jaipur territory, we find Rājāwātī Jaipurī spoken. Towards the north it is more mixed with Standard Jaipurī. The number of its speakers is estimated to be—

Pure Rājāwātī	133,989
Mixed dialect	39,510
	<hr/>
TOTAL	173,449
	<hr/>

Rājāwātī has immediately to its east the Dāng dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haiḥō* (Jaipurī *whaiḥō*), to become. Its principal parts are as follows —

Infinitive, *haiḥō* or *haiñū*, to become. Present participle, *haiḥō*. Past participle, *hiyō*, obl. masc. *hiyā*, fem. *hi*. Conjunctive participle, *hai*. Adverbial participle, *haiḥāi*. Noun of agency, *haiḥālō*.

Present tense —

Sing	Plural
1 <i>hiñ</i>	<i>hiñ</i>
2 <i>hai</i>	<i>hō</i>
3 <i>hai</i>	<i>hai</i>

The future is *hiñ-lō*, etc., or *haiḥyñ*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarātī form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *charī bachchā-nai dēkhyā* (not *dēkhyō*), the hen-sparrow saw the young ones. Similarly, *charī charā-nai kiyō*, the hen-sparrow said to the cook, but *rājā ki*, the king said, in which *ki* agrees with the feminine *bāt* understood.

The following specimen has been provided by Mr. Macalister, to pages 45 and ff. of whose grammar reference may be made for further information regarding the dialect.



[No 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀTĪ).

JAIPUR STATE.

(Rev. G. Macalister, M A., 1899.)

एक तो चडो हो अर एक चडी हो। वां दोन्यां-क घुत्ताको राजा-का मेल-के मैने हो। तो चडी-के तरकोकी-नाद-का परताव-सूँ दसा हीया। तो वां वडा-की वां चडा-की अर चडी-की परीत देखर रांणी भीत खुसी हो। वा रांणी चडा-चडी-की बोली समझै-ही। चडी चडा-नै कीयो अक मै मर-जाई तो न्हारा दसा दुख नै पावे। चडो बोल्तो काँई वास्तै तो तू मरै-है। अर काँई वास्तै यारा दसा दुख पावे। तै जसी चडी फेर म-नै मज्जे की तो कोनै अर जो कदात तू मर-जावे तो यो-ई न्हारो धरम है अक मै नै परगू अर वडा-नै परवत्ता कर लिखूँ। ये बातों वां दोन्यां-के करार हीया जो रांणी सुण-री। दस पांच दन तो नकळ्या अर चडी मर गई। अब चडो खुराव अर अब रांणी है सो देख-री चडा-नै अर वडा-नै। चार दन-के पाहै-ई चडो है सो दूसरी चडी लीयायो। वा चडी लँ चडा-का वडा-नै देखा। देखता-ई चडी-के तो तन-बदन-मै आग लाग-गी अक ये तो सौक-का होरा है। सो चडो तो वां-के वास्तै जुगो ल्यावे सो आलो ल्यावे। अर वा चडी है सो वाड-के मैने-सूँ गत्ता कांटा चूच-मै ल्यावे। सो वां-नै है कांटा ल्यार दे वां वडा-नै। दन दो एक-के मैने है वडा मर गीया। अब लँ रांणी-के ल्याल आयो अक अस्त्रों ल्यो तू मर-जावे तो राजा की दूसरो वीयाव कर-ले अर यारा वडा-नै वा अस्त्रों-ई नार-नाखे। जनावरां-ई-के मैने यो ईरखो है तो रांखां-मै तो पूरो ईरखो हैतो-ई आयो-है। वां चडी-का वडा-को अर चडी-को रांणी-के वडो एक सोच छा-नयो। जद एक दन राजा पूही रांणी-नै अक रांणी यारै अत्तो सोच काँई-की है। नै न्होवो नै बैठवो नै डीऊ-के जपराने खुसी। अस्त्रो काँई सोच है यारै। सो म-नै खै। रांणी कीयो-क न्हाराज म-नै तो काँई ई बात-की सोच कोनै। राजा की तो अत्ती उदासी काँई-की है यारै। जद रांणी की न्हाराज न्हारै एक कँवर है। दस पांच-की उमर है। लँ-की न्हारै पूरो सोच है ॥

[No 30]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

JAIPURĪ (RĀJĀWĀṬĪ)

JAIPUR STATE.

(Rev G. Macalister, M.A., 1899.)

## TRANSLITERATION AND TRANSLATION.

Ēk	tō	charō	chhō,	ar	ēk	charī	ohhī	Wā
I	certainly	cock	sparrow	was,	and	a	hen-sparrow	was
Those								
donyā-kō	ghusulō	rājī-kā	mail-karī	mañ-nai	ohhō	Tō		
So' he of	a-nest	a-living-of	palace-in-of	within	was	Then		
charī karī	Tar'lokī-nūth-kī	par tāb sū	baohchā	hīyā	Tō			
the hen-sparrow-to	Tar'lokī-nūth of	favour-by	young-ones	became	Then			
wī	baohchī-kī	wī	charī-kī	ar	charī-kī	parit		
these	young-ones of	that	cock-sparrow-of	and	hen-sparrow-of	love		
dukkhar	rīnī	bhōt	khūsī	hī.	Wā	rānī		
lamentation	the-queen	very much	pleased	became	That	queen		
	charī-charī-kī			bōli		sam'jai chhī		
the cock-sparrow (and) the-hen-sparrow of				language		understands		
Charī	charī-nai	kīyō	ak,	'mañ	mar-jāñ,			
He-the-hen-sparrow	the cock-sparrow-to	it-was-said	that,	'(if) I	die,			
tō	mharī	baohchā	dukh	nai	pāwari	Charō	bōlyō,	
then	(let-)my	young-ones	pain	not	suffer	The-cock-sparrow	said,	
'kñī	wās'tai	tō	tū	marai-chhai,	ar	kñī	wās'tai	thārā
'(for) what	reason	then	thou	shouldst die,	and	(for-)what	reason	thy
baohchā	dukh	pāwari	Tāñ	jasī	oharī	phār	ma-nai	
young-ones	pain	should-suffer?	These	like	hen-sparrow	again	me-to	
mañai	bī	tō	kōnai,	ar	jō	kadāt	tū	mar-jāwai
will-be-obtained	also	indeed	not,	and	if	peradventure	thou	die
tō	yō-i	mharō	dharām	ohhai	ak	mañ	nai	par'nū,
then	this-alone	my	cow	is	that	I	not	(am-)to-be-married,
baohchī-nai	par'bas'tā	kar-lasyū'	Yō	bātñ	wā	dōnyā-kai		
the-young-ones-to	support	will-make	These	things	these	both	to	
karār	hīyā,	jō	rīnī	sun-rī	Das	pāch	dan	tō
agreements	became,	that	the-queen	hearing-remained	Ten	five	days	thus
nak'lyā,	ar	oharī	mar gai	Ab	oharō			
passed-away,	and	the hen-sparrow	died	Now	the-cock-sparrow			
khurāb,	ar	ab	rānī	ohhai,	sō	dēkh-rī		
in-a-bad-way (was),	and	now	the-queen	(that-)is,	she	watching-remained		

charā-nai ar bachchā-nai Chyār dan-kai pāchhai-i  
*the-cock-sparrow-to and the-young-ones-to Four days-in-of after-even*  
 charō chhai, sō dūs<sup>ri</sup> charī liy-āyō. Wā charī  
*the-cock-sparrow that-is, he another hen-sparrow brought By-that hen-sparrow*  
 ũ , charā-kā bachchā-nai dēkhyā, dēkh<sup>ā</sup>-tā-ī  
*that cock-sparrow-of young-ones-to they-were-seen, immediately-on seeing-them*  
 charī-kai tō tan-badan-māī āg lāg-gī, ak yē tō  
*the-hen-sparrow-of indeed body-in fire burned, that these surely*  
 sauk kā chhōrā chhai Sō charō tō wā-kai  
*co-wife-of children are Therefore the-cock-sparrow on-the-one-hand them-of*  
 wās<sup>tai</sup> chugō ly-āwai sō āchhyō ly-āwai, ar wā charī  
*for picked-up(-food) brings that good brings, and that hen-sparrow*  
 chhai sō bār-kai māī-nai-sū galyā kātā chūch-māī ly-āwai, sō  
*is that fence-in-of within-from rotten thorns beak-in brings, and*  
 wā-nai wai kātā ly-ār dē wā bachchā-nai Dan dō ēk-kai  
*them-to these thorns bringing gives these young-ones-to Days two one-of*  
 māī-nai wai bachchā mar-gīyā Ab ũ rānī-kai khyāl āvō ak,  
*within those young-ones died Now that queen-to (this)-thought came that,*  
 ‘asyā jyō tū mar-jāwai, tō rājā bī dūs<sup>ro</sup> biyāw kar-lē,  
*‘in-this-way if thou die, then the-king also another marriage will-make,*  
 ar thārā bachchā-nai wā asyā-ī mār-nākhai Janāwarā-ī-kai  
*and thy children-to she in-this-way-surely may-kill The-animals-even-in-of*  
 māī-nai yō ir<sup>kho</sup> chhai, tō rānyā-māī tō pūrō ir<sup>kho</sup>  
*among this ill-will is, then queens-among indeed complete ill-will*  
 hartō-ī āyō-chhai.’ Wā charī-kā bachchā-kō ar charī-kō  
*becoming-veryly come-is’ That hen-sparrow-of young-ones-of and hen-sparrow-of*  
 rānī-kai barō ēk sōch chhā-rayō Jad ēk dan rājā  
*the-queen-to great an anxiety overshadowed Then one day by-the-king*  
 pūchhī rānī-nai ak, ‘Rānī, thārai attō sōch kālī-kō  
*it-was asked the-queen-to that, ‘O-queen, to-thee so-much anxiety what-of*  
 chhāi? Nai nhābō, nai bath<sup>ā</sup>bō, nai dil-kai ūp<sup>rā</sup>-nai khusi  
*is? No bathing, no sitting, nor body-in-of on happiness-(is)*  
 Asyō kālī sōch chhai thārai? Sō ma-nai khai, Rānī  
*Such what anxiety is to-thee? That me-to tell’ By-the-queen*  
 liyō-’k, ‘Mhārāj, ma-nai tō kālī-ī bāt-kō sōch kōnai  
*it-was-said-that, ‘Oh-mahārāj, me-to indeed any thing-of anxiety is-not’*  
 Rājā kī, ‘tō attī udāsī kālī-kī chhai thārai?’  
*By-the-king it-was-said, ‘then so-much sadness what-of is to-thee?’*  
 Jad rānī kī, ‘Mhārāj, mhārai ēk kāwar chhai, baras  
*Then by-the-queen it-was-said, ‘Oh-mahārāj, to-me one son is, years*  
 pāchēk-kī ūmar chhai, ũ-kō mhārai pūrō sōch chhai.  
*about-five-of age is, him-of to-me complete anxiety is’*

## FREE TRANSLATION OF THE FOREGOING

Once upon a time a pair of sparrows made their nest in a king's palace, and by the favour of God had some young ones. The queen, who could understand their language, used to look with much pleasure on the love they showed to their children. One day the hen-sparrow said to the cock, 'if I chance to die, you will take care of our young ones, will you not?' He replied, 'why should you die, and why should our young ones suffer? I shall never find another hen like you, and I hereby make a vow that, if, by chance, you do die, I will not marry again, and will support the chicks.' You must know that the queen had listened to all this talk and knew how they had settled it. A few days afterwards the hen-sparrow died and the queen kept watching the cock and the young ones.

Four days had hardly passed before the cock-sparrow brought home a new mate. Directly she caught sight of the chicks fire blazed up in her heart. 'Aha,' cried she, 'these are the chicks of a co-wife.' Well, the cock-sparrow kept bringing good healthy food for the young ones, but the new hen used to pick up rotten thorns from the hedge and give them to eat, so that in two days they all died.

Now the queen thought to herself that if she died, the king would in this way marry again, and her successor would kill her children. 'For if,' said she, 'there is so much jealousy among uncivilised animals, it is certain that there will be plenty of it among queens.' So she became filled with sorrow over the fate of the sparrow chicks. One day the king asked why she was so full of sorrow. 'You don't bathe, you don't sit quiet, there is no life in you. What sorrow is in your heart? Tell me.' The queen replied, 'Your Majesty, I have no cause of sorrow.' 'Then,' said the king, 'why are you so sorrowful?' So she confessed 'Your Majesty, I have one only son. He is now five years' old, and I am full of sorrow about him.'

(The rest of the story will be found on pp 112 and ff of Mr Macalister's *Selections*. We there learn how the king promised, in the event of the queen's death, never to marry again, and to take care of the son. How the queen died, and how, after a time, the king did marry again. How the new queen hated the young prince, and persuaded the king to banish him, and how (sad moral!) the king and his new queen lived happy ever after.)

## AJMERĪ.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhī variety of Jaipurī already described on pp 188 and ff To its north it also has Kishangarh To its west it has Marwar, of which the language is Mārwarī, and to its south Mowar, of which the language is Mēwārī All three dialects are spoken in Ajmere In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhī, and is locally known as Dhundārī, one of the names of Jaipurī In the west of the district the language is a form of Mārwarī In the south it is Mēwārī In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipurī It is known as Ajmērī In the city of Ajmere the Musalmāns speak ordinary Hindōstānī We thus get the following figures for the languages spoken in Ajmere —

Ajmērī	111,500
Jaipurī (Kishangarhī)	23,700
Mārwarī	204,700
Mēwārī	24,100
Hindōstānī	41,000
Other languages	13,359
<b>TOTAL</b>	<b>422,359</b>

It will suffice to give as a specimen of Ajmērī the first half of a version of the Parable of the Prodigal Son The following are the only points in which the language differs from Standard Jaipurī *Mha-nai* is 'to me' Besides the standard forms the pronoun of the third person takes the forms *wa* and *wa* both in the nominative and in the oblique cases The negative is *kōna*, instead of *kōnai*

[ No 31 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

## AJMERĪ

## DISTRICT AJMERE

कस्य आदमी-कै दो बेटा छ। वाँ दोयाँ-माँ छोटो छो वो बाप-नै कियो बाप म्हारै पाँती आवै जो धन म्ह-नै दे-दे । ओर आप-को धन वाँ-नै बाँट-दियो । अर घणा दन कोन हुया कै छोटो बेटो सब धन भेकी कर दूर देस चक्यो-गयो । ओर उँडै दाम-दाम लुच्चापणा-मै खो-दियो । अर जद वै सगकी खरच कर-चुक्यो व सुल्क-मै जगी काक पखो अर वै मुंगतो होवा लाय्यो । पर बठै-का रहबाका-सूँ भक्यो अर जँ जँ-को खेत-मै गूर चरावा भेज्यो । अर जँ गूर खाता-का जी छोडा सूँ पेट भरबा-को त्वार छो । पण कोई जँ-नै दीना नहीं । अर जद जँ-नै चेत हुयो व कछो म्हारा बाप-कै कत्ताक चाकराँ-कै रोटी धणी छ अर मै तो भूकाँ मरूँ-छूँ । मैँ ऊँठर म्हारा बाप कने जाऊँ-लो अर जँ-नै कहसूँ बाप मैँ राम-जी-को अर थारो दोन्या-कै आगै पाप कखो-कै अर थारो बेटो कहवा जिस्यो नहीं रछो । म्ह-नै थारा नोकरा

व्यान एक नोकर राख-ले । अर वै जंथो आर बाप कोड़े आयो । वो दूर-ही छो कै जं-को बाप जं-नै देख-लियो अर जं-पर दिया आ-गई । अर दीडर जं-की गका-सूं मक्खो अर वाखो लियो । अर बेटी बाप-नै कछो मै परमेसर अर थारी आंखी-मै गुणो काखो-छै अर थारी बेटी कहवा जिखो नहीं रछो । पण बाप आप-का नोकरा-नै हुकम कियो कै आछाहुं आछा कपडा लवाओ आर ई-नै पैरा-द्यो अर हाथ-मै छलो पैरा-द्यो अर ई-का पग-मै पगरखी । आपणो खाओ अर मजा करो । क्योंकि वै न्हारी बेटी मर-गयो-छो अर पाछो जी-गयो-छै । जं गम-गयो-छो अर पाछो लायायो । अर वै खुशी करवा लाग्यो ॥

[ No 31 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

AJMERĪ DIALECT

DISTRICT AJMERE

## TRANSLITERATION AND TRANSLATION.

Kasyā ād'mī-kai dō bātā ohhā Wā dōyā-mā ohhōtō  
*A-certain man-to two sons were Those two-among the-younger*  
 ohhō wō bāp-nai kiyō, 'bāp, mhārāi pāti āwai jō dhan  
*was by-him father-to it-was-said, 'father, to me share comes that wealth*  
 mha-nai dē-dē' Ōr āp-kō dhan wā-nai bāt-diyō Ar ghanā dan  
*me-to give' And his-own wealth them-to was-divided And many days*  
 kōna huvā kai ohhōtō bētō sab dhan bhēlō kar dūr  
*not became that the-younger son all wealth togethēr having-made a-far*  
 dēs chalyō-gayō Ōr ūdai dām-dām lachohāpanā-māi khō-diyō  
*country went-away And there every-farthing debauchery-in was-squandered*  
 Aī jad wai sag'lō kharach kar-chukyō wa mulk-māi jangī kāl  
*And when he all expense had-done that country in a-great famine*  
 paryō, ar wai mūg'tō hōbā lagyō, par wāthai-kā rah'bālā-sūi  
*fell, and he a-beggar to be began, but that-place-of an-inhabitant-with*  
 malyō Ar ū ū-kō khēt-māi sūr oharābā bhējyō Ar ū  
*he-joined And by-him his field-in swine to-feed he-was-sent And he*  
 sūr khātā-ohhā jī chhōdā-sūi pēt bhar'bā-kō tyār chhō Pan  
*swine eating-were those husks with belly filling-of ready was But*  
 kōi ū-nai dīnā nahī Ar jad ū-nai chēt huyō  
*by-anybody him to was-given not And when him-to consciousness became*  
 wa kabyō, 'mhārā bāp-kai kattā-'k ohāk'rā-kai  
*by-him it-was-said, 'my father-out-of-the-house how-many servants-to*

rōtī ghanī chhai, ar maĩ tō bhūkũ maiũ-chhũ Maĩ ũthar  
*bread much is, and I indeed of-hunger die I having-arisen*  
 mbārā bāp-kanē jāũ-lō ar ũ-nai kahasyũ, “bāp, maĩ Rām-ji-kō  
*my father-to will-go and him-to will-say “father, by-me God of*  
 ar thārō dōnyā-kai āgai pāp karyō-chhai, ar thārō bētō kah'bā  
*and thy both-of before sin done-is, and thy son to-be-called*  
 jisyō nahĩ rahvō, mha-nai thārā nōk'rā jvān ēk nōkar  
*worthy-of not (I)-remained, me-to thy servant like one servant*  
 rākh-lai” Ar vai ũthvō ar bāp kōrē āyō Wō dūr-hi  
*keep” And he arose and father near came He at-a distance-even*  
 ohhō kai ũ kō bāp ũ-nai dēkh-lyō, ar ũ-par diyā ā-gai  
*was that his by-father him-as-to he was-seen, and him-upon pity came*  
 Ar daurar ũ-kī galā-sũ malvō ar bāchvō lyō Ar  
*And having-run his on-the-neck was-joined and kiss was-taken And*  
 bētō bāp-nai kahyō, ‘maĩ Par'mēsar ar thārī ākhyā-maĩ  
*by-the-son father-to it-was-said, ‘by-me God and thy sight-in*  
 gunō karyō-chhai. Ar thārō bētō kah'bā jisyō nahĩ rahyō'  
*sin done-is And thy son to-be-called worthy-of not (I)-remained'*  
 Pan bāp āp-kā nōk'rā-nai hukam kiyō kai, ‘āchhā-hũ  
*But by-the-father his-own servants-to order was made that, ‘good-than*  
 āchhā kap'rā lyāō ar ī-nai parā-dyō, ar bāth-maĩ chhallō  
*good clothes bring and this-to cause-to wear, and hand-in a-ring*  
 parā-dyō, ar ī-kā pag-maĩ pagar'khī Āp'nō khāō ar majā  
*put, and this of feet-in shoes-put Let-us eat and merriment*  
 karō Kyā-kai vai mhārō bētō mar-gavō chhō, ar pāchhō jī-gayō-chhai,  
*make. Because he my son dead-was, and again alive-is,*  
 ũ gam-gayō-chhō, ar pāchhō lādy-āyō.' Ar vai khusī kar'bā  
*he lost-was, and again is-found' And they pleasure to-do*  
 lagyā  
 began

## HĀRAUTĪ

Hārautī is the language spoken in the states of Bundī and Kota, which are mainly inhabited by Hārā Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Jhallawar.

Taking these states one by one, the population of Bundī in 1891 was 359,321. Of these 330,000 were estimated to speak Hārautī. Of the remainder, 24,000 speak the Khairārī form of Mēwarī employed by the Mīnās of the Khairār or hill country in the north-west of the state. The remainder speak languages belonging to other parts of India.

The languages of Kota are as follows —

Hārautī	553,395
Mālvi	80,978
Others	84,688

Mālvi is spoken in the south-east and south-west of the state where it borders on Malwa, and in the Shahabad pargana. A few years ago portions of the Jhallawar State were transferred to Kota, and the above figures allow for the change.

In Gwalior, Hārautī is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shūpurī or Sīparī) in the Shūpur pargana, which lies to the north of Shahabad. In the Chabra pargana of Tonk, which lies to the south-east of Kota, the main language is Mālvi, but along the Kota frontier we meet Hārautī.

In the Jhallawar State, as now constituted, Hārautī is spoken in the Patan Pargana in the north of the state, which has Hārautī-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hārautī —

Bundī (including the Chiefship of Shahpura)	330,000
Kota	553,395
Gwalior	17,000
Gwalior (Shūpur)	48,000
Tonk (Chabra)	17,000
Jhallawar	25,706
<b>TOTAL</b>	<b>991,101</b>

As a dialect, Hārautī belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipurī as the standard. It has to its east and south the Bundēlī dialect of Western Hindī and the Mālvi dialect of Rājasthānī, and any peculiarities which it possesses are due to the influence of these two forms of speech.

We may take the dialect of the states of Bundī and Kota and of the north of Jhallawar as being the standard form of Hārautī, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel *ē* is often preferred to *a*. Thus, where Jaipurī has *laa*, to, Hārautī has *lē*. The letter *o* is preferred in infinitives like *hōvō*, to become, and in other words, such as *as\*ōāb* for *asbāb*, property.

The influence of Bundēlī is most marked in the case of the agent, which regularly takes the postposition *nē*, while in Jaipurī the agent never takes this suffix. Thus we



have *chhōt<sup>h</sup>kyā-nē lahi*, the younger son said. *Nē* is, however, also used as a sign of the dative-accusative, like the *na* of Jaipurī, as in *lōi ũ-nē kãñ nhar dētō*, no one used to give anything to him. In one instance the termination *hē* is employed to indicate the dative. It is *kētā-'h mhan<sup>h</sup>tyā-hē rōi milē-chhē*, to how many servants is bread got. Nearly the same termination occurs in the Mālvi of Bhopal (pp 258 and 263). Sometimes *lū* is the sign of the dative-accusative, as in *ēh-lū gōdē bulār*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *na* of the person addressed, as in Jaipurī, but take the ablative with *sũ*, as in Western Hindī. Thus, *bāp-sũ lahi*, he said to the father.

The pronouns show greater divergence from Jaipurī. All the Jaipurī forms occur, but we have also *mhũ* or *mũ*, I, *mhã*, we, *mũñ*, *mhãñ*, or *mēñ*, to me, *ma-nē*, by me (agent), *mhā-lō*, of me, *tēñ*, to thee, *wañ* or *ũñ*, to him, *waññ*, to them. For 'this' (besides *yō*, feminine *yā*) we have *î* used in the nominative as well as in the oblique form, similarly, *ũ* is both nominative and oblique for 'he,' 'that'.

The genitive of the reflexive pronoun is both *āp<sup>h</sup>nō* and *āp-lō*, but *āp<sup>h</sup>nō* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hārautī does not otherwise differ (if we allow for the frequent preference of *ē* to *a*) from Standard Jaipurī.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kōtā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwarī alphabet takes in Eastern Rajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahājanī script, which is really the vernacular character of Mārwarī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *gōdhē* for *gōdē*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

STATE KOTA

## SPECIMEN I.

રેકુઆલામા કુ દો પેલા દાગુમલ છોલુ  
 નપાપલુઉરિ-દાલ મ્હાર પાતા કોમન  
 જોમલ પુગલ મન દેજાડોનો જુનઆપણો  
 ધન ગાદીપાદ દીખ્ખો મળાદીન નહો પાપણો  
 છ કે છોલુ કો પેલા લાકોમાલ મંનપાપ-  
 દ્ધારક દુવ દેલા નલોગરો અરકુલુકુલ  
 લવલ-આપ કોલાસોમન-પાગાલુલ  
 ખો-જાગોલ કાશીપાનુરદો-અરકુલ  
 ડાકપીપણે નોમળોના દાર દીગીરો રે  
 પાપા-કુદેલ કા મેકુઆ લામીગીરો  
 રપાઠાગો-કુનકુલિઆપણા જેનામલુનવપા  
 પેકોમેલો અરકુલ પાપાનોલો કાસુ પેલનરપો

પન્નારો કેજીરી સુવ આપો ઉવ છા અર ડોરી  
 ઉન ડાઉન દેનો - જર ઉન કે) દ પંડો - નો  
 પન્નારી કેમારા પાપ કા કે ના ઉમ્મન ગ્રહ - કોન  
 રીવો દીમા ઠછી કે ગ્રહ આપા પાદ મીપવર  
 હ છ અમુમુખા મુદુ અપમાના પાપ ગોડળી  
 જાઉંગો અર ઉમુ ઉરુગો કે હેદા જામન  
 પરમેશ્વર ઉલ્લન મુખ અર આપ કે મુડા આળ  
 પાપ ક્રવીદ - રી કાવળ આપ કે વેલો પાગજો  
 ગન્હ છુ - પરં અપમે હા આપ કે કે ઉમ્મન  
 જુના પાકો - જાઉ ઉવ આપ કા પાપ ગોડ  
 ગીચ્ચો અર દુર હીદો કે ઉકા પાનાન ઉહ  
 દેવ દીક્ર કની - અર માગર ઉકા ગએ જા  
 ઠાગો અર નુપો - ઠાકાન ઉલો કહી કે  
 હેદાના - પરમેશ્વર કે વન મુખ અર આપ કે મુ

ॐ આગમન મહોપાસીતો અરમુઆપતો પે  
 દો પાગજાગનુદુ - નો રેર પાગાન આપા  
 વાણરાદુકીતે - યાગાનાપદકીવીયુષ  
 વ્યાહનકી રસાપોઅરકીકાપાગમમુદકી  
 અરપગામજુના રસાપો - મુનામાગાઅર  
 આગદકીગા - કુકુવ્યુ) મારો પેલો મરમી  
 કોલો રેર નાકો દે અરગમગીર) લો રેર  
 પાકો દે - જદુકુઆકરપાકાગા - કુકી  
 પાલો પેલો માલમલો અર જદુકુ આતીપગા  
 જાગગોડપોનો નો પાજોઅર નામકુણો  
 અરકુન આપકા વાકીકુ - રેકુકુગાલપુલમ  
 પુલોકીકો અરિ હોરોલ - કુનકુકુકીવ્યુ) કી  
 આકોમ (કોઆર) દે નાકી આકાપાપન  
 ગોલકુરલ - કીકુ પાન આપકો પેલો નીપુ

ની-જાગનો પાણી - રૂંઠ ઉંનવી નહીં અનમ  
 ઘા ઊંન જા પોછા રૂં - જદુ ઉંઠો - પાપ ઉંઠા  
 રમના પાઠગો ની ઉંન પાપ છડી કે દેખો મુખ  
 નરા પવના ધુના ડીને પાડી રીડી છુ અનથાડી  
 ડાખ્યો મન કદી નહીં શેરના થાન માડી રેડ  
 ઉંઠો ગોમી ની દીખ્યો કે મુખના માડી ઠાળ  
 ગોંઠો દેનો - પવન વ્યથા ડો પોંડો જો નગર  
 ગોંઠો હવ - આપ ડો લારો મંન પગાડના પો  
 ઉંઠો નારુ થાન વનો ડી ડી - જાશ પાપ પોંડો કે  
 અપેવા નુનો મારગો ડોલ દી પુરી કે દે અન  
 જો કુન મારગો ડોલ નો મારો દી જાણ - રૂંઠ  
 કુની ડીર પો અનવા ના હો પો જીગદ - ડાકા વ્યથા  
 મારો નાડી મવગી કે છોનો રેડુ ન કે દે -  
 અવગં મગી કે છોનો રેડુ પા કે દે -

## RĀJASTHĀNĪ

HĀRAUTĪ

STATE KOTA

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION

Ēk āsamī-kē dō bēta chhā Wā-mē-sū chhōt'kyā-nē hāp-sū  
*A person-to two sons were Them-in from the-younger-by the-father-to*  
 kabī, 'dāji, mihāi pātī-kō dhān jō mūi pugai-chhai mā-nai  
*it-was-said, 'father, my share-of wealth which to-me falls me-to*  
 dē-khādō' Sō ū-nē āp'nō dhān wāi bāt-diyō Ghanā din nē  
*'give-away' So him-by his-own wealth to-them was-divided Many days not*  
 hōwā pāyā-chhā, kē chhōt'kyō bētō sārō māl-as'wāb s'hōrar'  
*to-become got-were, that the-younger son all property having-collected*  
 dūr-dēsā chāḷō-giyō, ar uthē kuchalan rahar āp-kō sārō  
*in-a-far-country went-away, and there evil-conduct having-lived his own all*  
 dhān bigār-nākhō Jab gōdē kāi bī na rhiyō, ar uchē  
*wealth was-wasted-away When nearly anything even not remained, and there*  
 kāl bī padyō, tō ghanō nādār hō-giyō Phēr wāhā ū  
*a-famine also fell then very destitute he-became Again there that*  
 dēs-kā ēk āsamī, gōdē raiwā lāgyō Ū-nē ūhi āp'nā  
*country-of a person near to-remain he-began Him-by him his-own*  
 khētā-mē sūr charāwā-wēi mēlyō Ar ū-nē wāhā nōlāi-sū pēt  
*fields-in some feeding-for he-was-appointed And him-by there husks with belly*  
 bhar'wō bachāryō kē jāi sūr khāwā-karē-chhā, ar  
*to-fill it-was-thought that which the-some eating-continually-were, and*  
 kōi ū-nē kāi nhai dētō Jad ū-nē yād pari tō  
*anyone him-to anything not used-to-give When him-to memory fell then*  
 bachāri kē, 'm(h)ārā bāp-kā kētū-'k mhan'tyā-hē it'ri  
*it-was-considered that, 'my father-of how-many servants-to so-much*  
 rōti milē-chhē kē wā-kū khāwā pāchhē bhi bach rahai-chhai,  
*bread is-got that them-to eating after even over-and-above remains,*  
 ar mū bhūkā marū-chhū Ab m(h)ārā bāp gōdē-hi jāūgō,  
*and I in-hunger am-dying Now my father near-even I-will-go,*  
 ar ū-sū kahū-gō kē, "hē dāji, mā-nē Par'mēsūr-kē san'mukh ar  
*and him-to I-will-say that, "O father, me-by God-of before and*

'S' represents an aspirated s ( ष ), and is written with an apostrophe to distinguish it from the ordinary sh. This sound is also found in the Gujarātī of Kathiawar, vide post, pp 426 and ff

āp-kē mūdā āgē pāp karyō-chhai Ī kāran āp-kō bēto hāg'wā  
*you-of face before sin done is For-this reason you-of son to-be-called*  
 jōg nhai ohhū. Parantu ab mōi āp-kō ek mhan'tyā jū rākh-lō ''  
*worthy not I-am But now me you-of a servant like keep ''*  
 Jab ũ ūthar āp-kā hūp gōdō gīyō Ar dūr-lī chhō  
*Then he having-arisen his-own father near went And distant-even he-was*  
 kē ũkā pitā-nō ũi dēkhar diyā kai, ar bhāgar  
*that him-of father-by to-him having-seen compassion was-made, and having-inu*  
 ũ-kā galē jū lāgyō, ar chūmō Lad'kū-nō ũ-sē kahī  
*him-of on-neck having-gone stuck, and kissed The-son-by him-to it-was-said*  
 kē, 'hē dājī, Pai'mēsai-kō san'mukh ar āp-kō mūdā āgō mā-nē  
*that, 'O father, God-of before and thee-of face before me-by*  
 ghanō pāp karyō, ar mū āp-kō bēto hāg'wā jōg nhai chhū'  
*great sin was-done, and I you-of son to-be-called worthy not am '*  
 Tō phēi pitā-nē āp'nā chāk'rā-sū kahī kē, 'ghanā bhārī  
*Then again the-father-by his-own servants-to it-was-said that, 'very heavy*  
 bad'kī pōsākh khādaī ũi phērāwō, ar ũ-kā hāt-mē mūd'rī  
*costly robe having-taken-out him clothe, and him-of hand-in a-ring*  
 ar pagā-mē jūtyā phērāwō Mhā jīmāgā ar ānand karāga,  
*and feet-on shoes put-on We will-feast and rejoicing will-make,*  
 kyū-kē yō m(h)ārō bēto māi-gīyō ohhō, phērū jīyō-chhai, ar gam-gīyō-  
*because this my son dead-gone-was, again alive-is, and lost gone-*  
 chhō, phērū pāyō-chhai' Jad wē khusi kar'wā lāgyā  
*was, again found-is' Then they happiness to-make began*

Ū-kō badō bēto māl-mē chhō Ar jad ũ āti bagat jāg  
*Him-of the-elder son field-in was And when he coming time house*  
 gōdē pōchyō, tō bājō ar nāch sunyō Ar ũ-nē āp-kā  
*near arrived, then music and dancing was-heard And him-by his-own*  
 chāk'rā-mē-sū ēk-kū gōdō bulār pūchhyō kē, 'yō kāi  
*servants-in-of one near having-called it-was-asked that, 'this what*  
 hō-rhyō-chhai?' Ū-nē ũ-sū kīyō kē, 'thā-kō bhāi āyō-chhai,  
*happening-is?' Him-by him-to it-was-said that, 'thee-of brother come-is,*  
 jī-kī thā-kā bāp-nē gōth kari-chhai, kyū-kē wā-nō āp-kō bēto  
*wherefore thee-of the-father-by feast made-is, because him-by his-own son*  
 jīw'tō-jāg'tō pāyō-chhai' Parantu ũ-nē rōs karyō, ar mēh'lādī nai  
*living-waking found-is' But him-by anger was-made, and inside not*  
 jāwō ohāyō Jad ũ-kō bāp ũi ār mānāvā lāgyō  
*to-go wished Then him-of the-father to-him having-come to-entreat began*  
 Tō ũ-nē bāp-sū kahī kē, 'dēkhō, mū at'rā bar'sā-sū  
*Then him-by the-father-to it-was-said that, 'see, I so-many years-from*  
 thā-kī sēwā kar-rhyō chhū, ai thā-kō kīyō mā-nē kadī  
*thee-of service doing-am, and thee-of that-which-it-said me-by ever*

nai tālyō Phēr bhī thā-nē m(h)āĩ ēk ur<sup>a</sup>nō bhī nhī  
*not was-disobeyed Again also thee-by to-me one kid even not*  
 diyō kē mhĩ mhārā bhāĩ-ñē gōth tō dētō  
*was-given that I my friends-to feast indeed might-have-given*  
 Parantu yō thā-kō bētō jō bhag<sup>a</sup>tanā gōdē rahar  
*But this thee-of son by-whom harlots near having-remained*  
 āp-kō sārō dhan bagād-nā<sup>h</sup>hyō ũ-kā ātā-hĩ thā-nē  
*you-of all wealth was-squandered him-of immediately-on-coming thee-by*  
 1asōĩ karĩ.' Jin-pē bāp bōlyō kē, 'aĩ bētā, tū-tō  
*dinner was-made' This-on the-father said that, 'O son, thou-veryly*  
 m(h)āĩ gōdē sadīw 1hyō-chhai, ar jō-kuchh m(h)ārē gōdē chhai  
*me near always remained, and whatever me near is*  
 sō thāro-i jān Parantu kusī kar<sup>a</sup>wō ar rājī hōwō  
*that thine-even know But rejoicing to-make and happy to-become*  
 jōg chhai, kāran vō thārō bhāĩ mar-giyō-chhō, sō phērũ  
*proper is, because this thy brother dead-gone-was, he again*  
 jiyō-chhai, ar gam-giyō-chhō, sō phērũ pāyō-chhai'  
*alive-is, and lost-gone-was, he again found-is'*



[No 33]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

HĀPAUTĪ

KOTA STATE.

## SPECIMEN II

एक सहर-में दुरवळ वरामण हो। वो गोजीना कण भिग-ग्या कर-के आप-का उदर-पुरण करे-हो। एक गांव-में जावे तो-भी तीन सेर बेकरडी आवे। दो गांव जावे जव भी वो-ही आवे। ओर जं वरामण-के एक लडकी कुंवारी हो। जव वरामण-की अखी-ने कही के न्हागज आपणो भाग तो ईं सुजव हें ओर ईं कथ्या-का पेळा हात काँई-मूं करांगा। जव वरामण बोव्यो अव मूं काँई करूं। एक गांव जाके तो-भी तीन सेर बेकरडी मिळे ओर दो गांव जाके तो-भी वो-ही मिळे। न्हारा सारा-की काँई बात है। वरामण-की अत्ती बोली न्हाराज यां मूं काँई भी उद्म न होवे। ओर उपाइ करणो चाहिये। न्हनत करो जव सब कुछ हो। रगर न्हनत कुछ नही हो। भोत भगडो सचो। भोत दगो कथो। जव वरामण-के-ताँई गुम्हो आयो। वरामण घर-सूं नीकळ-कर परदेस-में चान्यो। बीन कोम-पर जार वचारी के कठी चालां। पाछे गेळा-में वरड आई। वाहाँ एक सुन्दर बगीची ओर वावरी देखी। वाहाँ एक छोगी-राज तपस्या कर-हिया ह्य। अर वा-ने समाद चडा-रखी-हो। वरामण-ने वचारी के अव कठी चालां। अव तो सत-जन मिळ-गिया। यां-की सेवा करांगा। भगवान खावाई भी देगो। जव या वचारी वरामण असतान बुझार-कर सादू-की सेवा-में बैठ-गियो। जव सेवा करता भोत रोज हो-गिया एव सादु-जी-की पळक जगडी। जव वरामण-नूं कही के वरामण तू मांग। न्हा-की सेवा करता तेई घना टन हो-गिया। जव वरामण-ने कही न्हाराज काँई मांगूं। न्हारे एक कुंवारी लडकी है अठारा बीस वरस-की जी-का पेळा हात नही हुवा। सो न्हारी घरहाळी-के ओर न्हारे लडाई हो-गई। जव न्हूं चळ्यो आयो। कूँकी न्हारे पास काँई भी सरतन न हो। जव सत-जन-ने फरमाई के ये चुथी कागद-की तू ले-जा ओर सहर-में जार बेच-दीजे। जादा लोभ तो करले मती। अर कथ्या-का पेळा हात हो-जावे उतना-सा रुप्या ले-काडजे। अर जं चुथी-में या बात लिखी हो के होत-की वेण कु-होत को भाई।

पीर बेटी नार पराई ॥

जागे सो नर जीवे।

सोवे सो नर मरे ॥

गम राखे सो आनद करे ॥

जव यो चुथी छेर वरामण सहर-में गियो। एक साहुकार का लडका-सूं जार कही के ये चुथी आप ले-खाडो ओर मेई दो सो रुप्या दे-खाडो। सो साहुकार-का कुंवर-ने जं चुथी-में सीख-की बातें मंडी देखर दो सो रुप्या तुरत दे-खाड्या। ओर चुथी ले-खाडी। ओर वरामण रुप्या छेर कथ्या-को ब्याव बां रुप्या-से कर-दीनो ॥

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## RĀJASTHĀNĪ

HĀRAUTĪ

KOTA STATE

## SPECIMEN II

## TRANSLITERATION AND TRANSLATION.

Ek sahar-mē durbal Barāman chhō Wō rōjīnā kan bhig'syā  
*A-certain city-in a-poor Brahman was He daily grain begging*  
 kar-kē ip'kā udar-pur'nā karē-chhō Ek gāw-mē jāwē tō-bhī  
*having-done his own belly-filling used-to-do One village-in he-may-go still*  
 tīn sēr bēkar'rī āwē, dō gān jāwē jab-bhī wō-hī  
*three seers grain-doles may-come, two villages he may-go then-even that-much*  
 āwē Ōr ū Barāman-kē ēk lar'kī kūwārī chhī Jab  
*may-come And that Brahman-to one daughter unmarried was Then*  
 barāman-kī astri-nē kahī kē, 'Mhārāj, āp'nō bhāg tō ī  
*the-Brahman-of wife-by it-was-said that, 'Sir, on lot indeed this*  
 mujab chhai, ōr ī kannyā-kā pēlī hāt' kāī-sū karāgā?' Jab  
*sort is, and this daughter-of yellow hands what with we-shall-do?' Then*  
 Barāman bōlyō, 'ab mū kāī karū Ek gān jāū tō-bhī tīn  
*the-Brahman said, 'now I what can-do One village if-I-go still three*  
 sēr bēkar'rī milē, ōr dō gāw jāū tō bhī wō-hī  
*seers grain-doles is-obtained, and two villages if-I-go then-even that-much*  
 milē Mhārā sārā-kī kāī bāt chhai?' Barāman-kī astri  
*is obtained My power-of-(in) any thing is there?' The-Brahman-of wife*  
 bōlī, 'Mhārāj, thā-sū kāī-bhī uddam na hōwē Ōr upāi kar'nō  
*said, 'Sir, you-by any even profession not becomes And remedy to-do*  
 chāhivē Mhanat karō, jab sab-kuchh hō Bagar mhanat  
*is-necessary Exertion if-you-make, then everything becomes Without exertion*  
 kuchh nhī hō' Bhōt jhag'rō machō, bhōt dangō karyō  
*anything not becomes' Much quarrelling took-place, much dispute was-made*  
 Jab Barāman-kē-tāī gussō āyō Barāman ghai-sū nika-kar  
*Then the-Brahman-of-to anger came The-Brahman house-from started having*  
 par-dēs-mē chālyō Bis kōs par jār bachārī  
*another-country-into went Twenty kōs-distance having-gone it-was-thought*  
 kē, 'kathī chālā' Pāchhē gēlā-mē barad āi Wāhā ēk  
*that, 'where do-we go?' After wards the-way-on a-forest came There one*  
 sundar bagīchī ōr bāw'rī dēkhī Wāhā ēk jōgī-rāj tapasyā  
*beautiful garden and a-well was-seen There one saint-ing austerities*

<sup>1</sup> This is a colloquial phrase meaning to marry, from the use of the turmeric powder applied to the persons of the bride and bridegroom at the time of marriage

kar-rhiyā-chbā, ar wā-nē samād charā-rakhi-chhi Barāman-nē  
*practising-was, and him-by absorption undergone-being-was The-Brahman-by*  
 bachārī kē, 'ab kathī chālā? Ab tō sant-jan mil-  
*it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-*  
 giyā Yā-kī sēwā karāgā Bhagwān khābāi bhi dēgō ' Jab  
*found These-of service I-will-do God food even will-give' Then*  
 yā bachārī, Barāman as'tān buhār-kai sādū-kī sēwā-mē  
*this was-thought, the-Brahman the-place swopt-having the-saint-of service-in*  
 bēth-giyō Jab sēwā kai'tā bhōt iōj hō-giyā  
*sat-down (s e employed-himself) Then service in doing many days passed*  
 Jab sādū-jī-kī palak ūg'rī Jab baiāman-sū kahī kē,  
*Then the-saint-of eyelids opened Then the-Brahman-to it-was-said that,*  
 'Barāman, tū māg Mhā-kī sēwā kar'tā tēi ghanā dan  
*'Brahman, thou ask-(for-a-boon) My service in-doing to-thee many days*  
 hō-giyā ' Jab Barāman-nē kahī, 'Mhārāj, kāi māgū  
*have-passed' Then the-Brahman-by it-was-said, 'Sir, what should-I-ask*  
 Mhārē ēk kūwārī lar'kī chhai athārā bīs baras-kī, jī-kā pēlā  
*To-me one unmarried daughter is eighteen twenty years-of, whose yellow*  
 hāt nhī huwā, sō mhārī ghai'hālī-kē ōr mhārē larāi hō-gai  
*hands not are-become, and my wife-to and to-me quarrel took-place*  
 Jab mhū chalyō-āyō, kū-kī mhārē pās kāi-bhi sar'tan nē chhō'  
*Then I came-away, because me-of near any-even money not was'*  
 Jab sant-jan-nē phar'māi kē, 'yē chunthī kāgad-kī tū  
*Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou*  
 lē-jā, ōi sahar-mē jāi bēch-dijē Jāda - lōbh-tō kar'jē matī,  
*take, and a-city-in having-gone sell Great avarice-veryly make not,*  
 ar kannyā-kā pēlā hāt hō-jāwē ut'nā-sā rupyā lē-kār'jē' Ar  
*and the-daughter-of yellow hands may-become that-much money accept' And*  
 ū chunthī-mē yā bāt lkhī-chhi kē,  
*that piece-in this thing written-was that,*

'Hōt-kī bēn, ku-hōt-kō bhāi.  
*'(well)-being-of a-sister, evil-being-of a-brother*

Pir bēti nār parāi  
*Father's-house daughter woman not-one's-own*

Jāgē sō nar jīwē  
*Wakes that man lives.*

Sōwē sō nar marē  
*Sleeps that man dies*

Gam rākhē sō ānand karē'  
*Passions controls he happiness does'*

Jab yō chunthī lēr Barāman sahar-mē giyō Ēk sābukār-  
*Then this piece having-taken the-Brahman a-city-in went One merchant-*  
 kā lar'kā-sū jār kahī kē, 'yē chunthī āp lē-khārō, ōi  
*of son-to having-gone it-was-said that, 'this piece you accept, and*

mēĩ dō sō rupyā dē khārō ' Sō sāhukāi-kā kūwar-nē ũ  
*to me two hundred rupees give ' Then the-merchant-of son-by that*  
 chunthī-mē chōkhī sikh-kī bātā mandī dēkhar dō sō  
*piece-in good teaching-of principles arranged having-seen two hundred*  
 rupyā turat dē-khāryā, ōi chunthī lē-khāri. Ōr Barāman  
*rupees immediately were-given, and the-piece was-accepted And the-Brahman*  
 rupyā lēr kannyā-kō byāw wā rupyā-sē kar-dinō  
*rupees having-taken daughter-of marriage those rupees-by was-performed*

## FREE TRANSLATION OF THE FOREGOING

In a certain city there was a poor Brahman who lived on daily grain doles, but if he begged in one village he could get only three seers of corn, and if in two still not more than the same quantity

As he had a daughter to be married his wife said to him 'Mahārāj, such is this fate of ours! How shall we be able to marry this daughter?' On this the Brahman said 'What can I do? If I beg in one village I get only three seers of grain, and if in two no more than the same quantity I can do nothing more'

Then the wife of the Brahman said 'Cannot you follow some other calling? You must do something else Work hard and everything will come all right Nothing can be done without hard work'

A long dispute and quarrel took place between them The Brahman thereupon lost his temper, and he left his home on a journey to a distant country

After having travelled a distance of some twenty *kōs*, he began to consider to what direction he should turn his steps

After walking a little further he entered a forest and came upon a beautiful little garden and a tank where a saint was seated absorbed in his devotions

The Brahman thought, I shall not go any further now that I have found a sage I will serve him and God is sure to support me

Having thus made up his mind he dusted the place and sat down to wait upon the holy man

Many days he passed in the service of the saint At length the saint opened his eyes and said to the Brahman, 'As thou hast served me for so many days ask a boon'

Then the Brahman said, 'What boon can I ask? I have a grown up daughter of eighteen or twenty years There was a quarrel between me and my wife and I have left home in consequence having no means for arranging her marriage'

On this the saint spoke, 'Take this piece of paper and sell it in a city Do not covet much, but accept only so much money as may suffice for thy daughter's marriage'

On the paper was written, 'A sister only loves her brother in prosperity, but a brother loves him even in adversity A wife away at her father's house is beyond the control of her husband He is living who is wide awake, and a man asleep is practically dead Happy is he who controls his passions'

Having taken this piece of paper the Brahman went to a city where he asked the son of a merchant to buy it for Rs 200 The merchant's son was so struck with the moral instruction contained on the paper that he at once purchased it for the sum demanded

The Brahman returned home with the money and performed the marriage of his daughter

## HĀRAUTĪ (SIPĀRĪ)

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhallawar. In Shahabad and the Gwalior country to its east and south the language is Mālvi, mixed with the Hārautī and Bundēli spoken in its neighbourhood. A little further south of Shahabad lies the Chabra pargana of Tonk, in which the dialect is also Mālvi, mixed with the Hārautī of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chabra, who dwell on or near the Kota border, speak Hārautī itself.

The Shahabad country is mostly mountainous, and the mixed Mālvi there spoken is hence locally known as Dangihāi or Dhandērī.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hārautī, but is mixed with the neighbouring Bundēli and Dāngī. The Gwalior people call this form of Hārautī Shiopurī, while the Kota people call it Sipārī, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipārī or Shiopurī dialect I give a short folktale, which comes from the Gwalior State. It will be seen that it is in the main Hārautī. Instances of borrowing from Bundēli are the use of *hō*, as well as *chhō*, for 'was,' or *hū*, as well as *chhū*, for 'I am.' In *bachchān-khū*, to the children, we have an oblique plural and postposition borrowed from Dāngī.

[No. 34]

## INDO-ARYAN FAMILY

## CENTRAL-GROUP.

## RĀJASTHĀNĪ

HĀRAUTĪ (SIPĀRĪ)

STATE GWALIOR.

एक सुआडो और एक सुआडी एक ठोर रहवो करेहा । एक दिन वाँ-कूँ प्यास लागी । जद सुआडी-ने सुआड्या-सँ कही पाणी पीवा चालाँ । तू कहाख्यो भी जाणै-है । वहाँ एक नाहर-की आँदर है । तू कोई कहाणी जानतो-होवे तो आपण पाणी पियाँ । हूँ प्यासी मरूँ-हूँ । या कहर वे पाणी-की ठोर पै गया । वहाँ जार सुआडी-ने पूछी तू कोई कहाणी जाणै-है । ज्यूँ-ही वे पास आया नाहर-ने वाँ-कूँ देखि-लिया । जद सुआड्या ने कही हूँ तो सारी बातें भूल-गयी । सुआडी-ने कही ऐ सुआड्या यहाँ कमो क्यूँ रह-गियो । पाणी पीर लायक काका-कूँ सलाम कर । सुआडो भट पाणी पीवा-लाग्यो अर जद पाणी पीर धाय-गियो जँ ने नाहर-कूँ सलाम करी । फेर सुआडी-की आडी देखर जँ-ने जँ-सूँ कही कि तू कइ भाँकी-है । तू भी पाणी पीर आपण काका-कूँ सलाम कर । जद सुआडी पाणी पी-सुकी जँ-ने नाहर-सँ कही के न्हाँ-की जाग-ने चालो । वहाँ न्हारे दो वच्चाँ है । यो सुआडो तो कहै-है ये न्हारा-है । अर मैं कहँ-हूँ ये न्हारा है । जी-सूँ घे चाल-कर वाँ-की दो पाँती पाड-दो । जद नाहर-ने आप-का मन-से वचारी के हूँ यो चाराँ-ने खा-जालंगो । अब वे वहाँ-सँ उलटा वावड्या, अर घर-ने आया । तो

सुआड़ी-ने आप-का सुआद्या-सँ कही कि तू भीतर जार दोनूँ बच्चान-कूँ वारे ले-आ । नाहर पाँती पाड-देगो । सुआद्या डर-की मारी वारे नहीं कद्यो । मैने-ही रियो । जद सुआड़ी बोली मैँ बच्चान-कूँ लाऊँ-हूँ । या कहर वा-भी जा-मुसी । वारे अकेली नाहर ही ऊभो रहबो कद्यो । पाछे सुआड़ी-ने आप-की नाह आँदर-में-सूँ वारे काहर नाहर-सँ बोली बाबा म्हाँ-को राजी नामो हो-गियो । एक बच्ची तो सुआद्या-ने ले-लीनो और एक म-ने । नाहर उलटो डाँग-में चको-गयो । ईँ तरह वे बच-गिया । और नाहर-कूँ बातों-में लगाव वॉ-ने पाणी पी-लियो ॥

[ No. 34 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## RĀJASTHĀNĪ.

HĀRAUTĪ (SIPĀRĪ).

STATE GWALIOR.

## TRANSLITERATION AND TRANSLATION.

Ek suāryō aur ōk suārī ēk tñōr ' rah' bō karai-hā  
*A jackal and a she-jackal one in-a-place living doing-were.*

Ek din wā-kñ pvas lāgi Jad suārī-nē suārvā-sñ  
*One day them-to thirst stuck Then the-she-jackal-by the-jackal-to*  
*kahi, ' pāni pibā chālñ Tū kahānyñ bñ jānai-hai ?*  
*it-was-said, ' cater to drink let-us-go Thou stories too knowest ?*

Wabñ ēk nāhar-kī ādar hai Tū kōi kahānī jān'tō-hōwē  
*There one tiger-of a-den is Thou any story if-thou-know*  
*tō āpan pāni pivñ, hñ pyāsī marñ-ohñ ' Yā kahar*  
*then we water may-drink, I thirsty dying am ' This having-said*  
*wē pāni-kī thau-pai gavā Wabñ jār suārī-nē*  
*they water-of place-near went There having-gone the-she jackal-by*  
*pūchñ, ' tū kōi kahānī jānai-hai ? ' Jññ-hñ wē pñ āñ*  
*it-was-asked, ' thou any story knowest ? ' When-just they near came*  
*nāhar-nē wñ-kñ dēkhñ-lyā Jad suāryā-nē kññ, ' hñ tō sārī*  
*the-tiger-by them-to they-were-seen Then the-jackal-by it-was said, ' I indeed all*  
*bātñ bhūl-gayō ' Suārī-nē kññ, ' ai suālñ, wññ ūbhō kyñ rah gayō ?*  
*things have-forgotten ' She-jackal said, ' O jackal, here standing why remainest ?*

Pāni pīr lāyak kākā-kñ salām kar' Suārvō jñat pīnī  
*Water having-drunk the-worthy uncle-to obeisance do ' The-jackal at-once water*  
*pibā-lāgyō, ar jad pāni pīr dhñy-gayō ñ-nē nāhar-kñ*  
*to-drunk-began, and when water having-drunk was-refreshed him-by the-tiger-to*  
*salām karī Phēr suārī-kī ĩrī dēkhar ñ-nē ñ-sñ*  
*obeisance was-made Then the-she-jackal-of towards having-seen him-by her-to*  
*kññ kñ, ' tñ kññ jññai-hai ? Tū-bñ pāni pīr ĩp'nā*  
*it-was-said that, ' thou what peeping-art ? Thou-too water having-drunk on*  
*kākā-kñ salām kar' Jad suārī pāni pī-ohñ ñ-nē nāhar-sñ*  
*uncle-to obeisance do ' When the-she jackal water drank by-her the-tiger-to*  
*kññ kē, ' mññ-kī jāg-nē ohālō, wññ mññrē dō bachohñ hai, yō*  
*it-was-said that, ' my to-house come, there my two young-ones are, this*  
*suāryō tō kahai-hai, " yē mññrē hai, " ar māñ kññ-hñ, " wē*  
*jackal on-the one-hand saying-is-that, " they mine are," and I saying-am, " they*

mūārī hai " Jī-sū thō chāl-kar wā-kī dō pāti pār-dō ' Jad nāhar-nē  
*mine are* " So thou having-come them-of two shares make ' Then the-tiger-by  
 āp-kī man-mē bāhārī hai, ' hī vā chārā-nō khā-jāgō '  
*his-own mind-in it-was-thought that, ' I these four-to will-eat-up '*  
 Ab wē wāhī-sū ul'tā bāw'ryā ar ghar-nō āvā Tō  
*Now they there-from bael returned and the-house to came Then*  
 suīrī-nō ip'kā suārā-sū kahī ki, ' tū bhitar jāi  
*the she-jackal-by her-own jackal-to it-was-said that, ' thou inside having-gone*  
 donū bāhohīn-kū bārē lē-ī Nāhar pāti pār-dōgō ' Suāryō  
*both the-young ones-to out bring The tiger shares will-make ' The-jackal*  
 dar-kī mārī bīrē nahī karvō, mānē-hī riyō Jad suārī  
*fear-of through out not came-out, within he-remained Then the she-jackal*  
 bōlī, ' māī hahehūn-kū lañī-hī ' Yā kahar wā bhī  
*said, ' I the-young-ones-to bringing am ' This having-said she also*  
 jā-ghusī Bārē akēlō nāhar hī ūbho rah'bō karyō  
*entered Outside alone the-tiger only standing remained*  
 Pāchhar suārī-nō āp-kī nār ādar-mē-sū bārē kādar  
*Afterwards the-she-jackal her-own neck the-cave-in-from out projecting*  
 nāhar-sū bōh, ' bābā, mliā-kō rājīnāmō hō-givō Ek hahehō tō  
*the tiger-to said, ' Sir, our reconciliation has-become One offspring indeed*  
 suīryā-nō lē linō, ar ek ma-nō ' Nāhar ul'tō dāng-mē  
*the-jackal-by was-taken, and one by-me ' The-tiger back jungle-in*  
 chajō givō Ī tarah wē baoh-givā, aur nāhar-kū bātā-mē  
*recent-again This in-manner they were-saved, and the-tiger-to stories in*  
 lag'ir wā-nō pānī pī-hyō  
*having-engaged them by water was-drunk*

## FREE TRANSLATION OF THE FOREGOING

There lived a jackal and his she-jackal. One day they felt thirsty, so the jackaless said to the jackal, 'Come, jackal, let us drink water. But do you know any stories or not? There is a den of a tiger. If you know any stories, then will we drink water. I am dying of thirst.' So they went on and on to the water place, when the jackaless said, 'Jackal, do you know any story or not?' As soon as they were there the tiger caught their eye. Then said the jackal, 'I have forgotten all.' Then said the jackaless, 'Jackal, what mean you standing here. Take a drink and make an obeisance to our worthy uncle.' The jackal on his part instantly fell to drinking water, and when refreshed he said, 'Uncle, good-morning.' Then turning to the jackaless he said, 'Jackaless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackaless spoke to the tiger, 'Worthy uncle, come to our dwelling, there are two cubs of ours. This jackal says they are his and I say they are mine. So come and make a fair division.' Then the tiger said to himself, 'These are



two and there are two cubs I will devour all four simultaneously ' So they returned. Going on and on they gained their dwelling. Then the jackaless said to the jackal, ' Drag them out hither so that the revered uncle may make his division.' The jackal went inside, but was afraid to come out again. The jackaless in her turn said, ' I myself will bring the cubs ' She ran into the hole, and the tiger remained standing all alone outside. Then the jackaless put her head out of the burrow and said, ' Worthy uncle, we are reconciled. He has taken one and given me the other.' The tiger returned to the forest, and they escaped, for they drank water safely by engaging him in talk

## MĒWĀTĪ

Two specimens of Mēwātī are sufficient One is a version of the Parable of the Prodigal Son, and the other is a folktale Both come from Kot Kāsam of Jaipur, and have been provided by the Rev G Macalister

[No 35]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĒWĀTĪ

STATE JAIPUR

## SPECIMEN I

(Rev G. Macalister, M.A., 1899)

कहीं आदमी-के दो बेटा ह। उन-में-तैं छोटा-नै अपना बाप-तैं कहीं बाबा धन-में-तैं मेरा बट को आवे सो मूं-नै बाँट-दे। वैह-नै अपना धन उन-नै बाँट-दीयो। घणा दिन नाँह हुया जब छोटी बेटो सब धन ले-कर पर-देस-में चळ्यो-गयो। अर उत जा-कर सब धन कुमैले चळ-कर बिगाड-दीयो। जब वैह-नै सारो धन बिगाड-दीयो जब वैह देस-में भीत भाख्यो काळ पछो अर वो कगाळ हो-गयो। वो गयो अर वैह देस-का रहण-वाळा था उन-में-तैं एक-के रह्यो। वो वैह-नै अपना खेता-में सूर चराखण-नै खँदायो। जो बरखा सूर खाय-हा उन-तैं वो अपना पेट भरण-नै राजी थो। कोई आदमी वैह-नै किमें वो नाँय देतो। जब वैह-नै सुरत आई उन कहीं मेरा बाप-का नौकरा-नै रोटी घणी अर मैं भूको मरू-हँ। मैं उठूंगो अपना बाप-के कनै जाऊंगो अर वैह-नै कहूंगो बाबा मैं ईसर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँय। तेरा नौकरा-में मूं-नै बी राख-ले। वो ऊख्यो अर अपना बाप कनै आयो। वैह-की बाप वैह-नै दूर-ही-तैं आवतो देख्यो। जब वैह-नै दया आई। जब दौड-कर गळे लगायो अर वैह-नै चूमण चाटण लाग्यो। बेटे वैह-नै कहीं बाबा मैं ईसर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँय। पर बाप नौकरा-तैं कहीं आछा-तैं आछा कपडा ल्यावो अर वैह-नै पहरावो। वैह-का हाता-में गूँठी पहरावो अर पागा-में जोडो पहरावो। इस खाँ पोवा अर खुसी कराँ। क्यूँ यो मेरो बेटो मर-गयो थो जो फिर-के जीयायो है। जातो-रह्यो थो सो पा-गयो। अर वै खुसी करण लाग्यो ॥

वैह-को बड़ी बेटो खेत-में हो। वो आयो अर घर-के नीडे आयो जब वो गावणू बजा-वणू और नाचण सुण्युं। वैह नौकरा-में-तैं एक बुलायो अर वैह-नै पूछो यो के बात हो-रही है। उन वैह-तैं कह्यो तेरो भाई आयो है अर तेरे बाप-नै जाफत दर्ह-है क्यूँ वो वड-नै राजी-खुसी आँण मिळ्यो। वोह होय हो-गयो। अर भीतर नाँह गयो। जब वैह-की बाप बाहर आयो अर वोह मनायो। उन जुबाब कह-कर अपना बाप-नै कह्यो देख इतना बरसा-तैं

मैं तेरी सेवा करूँ-हूँ कब मैं तेरो कहणू नाँह गेयो । ती-वी तैं मूँ-नै कबै एक बकरी-को बखो बी ना दियो अक मैं अपणा भायकूँ-की साथ खुसी करतो । पर तैं तेरो यो बेटो आव-तैं-हीं व्हैं तेरो धन राँडा-मैं उडा-दियो वैह-नै जाफत दई । वोह वैह-नै कही बेटा तू सदा मेरे सामे-है । जो किमैं मेरे कनै है सो तेरो-ही है । राजी होणू भर खुसी करणू आछी बात है । क्यूँ यो तेरो भाई मर-गयो बी सो फिर-ऊँ जीयायो है । जातो रघो यो सो पा-गयो है ॥

[No 35.]

## INDO-ARYAN FAMILY.

CENTRAL C

RĀJASTHĀNĪ.

MEWĀTĪ DIALECT

STATE

## SPECIMEN I.

(Rev. G. Macalister, *M. A.*, 1899.)

## TRANSLITERATION AND TRANSLATION.

Kahĩ id'mi-karĩ ḡdo bṛtā hā Un-maĩ-taĩ ohi  
*I-certain man-to two sons were Them-among-from the-y*  
 ap'nī hīp-trī kahi, 'bibi, dhan-maĩ-taĩ mārā bat-kō  
*his-own father-to it-was said, 'father, wealth among-from my portion-t*  
 so mū-narĩ hīt-dī ' Waiñh-narĩ ap'nu dhan un-nai bṛt-d  
*that we to dividing-give ' Him-by his own wealth them-to dividing-u*  
 Ghanī din nāñ huxa jab chhōto bṛtō sab dhan ]  
*Many days not became then the-younger son all wealth take*  
 par dēs-maĩ chhāyo-gayo Ar ut jā-kar sab  
*foreign country in went away And there gone-having all*  
 kuggarĩ chhā-kar bigār-diyō Jab waiñh-nai sārō  
*in resolution-away none having was-squandered When him-by all*  
 bigār-diyō, jab waiñ dēs maĩ bhaut bhāryō kāl  
*was-squandered-away, then that country-in a-very mighty famine*  
 ar wo kangal ho gayō Wo gayo ar waiñ dēs-kā ra  
*and he a beggar became He went and that country-of in*  
 thi, un-maĩ-trī ek-kai rahiyo Wo waiñ-nai ap'nā k  
*were, them-among-from one in-of remained By him him-to his-own j*  
 sur chārāwan narĩ khādiyō lo bhar'chhi sur khay-ha un-ti  
*some feeding-for it-was sent If hat husks some eating-were them-f*  
 ap'nu pet bharan-nu riji tho Koi ad'mī waiñ-nai kimaĩ l  
*his-own belly filling-for each was Any man him to anything ei*  
 dētō Jab waiñ-nai surāt ai un kahi, 'mērā  
*used-to give Then him-to senses came by him it-was-said, 'my j*  
 nanih'rā-nai rōṣi ghanī, ar maĩ bhūkō marū-hū Maĩ  
*servants to bread much (-is), and I hungry dying-am I*  
 ap'nā bāp-kai kanai jāñgō, ar waiñ-nai kahñgō, "bābā,  
*my-own father-in-of near will-go, and him-to will-say, "father,*

Isu-kō pāp karyō ar tērō pāp karyō, ai tērō bēṭō kahaṇ  
*God-of sin was-done and thy sin was-done : and thy son to-be called*  
 h̄yāk n̄rā. Tērā nauk'rā-maī mū-nai hī rīkh-lō " ' Wō  
*fit I-am-not' Thy servants-among me-to also keep " ' He*  
 ūthō ar ap'nā bāp kauri āvō. Wāih-kō bāp wāih nu  
*alone and his-own father-near care His by father him-to*  
 dūr hī-trī āw'tō dēkhyō Jab wāih-nu dīyā āi,  
*distance from-from coming he-was-seen Then him-to compassion care,*  
 jab daup-kar gaḷai lag'iyō, ar wāih-nu chūmru-chūmru laggyō.  
*then run having on the-neck stuck and him-to to-kiss-to-luck began*  
 Bētai wāih-nu kahī. 'bīhā. maī Isu-kō pāp karyō ar  
*By the-son him-to it-was-said, 'father, by-me God-of sin was-done and*  
 tērō pāp karyō Ar tērō bēṭō kahaṇ h̄yāk n̄rā' Par  
*thy sin was-done And thy son to-be-called fit I-am-not' But*  
 bāp nauk'rā-taī kahī. 'johhyā-taī johhyā karyā h̄wō ar  
*by-the-father servants-to it-was-said, 'good-than good clothes bring and*  
 wāih-nai pah'rāwō, wāih-kī hātī-maī gūthī pah'rāwō. ar pūgh-maī jōrī  
*him-to put-on ; his hands-on a-ring put, and feet on shoes*  
 pah'rāwō Ham khā pīwī ar khusi karā Kyī jō mērō bēṭō  
*put Let-us eat drunk and pleasure make Because this my son*  
 mar-gavō-thō, jō plur-kai jiv-iyō-hai. jūtō-rāhyō-thō, sō pī-gavō'  
*dead-gone-was, he again has-become-alive, lost-remained-was, he re-found'*  
 Ar wu khusi karau lāgyā.  
*And they pleasure to-do began*

Wāih-kō bādō bēṭō khēt-maī hō Wō āyō ai ghar-kai nīpā āyō  
*His elder son field-in was He came and house to near came,*  
 jab wō gāw'pū bajāw'pū aur nāch'pū sunī Wāih nauk'rā-  
*then by-him singing music and dancing was-heard By-him servants*  
 maī-taī ek buliyō ar wāih-nu pūchhā. 'āvō kō bāt hō-rāhī  
*from-among one was called and him to it-was asked, 'this what thing going-on*  
 hai?' Un wāih-taī kahyō, 'tērō bhī āyō hai; ar tērū bāp-nu  
*is?' By-him him-to it-was-said, 'thy brother come is, and thy father-by*  
 jīphat dāi-hai, kyī wō wāih-nu rājī-khūsi h̄u mūyō'  
*a-feast given-is, because by-him him-to safe-and-sound coming was-obtained'*  
 Wōh ohhōy hō-gayō, ai bhūt nāh gavō Jab wāih-kō bāp bāhar āyō  
*He angry became, and in not went Then his father out came*  
 ai wōh , manāvō Un jubīb kah-kai ap'pī  
*and by-him (he)-was-persuaded By him reply said-having his-own*  
 bāp-nai kahyō, 'dēkh, it'nā bar'ā-tī maī tērī sōwā karā-hī  
*father-to it-was-said, 'lo, so-many years-from I thy service doing-am,*  
 kabai maī tērō kah'pū nāh gēryō, taubī tāī mū-nai kabai ek  
*ever by-me thy command not was-broken, still by-thee me-to ever one*

bak'ri-kō bachchō bī nī dīvō, ak maĩ ap'nā bhāy'jā-kī  
*she-goat-of a-young-one even not was-given, that I my-own friends-of*  
 sāth khusī kar'tō Par taĩ tērō vō bētō āw'taĩ-hĩ  
*with merriment might-have-made But by-thee thy this son on-coming-just*  
 jhāĩ tērō dhan rāndā-maĩ udī-di-yō wāĩh-nai jāphat daĩ '  
*by-which thy recallth harlots-in was-squandered him-to a-feast was given'*  
 Wōh wāĩh nai kahī, 'bētī, tū sadū mērai sājhai hai, jō-kīmaĩ  
*By-him him-to it-was-said, 'son, thou always me with art, whatever*  
 mērai karai hai sō tērō-hī hai Rājī hōnū ar khusī kar'nū  
*to-me near is that thine-alone is Pleased to-become and merriment to-make*  
 āchhī hāt hai kvĩ yō tērō bhāĩ mar-gayō-thō, sō phur'-kai jīy-āvō  
*good thing is, because this thy brother dead-gone-was, he again alive*  
 hai, jītō rahvō-thō, sō pī-gayō hai '  
*is, lost-remained-was, he found is'*

[No. 36]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

## RĀJASTHĀNĪ

MEWĀTL

STATE JAIPUR.

## SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर हो अर एक कागजो अर एक नाहार अर एक चौपा ये चारुं अघ कृपा-में पद्या-  
या । एक राजा सिकार खेलतो डोह-यो । वैह-ने न्यायाई पिस । वैनी कृपा-पर आयो ।  
कृपा-में देख्यो तो चार जानवर पद्या-हैं । फेर कागजो बोन्धो के तू मूं-ने काट-ले तो तेरे मांय  
भीड पड़ेगी जब मैं तेरे काम आऊंगी । जब राजा-ने वो काट-लीयो । जब कागजो बोन्धो अर  
सब-ने काटीयो । हीर-ने मत काटीयो । कागज-ने काट-लीयो जब चौपा बोन्धो के मूं-ने वी  
काट-ले । मैं तेरे भीड पद्या-में काम आऊंगी । वैह-ने वी काट-लीयो । वो बोन्धो हीर-ने मत  
काटीयो । नाहार-ने काट-ले । जब वो वी काट-लीयो । चौपा वी काट-लीयो । फेर नाहार  
बोन्धो मूं-ने वी काट-ले । कै मैं तो तू-ने ना काटूं । तू तो मूं-ने खा-जा । फेर बोन्धो  
नाहार अर मैं तू-ने ना खाऊं । तू मूं-ने काट-ले । तू-में भीड पड़ेगी जब मैं तेरे काम  
आऊंगी । जब तेरे मांय भीड पड़े जब तू मेरे कने आ-जैयो । जब राजा-ने वो काट-लीयो ।  
जब नाहार बोन्धो अर हीर-ने मत काटीयो । जब हीर वी बोन्धो के मूं-ने वी काट-ले ।  
जब राजा-ने दया आ-गई । वो वी काट-लीयो । हीर बोन्धो अर भीड पड़े जब मैं कने  
आ-जैयो तू । चारुं अपणा अपणा घर-ने चळ्या-गया । राजा सिकार खेलर अपणा घर आयो ॥

कोईक दिन राजा-ने हो-गया । जब राजा-में भीड पडी । तो राजा नाहार कने  
गयो । नाहार पा-गयो वैह-ने । जब वैह-ने कटूला तागडी चांटी-का डोरा मोना-का  
सुरकी मोना-की दई । माल भौत-सो दियो । जब वैह-ने पोट बाँव दई नाहार-ने । फेर  
राजा बोन्धो मुज-में तोड़्यो बोझ नाह चळे । नाहार बोन्धो मेरे ऊपर पोट घर-ले । तू वी  
चढ-ले । यारै गाँव पाँहवा-अंगो । फेर पोट वी घर-लई नाहार ऊपर । अर राजा वी  
चढ-लीयो । फेर उन-का गाँव-में न्या उताव्यो । जब राजा पोट अपणा घर-ने लीयायो अर  
नाहार जगज-में गयो ॥

फेर दूसरे दिन राजा कागज कने गयो । जब कागजो बोन्धो बैठ-जा । मैं तेरे आटे  
किमें खाऊँ-हूँ । राजा बैठ-गयो । कागजो गाँव-में उड-गयो । एक बैरवानी-ने नय काट-  
कर अर बोरजो सोना-को घर राखा-या । वो उन-ने ले-कर उडियायो । फेर राजा-ने  
दे-दई । राजा घर लीयायो ॥

दूसरे दिन राजा हीर-के गयो । हीर-ने बैठ-लीयो । वैह गाँव-में रोजीना आदमी-  
की बऊ लीयो-करतो मैयों घर गेल । जेह दिन वैह-ही-को भोसरो यो हीर-को बऊ-को ।  
राजा-ने रसोई जिमाई अर किंशाई भीतर कोठा-में मूँद-दीयो अर साँकज लगा-दई । फेर

हीर गांव में गयो के जलदी चालो मारै एक आदमी आ-गयो-हे बक-में द्यागा । जब सब आ-गया । भैया-पर जोत कर-दर्द । कटायं लीयाया भर वैह राजा-नै बी पकड़-ल्याया । हात पांव बांध-कर पटक-दीयो भर भाटा-के छुरी पैनावण लाग-गया ॥

जो वो कागको वैह-को भायको धो वो उड-रह्यो-यो । वैह-नै देख्यो तो उड-कर नाहार कने गयो । नाहार-ने बोल्हो के राजा तो हीर कने चळ्यो-गयो । वैह-नै तो भैया-की बक-में देगा । त्वारी हो-रहे रे । जलदी चाल भर चौपा-नै बी ले-चाल । फेर चक-दीया भर चौपा-नै साथ ले लीयो । तो तीनू मनसूयो करण लाग्या के कागका तू के करागो । के में भैया-की जोत-का-मायं-तैं वाती ले कर गांव-में पूर दूंगो । सगका आदमी गांव-में भाग-जायंगा । कोई पान प्यार डटेगा । कागको नाहार-नै बोल्हो तू के करागो । के पान प्यार रहेगा उन-नै में खा-वूंगो । में बी भूको मरूं-हूँ । फेर नाहार-चौपा-नै बोल्हो तू के करागो । के मेरे ऊपर तम चढा-दीयो । में ले-कर भाग-जाऊंगो । कने ली जा पौलिया । जब राजा-की नाह-पर छुरी धरी भर कागको याती ले कर गांव-में पूर दर्द । जब गांव-में आदमी भाज-गा आग-नै देख-कर । तीन आदमी रह्या । जिन नै नाहार खा गयो । चौपा-पर चढा-दीयो । चौपो ले-कर भाग्यायो । भर नाहार भर कागको बी भाग्याया । राजा-नै राजा-के घर घाल्यो । वे अपणै घर गया ॥



[No. 36.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MEWĀTĪ

STATE JAIPUR.

## SPECIMEN II.

(Rev G. Macalister, M.A., 1899 )

## TRANSLITERATION AND TRANSLATION.

Ēk hīr hō, ar ēk kāg'lō, ar ēk nābār, ar ēk ohaupō,  
*An Ahīr was, and a crow, and a tiger, and an ass,*  
 yē chyārũ andh kũwā-maĩ parvā-thā Ēk rājā sikār khēl'tō  
*these the-four a-blind well-in fallen-were A king hunt playing*  
 dōlai-thō Wāĩh-naī lāgy-āī pis Wāĩ-hĩ kũwā-par  
*a wandering was Him-to was-applied thirst That-very well-on*  
 āyō Kũwā-maĩ dēkhyō tō chyār jān'war parvā-haĩ  
*he-came The-well in it-was-seen then four animals fallen-are*  
 Phēr kāg'lō bōlyō kai, 'tū mũ-naī kād̥h-lē, tō tērai-māyā  
*Then the-crow said that, 'thou me take out, then thee-on*  
 bhīr paragi, jab maĩ tērai kām āũgō' Jab rājā-naī  
*difficulty will-fall, then I to-thee of-use will-come' Then the-king-by*  
 wō kād̥h-liyō Jab kāg'lō bōlyō ak, 'sab-naī kād̥h-liyō  
*he was-taken-out Then the-crow said that, 'all please take-out*  
 Hīr-naī mat kād̥h-liyō' Kāg'lā-naī kād̥h-liyō, jab chaupō  
*The-Ahīr not please-take-out' The-crow-for it-was-taken-out, then the-ass*  
 bōlyō' kai, 'mũ-naī bī kād̥h-lē Maĩ tērai bhīr parjā-maĩ  
*said that, 'me also take-out I to-thee difficulty falling-on*  
 kām āũgō' Wāĩh-naī bī. kād̥h-liyō Wō bōlyō, 'hīn-naī  
*of-use will-come' Him-for also it-was-taken-out He said, 'the-Ahīr*  
 mat kād̥h-liyō Nābār-naī kād̥h-lē' Jab wō bī kād̥h-liyō  
*not please-take-out The-tiger take-out' Then he also was-taken-out*  
 Chaupō bī kād̥h-liyō Phēr nābār bōlyō, 'mũ-naī bī  
*The-ass also was-taken-out Then the-tiger said, 'me also*  
 kād̥h-lē' Kai, 'maĩ tō tū-naī nā kād̥h-ũ  
*take-out' (He-answered-) that, 'I indeed thee not will-take-out*  
 Tū tō mũ-naī khā-jā' Phēr bōlyō nābār ak, 'maĩ  
*Thou indeed me will-eat-up' Then said the-tiger that, 'I*

tū-nai nā khāñ Tū mū-nai kādḥ-lē Tū-maī bhir paraṅṅī,  
*thee not will-eat Thou me take-out Thee-in difficulty will-fall,*  
jab maī tērai kām āñgō Jab tērai-māyā bhir paraī,  
*then I to-thee of-use will-come When thee-in difficulty falls,*  
jab tū mērai kanai ā-jaiyō ' Jab rājā-nai wō kādḥ-liyō  
*then thou to-me near please-come' Then the-king-by he was-taken-out*  
Jab nāhār ' bōlyō ak, ' hīi-nai mat kādḥiyō ' Jab hīr  
*Then the-tiger said that, 'the-Ahīr not please-take-out' Then the-Ahīr*  
bī bōlyō kai, ' mū-nai bi kādḥ-lē ' Jab rājā-nai dayā ā-gai  
*also said that, 'me also take-out' Then the-king-to pity came.*  
Wō bi kādḥ-liyō ' Hīr bōlyō ak, ' bhir paraī, jab  
*He also was-taken-out The-Ahīr said that, 'difficulty may-fall, then*  
mērai kanai ā-jaiyō tū ' Chvārū ap'nā ap'nā ghar-nai  
*to me near please-come thou' The-four their-own their-own house-to*  
chalyā-gayā Rājā sikar khēlar ap'nai ghar āyō  
*went-away The-king hunting having-played to-his-own house came*

Kōi-k dīn rājā-nai hō-gayā Jab rājā-maī bhir pari  
*Some days the-king to passed Then the-king-in difficulty fell.*  
Tō rājā nāhār kanai gayō Nāhār pā-gayō waīh-nai ' Jab  
*Then the-king the-tiger near went The-tiger was-found him-by Then*  
waīh-nai kaṇḍā tīg'ī chāḍī-kā, dōrā sōnā-kā, mur'ki  
*him-to a-bracelet a girdle silver-of, a-necklace gold-of, an-ear-ring*  
sōnā-kī dai Māl bhaut-sō diyō Jab waīh-nai pōt  
*gold-of were given Goods much-very were-given Then him-for a bundle*  
bādh dai nāhār-nai Phēr rājā bōlyō, ' muṅ-saī tō  
*having-tied was-given the-tiger-by Then the-king said, 'me-by indeed*  
yō bōjh nāh chalai.' Nāhār bōlyō, ' mērai ūpar pōt dhar-lē  
*this load not goes-on' The-tiger said, 'to-me on the-bundle place*  
Tū bi chadh-lē Thārai gāw paūh'chā-dyūgō ' Phēr  
*Thou also mount Thee (to-)the-village I-will-cause-to-arrive' Then*  
pōt bi dhar-lai nāhār ūpar Ar rājā bi chadh-liyō  
*the bundle also was-placed the-tiger on And the-king also was-mounted*  
Phēr un-kā gāw-maī ly-ā utāryō Jab rājā  
*Then him-of village in having-brought he-was-deposited Then the-king*  
pōt ap'nā ghar-nai liy-āyō, ar nāhār jangal-maī gayō  
*the-bundle his-own house in brought, and the-tiger the-forest-in went*

Phēr dūs'rai dīn rājā kag'lā kanai gayō Jab kag'lō  
*Again on-another day the-king the-crow near went Then the-crow*  
bōlyō, ' baith jā, maī tērai ātai kimaī ly-āñ-hū ' Rājā  
*said, 'sit-down, I thee for something bringing-am' The-king*

<sup>1</sup> Note the subject of a *neuter* verb in the agent-case

baith-gāyo      Kāg'ḷō      gāw-maī      ud-gayō.      Ēk      bair'bānī-nai      nath  
*sat-down      The-crow      the-village in      flew away.      A      woman-by      nose-run*  
 kādh-kar      ar      bōr'ḷō      sōnī-kō      dhar      rākhyā thī      Wō      un-nai  
*taken-off-having      and      ankle      gold-of      having-put      placed-were      He      them*  
 lē-kar      udiy-āyō      Phēr      rājā-nai      dē dai      Rājā      ghar  
*taken-having      flew-and-came.      Again      the-king to      it was given      The-king      home*  
 liv-āyō  
*brought (them)*

Dūs'rai      dīn      rājā      hīr-kai      gayō.      Hīr-nai      bairhu-  
*On-another      day      the-king      the-Ahīr-to      went      The-Ahīr-by      he-was-caused-*  
 hīyō      Wāih      gāw-maī      rōjīnā      ād'mī-kī      baī      hīyō-kar'tō      bhāīyō  
*to-sit      That      village in      daily      a-man-of      sacrifice      used-to take      the earth*  
 ghar      gail      Jāih      dīn      wāih-hī-kō      ō'rō      thō      hīr-kō  
*house      according      On-that      day      that-cren-of      turn      was      the-Ahīr-of*  
 bal-kō      Rājā-nai      rasōi      jīmāi,      ar      kīwārī      bhitar      kōthā-  
*the-sacrifice-of      The-king-to      food      was-fed, and      in the-door      inner      room*  
 maī      mūd-diyō,      ar      sīkaī      lagā dai      Phēr      hīr      gāw-  
*in it-was-closed, and the-door-chain      was-applied      Then the-Ahīr      the-railroad-*  
 maī      gayō      kai,      'jaī'dī      chālō,      mīhārī      īk      ād'mī      ā-gayō-hai,  
*in went      (saying-)that,      'quickly      come,      to-me      a      man      come-is,*  
 baī-maī      dyāgā'      Jāb      sab      ā-gayā      Bhaīyī-ī-par      jōt  
*sacrifice-in      we-will-give'      Then all      came      The-earth-on      a-sacrificial-lamp*  
 kar-dai      Kadhāyā      liv-āyā,      ai      wāih      rājā-nai      bī      prakāṣ  
*was-arranged      Sweetmeats      they-brought, and      that      king      also      having-erized*  
 ly-āyā      Hāt      pāw      bādh-kar      patak-diyō      ar      bhātā-  
*they-brought      Hands      feet      bound-having      he-was-thrown-down, and      whetstone-*  
 kai      chhurī      paināwan      lāg-gayā.  
*to a-knife      to-whet      they-became-engaged*

Jō      wō      kāg'ḷō      wāih-kō      bhāy'ḷō      thō,      wō      ud rahyō-thō      Wāih-  
*Who      that      crow      him-of      friend      was,      he      flying-was      Him-*  
 nai      dēkhyō,      tō      ud-kar      nāhār      kanai      gayō      Nāhār-nai  
*by      it-was-seen,      so      flown-having      the-tiger      near      he-went      The-tiger-to*  
 bōlyō      kai,      'rājā      tō      hīr      kanai      chaīyō-gayō      Wāih-nai  
*he-said      that,      'the-king      indeed      the-Ahīr      near      went      Him*  
 tō      bhāīyā-kī      bal-maī      dēgā      Tyāī      hō-raī-hai      Jāī'dī  
*indeed the-earth-of      sacrifice-in they-will-give      Preparation being-made-is      Quickly*  
 ohāl,      ar      chaupā-nai      bī      lē-chāl'      Phēr      chaī-diyā,      ar      chaupā-nai  
*come, and      the-ass      also      take.'      Then      they-went, and      the-ass-to*  
 sāth      lē-liyō      Tō      tīnū      man'sūbō      karan      lāgyā      kai,      'kāg'lā,  
*with      it-was-taken.      Then      the-three      consultation      to-make      began      that,      'O-crow,*  
 tū      kē      karāgō?'      Kai,      'maī      bhāīyā-kī      jōt-kā-māyā-tāī  
*thou      what      wilt-do?'      (He-said-)that,      'I      the-earth-of      lamp-of-in-from*

bātī lē-kar gāw-maī pūr dyūgō Sag'lā ād'mī gāw-maī  
*wick taken-having village-in conflagration will-give All men village-in*  
 bhāg-jūyāgā Kōi pān chyār dataīgā ' Kāg'lō nābār-nai  
*will-run-away Some five four will-remain-behind ' The-crow the-tiger-to*  
 bōlyō, 'tū kē karāgō? ' Kai, 'pān chyār rahaīgā,  
*said, 'thou what wilt-do? ' (He-said-)that, 'five four will-remain,*  
 un-nai maī khā-lyūgō Maī bī bhūkō marū-hū ' Phēr nābār  
*them I will-eat-up I also hungry dying-am ' Again the-tiger*  
 churpī-nai bōlyō, 'tū kē karāgō? ' Kai, 'mērai ūpar  
*the-ass-to said, 'thou what wilt-do? ' (He-said-)that, 'me-on above*  
 tam chadhā diyō Maī lē-kar bhāg-jūyō ' Kanai-hī jā  
*you cause-to-mount I taken-having will-run-away ' Near-even having-gone*  
 paūh'chvā Jab rājā-kī nār-par chhuri dhari, ar kāg'lō  
*they-arrived Then the-king-of throat-on knife was-put, and by-the-crow*  
 hīti lē-kar gāw-maī pūr dāi Jab gāw-  
*the-wick taken-having the-village-in conflagration was-given Then the-*  
 maī ād'mī bhāg-gā ig-nai dēkh-kar Tīn ād'mī rāhyā  
*village-in the-men ran-away the-fire seen-having These men remained*  
 Jin-nai nābār khā-gavō Chaupā-par chadhā-diyō Chaupō  
*Them the-tiger ate-up The-ass-on he-was-caused-to-mount The-ass*  
 lē-kar bhāg-lyō Phēr nābār ar kāg'lō bī bhāgy-āyā  
*taken-having ran-away Again the-tiger and the-crow also ran-away*  
 Rājā-nai rājā-kai ghar ghālō Wai ap'nai ghar gayā  
*The-king-to in-the-king-of house was-put They in-their own house went*

### FREE TRANSLATION OF THE FOREGOING

An Ahir, a crow, a tiger, and a donkey had all fallen together into a blind well. It chanced that a king was hunting in the neighbourhood, and came to the well to quench his thirst. There he saw the four animals. The crow said to him, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So he took the crow out. Then the crow said to him, 'take all the others out, except the Ahir.' When the donkey saw that the crow had got out, he said, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So the king took him out. Then said the donkey, 'don't take out the Ahir, but take out the tiger.' When the tiger saw that the donkey had been taken out, he said, 'take me also out.' The king said he could not do that, as he was afraid of the tiger eating him up. The tiger replied, 'I won't eat you up. If you take me out, I'll be of use to you if ever you fall into trouble. If ever you fall into trouble, come straight to me.' So the king took him out. Then said the tiger, 'don't take out the Ahir.' Then the Ahir also said, 'take me out too,' and the king, moved by pity, took him out. Then said the Ahir, 'if ever you fall into trouble, come to me.' Then the four went each to his own house, and the king finished his hunting and went home.

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahir. The Ahir told him to sit down. Now in that village the Earth-God used each day to take a man, horse and house about, as a sacrifice, and that very day it was the turn of the Ahir to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahir's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahir, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

## AHIRWĀTĪ

I give two specimens of Ahirwāṭī. One is in the Dēva-nāgarī character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

[No 37]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

AHIRWĀTĪ

DISTRICT GURGAON

एक मकम-के दो बेटा था। उन-भाई-तैं छोटनो बाप-तैं वोल्हो अक बाबा जी माल-को बट जो मूँ-ने दीणू होय सो दे-दो। जब ऊ-ने वो माल को बट जिस तरह कछो-थो उसी तरह बाँट-दियो। घोड़ा दिन पीछे छोटी बेटो सगळो माल जमा कर-के पर-देसाँ-ने चको गयो अर वठे अपणू धन बद-चकनी-में खो-दियो। जब सब खरच कर-बुक्को और बँह देस-में बडो काक पड-गयो अर वोह कगाल हो-गयो तो वठे-ही वही देस का भागवान जिमीदार-के जा लग्यो। उन वोह अपणा खेत में सूर चरावण-ने भेजो। अर उन चाही के उन छोळकाँ-तैं जो सूर खाव-था उन-तैं अपणा पेट भरें। क्यूँके बँह-ने कोइ किमैं नाह दे-थो। जब सुरत संभार-के कछी अक न्हारे घरी कितनो-ही मिहिनतियाँ-ने रोटी से अर में भूखो मरतो डोळूँ-सूँ। जै उठ-के अपणा बाना-जी कने जाऊंगो अर उन-ते कहूंगो कि म-ने धणी-को और तुम्हारी अलबत खोट कगो-में अर इब म इमो ना रह्यो कि फिर तेरो बेटो कहाऊँ। अर इब तू मूँ-ने अपणा मिहिनतियाँ-की तरह-ही राख-ले। जब उठा-तैं अपणा बाप पाहने चळ-दियो। और वो अभी दूर यो अक देखता-ही बँह का बाप-ने महर आ-गरे और भाज-के अपणे गले लगा-लियो और वोहत प्यास कियो। बेटा ने कछी अक बाबा-जी हमी धणी-को और तेरो अलबत खोट कगो-में। इब में तेरो बेटो कहावण लायक ना रह्यो। बँह-को बाप अपणा मिहिनतियाँ-ने वोल्हो अक अच्छा-तैं अच्छा कपडा अंह ने पहराय-दो। अर बँह का हाथ-में गूँठी और पावाँ-में जोड़ी पहराय-दो। अर हम खाँह अर खुसी करांगा। क्यूँके मेरे लेखे मेरे बेटा-ने फिर-के जन्म लियो मैं। खूयो पायो-सै। जब वो चाव-चोचका करण लग्यो॥

बँह-को बडो बेटो खेत-में थो। जब घर-के नीडे आयो गाना बाजा-ने सुण-के अपणा एक मिहिनती-ने वोल्हो कि, यो के से। उन कछी के तेरो भाई आयो-सै और तेरा बाबा-जी-ने बडो खातर-दारी करो मैं न्यूँ-अक वह तैं राजो-खुसी आ-मिळ्यो। वोह छोह हो-कर भीतर नाह गयो। वह-का बाप ने वो बाहर आ कर-के मनायो। उन अपणा बाप-तैं कछी अक देख में इतना वरम-तैं तेरी टहल करूँ-सूँ अर कटी तेरो कछो ना गेखो-सै मल तैं कदो मूँ-ने एक बकरी-को वधो ना दियो जँह-तैं में भी अपणा पिआरा ढब्बियाँ की खातर करतो। इब जब तैं तेरो यो बेटो आयो अर इन तेरो सगळो धन किसवणाँ-ने खुवा-बुटा दियो तम्ही-ने बँह की वोहत खातर करी। उन वह ने कछी बेटा तू सदा-तैं मेरे धोरे सा। किमैं मेरो तेरो दो नाही से। तूने बी चाव करणी थो अक तेरा इन भाई ने फिर-के जन्म लियो-सै। अक खूयो और फिर मिळ्यो-सै-गो॥

[ No. 37 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

AHĪRWĀTĪ

DISTRICT GURGAON.

## TRANSLITERATION AND TRANSLATION

Ēk sakas-kē dō bētā thā Un-māh-tai chhōṭ'nō bāp-taī  
*A-certain man-to two sons were Them-in-from the-younger the-father-to*  
 bōlyō ak, 'bābā jī, māl-kō bat jō mū-nē dīnū hōy,  
*said that, 'father, the-property-of share which me-to to-be-given may-be,*  
 sō dē-dō 'Jab ū-nē wō māl-kō bat jis tarah kahyō-thō,  
*that give 'Then him-by that property-of share which way said-it-was,*  
 us-i tarah bāt diyō Thōrā dīn pīchhē chhōtō  
*in-that-very way having-divided it-was-given A-few days after the-younger*  
 bētō sag'lo māl jamā-kar-kē par-dīsā-nē chhō-gayō, ar  
*son all property collected-made-having foreign-countries-to went-away, and*  
 wathai ap'nū dhan bad-chal'nī-mē khō-diyō Jab sab kharach kar-  
*there his-own fortune evil-behaviour-in wasted When all expenditure was-*  
 chukyō, au wāh dēs-mē barō kāl par-gayō, ar wōh kangāl  
*made-completely, and that country-in a-great famine fell, and he indigent*  
 hō-gayō, tau wathai-hī wāhī dēs-kā bhāg'wān jumidār-kē jā  
*became, then there-even that-very country-of a-rich landlord-to going*  
 lagyō Un wōh ap'nā khēt-mē sūr charāwan-nē bhējō  
*he-engaged-himself By-him he his-own fields-in sūne feeding-for was sent*  
 Ar un ohāhī kē un chhōl'kā-taī, jō sūr khāy-thā,  
*And by-him it-was wished that those husks-by, which sūne an-eating-were,*  
 un-taī ap'nō pēt bharai, kyū-kē wāh-nē kōi kimaī  
*them-by his-own belly he-may-fill, because him-to anybody anything*  
 nāh dē thō Jab surat sābhār-kē kahī ak, 'mihārē  
*not a-giving-was Then senses arranged-having it-was-said that, 'on-my*  
 ghaī kī'nā-hī mihun'tiyā-nē iōtī sai, ar maī bhūkhō martō  
*on house how-many-even labourers-to bread is, and I hungry dying*  
 dōlū-sū Maī uth-kō ap'nā bābā-jī kanai jāṅgō ar un-taī  
*wandering-am I arisen-having 'my-own father near will-go and him to*  
 kahūgō kī, 'ma-nē Dhanī-kō aur tumhārō al'bat khōt karyō-sai,  
*I-will-say that, 'me-by God-of and you surely evil-dread done-is,*  
 ar ib maī isō nā rahyō kī phur tērō bētō kahāū Ar  
*and now I such not remained that again thy son I-may-be-called And*

## AHIKAWATI

1b tū mñ-nō ap'nī mihm'tivā-kī tarah-hī rākh lē", Jab uthyā-taī  
 now thou me thy-own labourers of like-even keep", Then arisen-having  
 ap'nā bāp pñh'nē chal-divō Am wō abhī dūr thō ak dēkh'tā-  
 his own father near he started And he yet far was that on-seeing-  
 hī wñh-kī hāp-nē mahar ā-gaī, aur bhāj-kō ap'nō galē lagā-  
 ere, him-of father-to pitu came, and run-having on-his-own on-neck he-was-  
 hīō, aur bōhat piār kiyō Bēfā-nē kahī ak 'bābā jī,  
 attached, and much caresses was made The-son-by it-was said that 'father,  
 hāmī Dhrnī-kō am tērō al'bat khōt karyō-sai 1b māī tērō bēfō kahāwan  
 I God-of and thy surely evil have-done Now I thy son to-be-called  
 lārah nā rāhyō' Wñh-kō bāp ap'nā mihm'tivā-nē bōlyō ak, 'achēhhā-  
 certly not remained, Him of father his-own labourers-to spoke that, 'good-  
 tñi-achēhhī karyā āh nē pah'ār dō, ai āh-kā hāth-mē gūthī, aur  
 than-good clothes this one-to put-on, and this-one-of hand-on a-ring, and  
 pññ-mē jōrī pah'rāi-dō, ai hām khāh ar khusi karāgā,  
 sect on (in) shoes put, and we may-eat and merriment shall-make,  
 kññ-kō mērē lēkhē mērō bēfā-nē phir-kō janm hīyō sai, khūyō, pāyō-sai  
 because in-my in-opinion my son-by again birth taken-is, was lost, found-is  
 Jab wō chān-achēh'lā karan lagvō  
 Then he rejoicing to-male began  
 Wñh-kō barō bēfō khūt-mē thō Jab ghar-kō nīrē āyō  
 Him-of elder son field-in was When the-house-of near he-came  
 gājū-bājī-nē sun-kō ap'nā ōk mihm'ti-nē bōlyō hī,  
 music-etc (obj) heard-having his own one labourer-to he-spoke that,  
 'rō kō sai?', Un kahī it-was said that, 'tērō bhāī āyō-sai,  
 'this what is?' By him a-great feast that, 'thy brother come is,  
 aur tērā bābā-jī-nē barī khātar-dāri karī sai, nyū-ak wñh-taī  
 and thy father-by a-great feast that, 'because-that him-by  
 rījī-khusī ā-milyō', Wñh He ohhōh hō kar bhitar  
 safe-and-sound having-come-he-was-met', He angry become-having inside  
 nāh gayō Wñh-kā bāp-nē wō bāhar ā-kar-kō manāyō  
 not went Him-of the-father by he outside come-having he-was-appeased  
 Un ap'nā bāp-taī kahī it-was said ak, 'dēkh, māī it'nā baras taī  
 By him his-own father-to he that, 'see, I so many years-since  
 tērī tahal karū-sū, ar kadī tērō kahyō nā gēryō-sai, mal  
 thy service doing am, and ever thy sayings not disobeyed-is, but  
 tñi kadī mñ-nē ōk bak'ri-kō bachchō nā dīyō jāh-taī māī  
 thou ever me to one she goat-of young-one not was-given which-with I  
 bhī ap'nā piārā dhabbñ-kī khātar kar'tō 1b jab-taī  
 also my-own dear companions-of feasting might-have-done Now since  
 tērō jō bēfō āyō ur in tērō sag'jō dhan his'banñ-nē  
 thy this son came and by-this-one thy all fortune harlots-to  
 VOL IX, PART II



khuwā-lutā-diyō tamhī-nē wāh-kī bōhat khātar kai ' Un  
*was-squandered-away thee-even-by him-of great feasting was-done ' By-him*  
 wāh-nē kahī, ' bētā, tū sadā-tāī mēiē dhōrē sā, kimañ  
*him-to it-was-said, ' son, thou ever-from me-of near art; whatever*  
 mērō tērō dō nāhī sai Tū-nē hī chāw kar'nō thō,  
*mine thine two not is. Thee-to also merry-making to-be-done was,*  
 ak tērā in bhāī-nē phir-kē janm hō sā, ak khūyō, aur  
*that thy this brother-by again birth taken-is, that lost-was, and*  
 phir miyō-sai-gō  
*again (he) found-is*

The other specimen of Ahirwātī comes from the Thajjar Taluq in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahir (or as they are often locally called Hir) caste. An Ahir promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahir invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahirwātī of this district. The first sentence, *ēh Ahir dūllā lo pūō thō*, is good Ahirwātī, and the second, *us kā jamāi bērc nat āyā*, is equally good Bāngarū. So throughout the whole specimen Bāngarū and Ahirwātī forms are found side by side, often in the same sentence. Sometimes we have words like *bōlō*, for the Ahirwātī *bōlvō*, and sometimes words like the Bāngarū *bōlā*. The only local peculiarity is the dropping of the *v* in the past participle (*bōlō* for *bōlvō*) which is general over the whole of the Rohtak district. In one place the oblique form *aīh* is used for the nominative *tō*, this

[No. 38]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ

AHIRWĀTĪ

DISTRICT ROHTAK.

ایک اہیر دیکھالو پتر نہو۔ اوس کا حمای میرے ے آیا۔ جس دس وہ  
 آیا۔ اہرے ماری ماری اوب غو رخی تھی۔ غیر اپنے بیای سے بولو۔ کہ  
 ایہ لال پکڑی والو کون بنٹھو سے۔ وہ بولو۔ تیرو مہماں سے۔ کہ کونسو سے۔  
 یو سے حیکلی کے گھر والو۔ وہ غیر بولا۔ کہ یو حیکلی کے گھر والو سے۔ کہ  
 ہاں ہی تو میرا میرے آج اوت ہوئی سے۔ یو کچھ مانگ۔ غیر کا حمای  
 بولو۔ کہ میرا تو ہی کو کرڑو سے۔ میں مانگوں گا۔ سونا دیگو۔ وہ بولا کہ ناہ ے  
 طرح دوںگو۔ میرے مرے کے صوبہ میں نکل گئی۔ غیر کے حمای ے کہا۔  
 کہ ہی تم دو۔ یو میں ے وہ چوسنگ حیلی لٹک رخی وہ دیدو۔ غیر بولا۔ کہ  
 یو ترسہو۔ کہ یا حلی تیں تیں چد کے پوری گیل۔ اور حیدہ اکیس ۲۱  
 درس دھرے دھرے ہوگیو۔ میرے کا حکملا کے ہانچہ کی۔ میرے کالج  
 کی کور۔ حیدہ پر ہیں تیں بیہ نگراں سے۔ ندس ے کی طرح دیدوں۔

[No 38]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

AHĪRWĀTĪ

DISTRICT RONTAK

Ek ahīr dukhālō parō thō Us-kā jamāi bīrē nai āvā  
*An Ahir sick fallen was Him-of the-son-in-law enquiry-for came.*

Jis din woh āyā, ahīr-kai māi-mūi ōt hō rahī-thī Hīr  
*On-what day he came, the-Ahir to gradually recovery occurring-was The-Ahir*  
 ap'nē bhāi-sē bōlō kī, 'aīh lāl-pag'i-wālō kaun baithō sai?' Woh  
*his-own brother-to said that, 'this red-turban person who seated is?' He*  
 bōlō, 'tērō mehmān sai' Kī, 'kaun sō sai?' 'Yō sai Jai-kalī-  
*said, 'thy guest is' (He-replied-) that, 'Who is?' 'This is Jai-kalī-*  
 kai ghar-wālō' Woh hī bōlā kī, 'tū Jai-kalī-kai ghar-wālō sai?'  
*to husband' That Ahir said that, 'thou Jai-kalī to husband art?',*

Kī, 'hā-jī' 'Tō, bīrā, mērai āj ōt hūi-sai  
*(He-replied-) that, 'yes-Sir' 'Then, brother, to-me to-day recovery become-is.*

Tū kuchh māṅg' Hīr kā jamāi bōlō kī, 'bīrā, tū  
*Thou something ask-for' The-Ahir-of son-in-law said that, 'brother, thou*  
 jī-kō kar'rō sai Maī māṅgūgā, sō nā dēgō' Woh bōlā  
*soul-of narrow art I will-ask-for, that not wilt-thou-give' He said*  
 kī, 'nāh kai-ṭarah dūgō? Mērē mar'it-kē mūh-tāī nīkaḷ-gai'  
*that, 'not how I-shall-give? Me dying-of mouth-from (the word-)issued'*

Hīr-kē jamāi-nai kahā kī, 'jī tam dō, tō māī-nai woh  
*The-Ahir-of son-in-law-by it-was-said that, 'if you give, then me-to that*  
 chausang jēlī latak rahī woh dē-dō' Hīr bōlā kī, 'tū  
*four-pronged corn-rake hanging-was that give-away' The-Ahir said that 'thou*  
 baro sohanō, kī yā jēlī tīn tīn chand-kai pōrī gail, aur  
*very beautiful, that this corn-rake three three ring-to piece with, and*  
 jāīh-nai ikis baras dharē-dharē hō-gayō, mērē kākā Hukam'lā-kē hāth-kī  
*which twenty-one years keeping became, my uncle Hukamlō-of hand of*  
 Mērē kāl'jē-kī kōr Jāīh-par tīn tīn biyāh big'rā-sai Tāī-nai  
*My liver-of piece Which-on three three weddings spoiled-are Thee to*  
 kai-ṭarah dē-dū?'  
*how I-give-away?'*

## FREE TRANSLATION OF THE FOREGOING

There was a certain Ahir, who had fallen sick His son-in-law came to visit him  
 It happened that that day he was a little better He asked his brother who the young

fellow with the red turban was 'A guest,' said he 'Who is he?' 'Its Jai-kālī's husband' Said the Ahīr, 'are you Jai-kālī's husband?' 'Yes, su' 'Thon, brother, to-day I feel better Ask me for a present' 'Su,' said the son-in-law, 'your soul is tightened now If I ask for anything, you will not give it' 'Why should I not give it?' 'What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there' 'That,' said the Ahīr, 'is just what I can't give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle Hukamlō used to work with It's a regular bit of my liver I have broken off three marriages for each (joint) rather than part with it How on earth *can* I give it you?'

## MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāngrī, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rāngrī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

[ No 39 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ

(STATE DEWAS, JUNIOR BRANCH)

## SPECIMEN I.

कोई आदमी-के दो छोरा था । उन-मे-से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी न्ह-के न्हारो धन-को हिस्सो दे-लाख । ओर ओ-ने उन-मे अपना माल-ताल-को बाँटो कर-दियो । फिर थोडा-ई दिन-में ऊ छोटी छोरो सब अपनी माल-मत्ता एकट्ठी करी-ने कोई एक दूर देस-में चळ्यो-गयो । ओर बाँ चैन-में रै-ने ओ-ने सब अपनी धन उडै-दियो । सब खरच हुआ-पर उना देस-में भीत बड़ी काळ पखो ओर ओ-के खावा पीवा-की भीत अडचन पडवा लागी । जदे ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो । ऊ आदमी ओ-के सूडला चरावा के अपना खेत में भेज्या करे । ओर सूडला जो कोई फीतरा खाता-था ओ-के उपर-ज ऊ खुसी-से रेतो । पन ऊ-वी ओ-के कोई-ने दियो नी । जदे ऊ सूद-में आयो तो केन लग्यो न्हारा बाप-के घरे तो मुकता-ज मेनत मजुरी करवा-वाळा-के बी पेट भरी-ने बचे इतरो खावा-के मिठे । ओर हूँ याँ भूक-से मरूँ । अब याँ-से हूँ उठी-ने बाप-के बाँ जे ने कूंगा के दाय-जी हूँ तमारो ओर भगवान की गुनागार हूँ ओर ए-के उपरांत हूँ थारो छोरो केवावा-के लायक नी रियो । न्हारी गिनती तूँ अपना नोकर-में कर । फिर ऊ बाँ-से उठी-ने अपना बाप-के पास आयो । ओ-का बाप ने ऊ दूर छेटीपे होते-ज ओ-के देख्यो ओर ओ-के दया आई ओर भाग्यो ओर ओ-के गळा-से चोटाई-लियो ओर ओ-के मट्ठी दी । फिर उना छोरा-ने ओ-का बाप से कियो के दाय जी हूँ भगवान-को ओर तमारो गुनागार हूँ ओर हूँ तमारो छोरो केवावा-के लायक नी हूँ । पन बाप-ने ओ-का नोकर होन-से कियो के एक भीत अच्छो अगो लाव ओर ए-के पेरार ओर ए-का हात-में अँगूठी पेरार ओर पग-में जूतो पेरार । ओर आज जीमी-चूठी-ने बडो हरक अपन मनावंगा । क्योंकि न्हारो यो मन्यो हुआ छोरो आज जीवतो हुआ । यो खोवई गयो-थो पन फिर मिळ्यो । जदे बी बडो हरक मनाव लाग्या ॥

अब ओ-को बडो छोरो खेत-में थो । ओर जदे ऊ चळ्यो ओर घर-के पास आयो ओ-के नाचवा-को ओर गावा-को आवाज सुनानो । फिर ओ-ने नोकर-होन-मे-से एक-के बुलै-ने पूछ्यो इन बात-की अरथ केँ हे । फिर ओ-ने कियो के थारो भाई आयो-हे ओर थारा बाप-से ऊ खुसी-मजा-में मिळ्यो जे-से ओ-ने सेल दीवी-हे । फिर ओ-के सुख्यो आयो ओर घर-में जावे नी ।

जे-से ओ-को बाप बाहर ऐ-ने ओ-के समजावा लाग्यो । पन ओ-ने ओ-का बाप-से कियो के देख  
 हूं यारी इतरा बरस से सेवा कहूं-हूं ओर धारो म-ने केनो कदी-बी उलांग्यो नी । ऐसो होत  
 थी य-ने म के मारा मितर बरोबर चेन करवा-के वास्ते कदी थी बकरी-की बच्ची दियो नी ।  
 ओर जे-ने धारो माल रामजनी के साथ उडै-दियो उना छोरा-के वास्ते सेल दीवी । फिर ओ-ने  
 ओ मे कियो के घटा तूं हमेशा मारे-ज पास रे-हे । ओर जो कछ मारे पास हेक सब  
 धारो-ज हे । यो धारो भाई मयो यो ओर पाछी जीवती हुओ । खोबाई-गयो-थो ओर  
 पोछो पायो । ए-के वास्ते अपन-ने हरक यतानी यो जीग हे ।

[No. 39.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ

(STATE DEWAS, JUNIOR BRANCH).

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

'Kōi ād'mī-kē dō chhōrā thā Un-mē-sē chhōtā chhōrā-nē  
*A-certain man-to two sons were Them-in-from the-younger son-by*  
 ō-kā bāp-sē kiyō kē, 'dāy-jī, mha-kē mhārō dhan-kō  
*him-of father-to it-was-said that, 'father-sir, me-to my wealth-of*  
 [hissō dai-lākh ' Ōr ō-nē un-mē ap'nā māl-tāl-kō bñtō  
*share give-away ' And him-by them-among his-own property-of division*  
 kar-diyō Phir thōdā-i dīn-mē ū chhōtō chhōrō sab ap'nī  
*was made Then a-few-very days-in that younger son - all his own*  
 māl-mattā ekattī karī-nē, kōi-ēk dūr dēs-mē chalyō-gayō  
*property together made-having, a-certain distant country-in went-away*  
 Ōr wā chēn-mē rai-nē ō-nē sab ap'nō dhan  
*And there pleasure-in remained-having him-by all his-own wealth*  
 udai-diyō Sab kharaoh huā-par unā dēs-mē bhōt badō kāl  
*was squandered All expenditure been-on that land-in a-very great famine*  
 padyō, ōr ō-kē khāwā-piwā-kī bhōt ad'chan pad'wā lāgi Jadē  
*fell, and him-to eating-drinking-of great difficulty to-fall began Then*  
 ū unā dēs-mē kōi-ēk ād'mī-kē pās jai-nē iyyō Ū  
*he that land-in a-certain man-of near gone-having remained That*  
 ād'mī ō-kē sūd'lā chāiāwā-kē ap'nā khēt-mē bhējyā-karē Ōi  
*man him swine feeding-for his-own field-in sends-regularly And*  
 sūd'lā jō-kōi phōtrā khātā-thā, ō-kē up'ia-j ū khusī-sē  
*the-swine what-ever chaff, eating-were, that-of on-even he pleasure-with*  
 rētō, pan ū bī ō-kē kōi-nē diyō nī. Jadē  
*would-have-remained, but that even him-to anyone-by was-given not When*  
 ū sūd-mē āyō, tō kēnē lagyō, 'mhārā bāp-kē gharē tō  
*he sense-in came, then to-say he-began, 'my father-of in-house indeed*  
 muk'tā-j mēnat majūri kar'wā-wālā-kē bī pēt bharī-nē  
*many-very labour wage does-to even belly filled-having*  
 bachē, it'rō khāwā-kē milē, ōi hñ yā bhūk-sē  
*there-remains-over, so-much eating-for is-got, and ' I here hunger-from*

marũ Ab yā-sē hũ uthī-nē bāp-kē wā jai-nē  
*die Now here-from I arisen-having father-of there gone-having*  
 kũgā kē, "dāy-jī, hũ tamārō ōr Bhag\*wān-kō gunāgāi hũ, ōr  
*will-say that, "father-sir, I you-of and God-of sinner am, and*  
 ē-kē up'rāt hũ thārō chhōrō kēwāwā-kē lāyak nī riyō Mhārī  
*this-of beyond I thy son being-called-for fit not remained, My*  
 guntī tũ ap'nā nōkar-mē kar'' Phir ū wā-sē  
*counting thou thine-own servant-among make'' Then he there-from*  
 uthī-nē ap'nā bāp-kē pās āyō Ō-kā bāp-nē ū dūr  
*arisen-having his-own father-of near came Him-of father-by he far*  
 chhētīpē hōtē-j ō-kē dēkhyō, ōr ō-kē dayā āi, ōr  
*at-distance in-being-indeed him-to it-was-seen, and him-to compassion came, and*  
 bhāgyō, ōi ō-kē galā sē chōtāi-lyō, ōr ō-kē mattī dī Phir unā  
*he ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that*  
 chhōrā-nē ō-kā bāp-sē kiyō kē, 'dāy-jī, hũ Bhag\*wān-kō ōr  
*son-by him-of father-to it-was-said that, 'father-sir, I God-of and*  
 tamārō gunāgār hũ, ōr hũ tamārō chhōrō kēwāwā-kē lāyak nī  
*you-of sinner am, and I your son being-called-for worthy not*  
 hũ' Pan bāp-nē ō-kā nōkar-hōn-sē kiyō kē, 'ēk bhōt  
*am' But the-father-by him-of servants-to it-was-said that, 'a very*  
 achchhō āngō lāw, ōr ē-kē perāw, ōr ē-kā hāt-mē  
*good robe bring, and this-one-to put-on, and this-one-of hand-on*  
 āgūthī perāw, ōr pag-mē jūtō perāw, ōr āj jīmī-chūthī-nē  
*ring put-on, and feet-on shoe put-on, and today eaten-feasted-having*  
 badō harak apan manāwāgā. Kyō-kē mhārō yō maryō  
*great rejoicing we-all will-celebrate Because-that my this dead*  
 huō chhōrō āj jīw'tō huō, yō khōwāi-gayō-thō, pan phir  
*been son today living became, this lost-gone-was, but again*  
 mīlyō' Jadē vī badō harak manāwā lāgyā  
*was-got' Then they great rejoicing to-celebrate began*

Ab ō-kō badō chhōrō khēt-mē thō Ōr jadē ū chalyō  
*Now him-of the-elder son the-field-in was And when he walked*  
 ōr ghar-kē pās āyō, ō-kē nāch\*wā-kō ōr gāwā-kō āwāj  
*and house-of near came, him-to dancing-of and singing-of noise*  
 sunānō Phir ō-nē nōkar-hōn-mē-sē ēk-kē bulai-nē pūchhyō,  
*become-audible Then him-by servants-in-from one called-having it-was-asked,*  
 'in bāt-lō arath kaī hē?' Phir ō-nē kiyō kē, 'thārō  
*'this affair-of meaning what is?' Then him-by it-was-said that, 'thy*  
 bhāi āyō-hē, ōr thārā bāp sē ū khusī-majā-mē mīlyō, jē-sē  
*brother come-is, and thy father-by he good-health-in was-got, which-from*  
 ō-nē sēl diwī-hē' Phir ō-kē ghussō āyō, ōr ghar-mē  
*him-by a-feast given-is' Then him-to anger came, and the-house-in*



jāwē nī Jē-sē ō-kō bāp bāhēr ai-nē ō lē,  
*he-goes not That-from him-of the-father outside come-having him-to*  
 sam<sup>\*</sup>jāwā lāgyō Pan ō-nē ō-kā bāp-sē kiyō kē, 'dēkh,  
*to-remonstrate began But him-by him-of father-to it-was said that, 'see,*  
 hū thārī it<sup>\*</sup>rā baras-sē sēwā karū-hū, ōr thārō ma-nē kēnō  
*I thy so-many years-from service doing-am, and thy me-by word*  
 kadī bī ulāgyō nī Esō hōtē bī tha-nē mha-kē mhārā  
*ever even was-transgressed not Such on-being even thee-by me-to my*  
 mīntar barōbar chēn kar<sup>\*</sup>wā-kē wāstē kadī bī bak<sup>\*</sup>rī-kō bachchō  
*friends with pleasure doing-of for ever even a-she-goat-of young-one*  
 diyō nī Ōr jē-nē thārō māl rām-janī-kē sāth udai-diyō,  
*was-given not And whom-by thy property has lots-of with was-squandered,*  
 unā chhōrā-kē wāstē sēl dīwī' Phir ō nē ō-sē kiyō  
*that son-of for a-feast was-given' Then him-by him-to it-was-said*  
 kē, 'bētā, tū hamēsā mhārē-j pās rē-hē Ōr jō-kāī mhārē  
*that, 'son, thou ever me-of-very near remaining-at And whatever me-of*  
 pās hē, ū sab thārō-j hē Yō thārō bhāī maryō-thō, ōr  
*near is, that all thine-very is This thy brother dead-was, and*  
 pāchhō jiw<sup>\*</sup>tō huō, khōwāi-gayō-thō, ōr pīchhō pāyō,  
*afterwards living became, lost-gone-was, and afterwards was-found,*  
 ē-kē wāstē apan-nē harak batānō yō jōg hē'  
*this-of for us-all-by rejoicing was-displayed this proper is'*

[No 40]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH.)

## SPECIMEN II

लगन-का परवात्या

पेलो पेर म-ने न्हावत धोवत लाग्यो वो मारु-जी ।  
 कैँ दुसरो कैँ दुसरो सीस गुर्थावताँ मारु-जी ।  
 कैँ तिसरो कैँ तिसरो बालू-डा समजावताँ मारु-जी ।  
 चौथो पेर रसोइ निपावताँ लाग्यो वो मारु-जी ।  
 पाँचमो पेर नाय जिमावताँ लाग्यो वो मारु-जी ।  
 छहो पेर म-ने सेज बिछाताँ लाग्यो वो मारु-जी ।  
 सातमो पेर म-ने सार खेलताँ लाग्यो वो मारु-जी ।  
 कैँ आठमे कैँ आठमे बोल्यो बेरी कूँकडो मारु-जी ।  
 कैँ तो-ने सोक संताप्यो रे कूँकड-ला ।  
 कैँ म्हारी कैँ म्हारी रत-मे बोल्यो रे कूँकडला ।  
 डाल डाल मिनकी फिरे मारु-जी ।  
 कैँ पत्ते कैँ पत्ते बेरी कूँकडो मारु-जी ।  
 डाल टूटी मिनकी पडी मारु जी ।  
 कैँ कूँकड कैँ कूँकड करे बदावना मारु जी ।  
 कच्चो दूद पिलाऊँ वो मिनक-डी ।  
 कैँ कूँकड कैँ कूँकड मार भगाव वो मिनक-डी ।  
 आँगन डोल बजाव वो मारु जी ।  
 आँगन गीद गवाव वो मारु-जी ।  
 कैँ कूँकड कैँ कूँकड मार हुआ बदावना मारु-जी ।



Kachohū dūd pīlāñ, wō minak-di.  
*Fresh milk will-I-give-thee to drink, O she-cat.*  
 Kañ, kñkad, kañ, kñkad mār-bhagāw, wō minak-di  
*Ah, the-cock, ah, the-cock beat-pat-to-flight, O she-cat.*  
 Āgan dhōl bajāw, wō mīrū-jī  
*In-the-courtyard drum play, O beloved*  
 Āgan gīd gawāw, wō mārū-jī  
*In-the-courtyard song cause to be sung, O beloved*  
 Kañ, kñkad, kañ, kñkad, mār huā badāw'nā, mārū-jī  
*Ah, cock, ah, cock, (thy-)beating became joy-celebration, beloved.*

### FREE TRANSLATION OF THE FOREGOING.

The first watch<sup>1</sup> was spent in bathing and washing, O Beloved  
 Ah! the second, ah! the second was spent in braiding my hair, O Beloved  
 Ah! the third, ah! the third, in reconciling little children, O Beloved  
 The fourth watch was spent in preparing food, O Beloved  
 The fifth<sup>2</sup> watch was spent in feeding my husband, O Beloved,  
 I spent the sixth watch in spreading the bed, O Beloved  
 The seventh watch was spent by me in playing chess,<sup>3</sup> O Beloved  
 Ah! at the eighth,<sup>4</sup> ah! at the eighth, the envious cock crew, O Beloved  
 Alas, thou hast enkindled my sorrow, O wretched chanticleer<sup>5</sup>  
 Ah! in my, ah! in my love-time didst thou crow, O chanticleer  
 A she cat is going about from branch to branch, O Beloved.  
 Ah! from leaf to leaf, ah! from leaf to leaf, flieth chanticleer, mine enemy, O  
 Beloved  
 The branch broke, the she cat fell, O Beloved  
 Ah! chanticleer, ah! chanticleer sounds a pean of escape, O Beloved  
 I shall make thee drink fresh milk, O she-cat  
 Ah! beat, ah! beat chanticleer and make him flee, O she cat.  
 (The cock is now put to flight), let the drum sound in the courtyard, O Beloved  
 Ah! chanticleer, ah! chanticleer, thy defeat hath resulted in triumph-song

<sup>1</sup> There are eight *paḥars* or watches, in the twenty four hours.

<sup>2</sup> This is the first watch after sunset

<sup>3</sup> In Indian poetry, a husband and wife are often represented as playing chess far into the night

<sup>4</sup> This is the last watch before dawn After cock-crow, a husband cannot stay with his wife

<sup>5</sup> The termination *īś*, like *ś*, signifies contempt.

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀLVĪ (RĀNGRĪ)

(STATE DEWAS, JUNIOR BRANCH)

## SPECIMEN I.

कोई एक आदमी-के दो कवर था । वणी-मे-सूँ छोटा लडकाण वणी-का पिता-ने कयो के भाभा-जी न्ह-ने म्हारा धन-को बाँटी दे-काडो । फेर वणीएँ वणी-का धन-को बाँटी वणी-मे कर-दियो । फेर थोडा-ज दना-मे वणी छोटा लडकाएँ सब आपणो धन एकट्ठो कर-ने कठेक दूर देस-में चक्को-गयो और वठे चेन-सूँ रे-ने वणीएँ सब आपणो धन उडाय दियो । फेर जो ई-के पास थो ज सब खरच कर-दियो फेर वणी देस-मे एक बडो भारी काक पयो । ओर वणी-के खावा-पीवा-की बडी अडचन पडवा लागी । जद ज वणी देस-में कोई एक आदमी-के पास जाय-ने रह्यो । वणी आदमीएँ वी-ने सूर चरावा-के वास्ते आपणा खेत-पर भेज्यो । ओर सूर जो कोई छोटरा खाता-था वणी-रे ऊपर-ज ज खुसी-सूँ रेतो । पण वी-भी वी-ने कणीएँ नहिँ दिया । जद वी-ने सुइ आवी वणीएँ कयो के म्हारा पिता-रे घरे तो न्हेत मजुरी करवा-वाका-के-ई पेट भरी-ने बचे इतरो खावा-ने मिळे-है । ओर हूँ भूखा मरूँ-हूँ । अवे अठा-सूँ उठी-ने हूँ पिता के वठे जाऊँ ने कछूँगा के भाभा-सा हूँ आप-को ने भगवान-की अपराधी हूँ ओर आप-को लडको वाज-वा-के लायक नी रह्यो । म्हारी गिणती आप आप-रा नोकराँ-मे करो । ओर ज वठा-से उठी-ने आपणे पिता-के पास आयो । पण वी-का बापे वी-ने दूर-से आवतो दीख-ने वी-ने वणी-की दया आवी ओर दोडतो हुओ जाय-ने ज वणी-के गका लाग्यो । ओर वणी-रो मूँह चूम्यो । ओर वणी लडकाएँ आपणा पिता-ने कही के भाभा-सा हूँ भगवान-को ने आप-को अपराधी हूँ ओर हूँ आप-को लडको केवावा-के लायक नी हूँ । तो-भी वणी-का पिताएँ आपणा नोकराँ-ने कछो के रूखी भगरखी लाव ओर ई-ने पहेराव । ई का हात-में वीठी पहेराव ओर ई-का पग-में पगरखी पहेराव । आज जीमी चुठी-ने आखी हरख खुसी कराँगा । कारण के म्हारो यो मयो-थको लडको जीवतो न्हयो । खोवाई-गयो थो पण पाछो मक्खो । जदी वी बडो हरख मनावे लागे ॥

अब वणी-को बडो लडको खेत-पर थो । चकता-चकता ज घर-के नजीक आयो तो वी-ने बठे नाचवा गावा-को अवाज सुणाणो । ओर वणीएँ एक नोकर-ने बुलाय-ने पूछ्यो के आज यो काँई है । जद वणीएँ वणी-के कयो के थारो भाई आयो-है । ओर थारा बाप-ने ज खुसी-मजा-सूँ मक्खो अणी-के वास्ते या मिजमानी दिवी-है । जद वी-ने रीस आवी ओर घर-में जावे नही । ज-सूँ वणी-को बाप बाहर आवी-ने वी-ने समजावा लाग्यो । पण वणीएँ वी-का बाप-ने कियो के देखो हूँ थाँ-की इतरा बरस-सूँ सेवा करूँ-हूँ ओर थाँ-को केषो न्है कदी भी लोखो नही । असी न्हैता भी थाँ न्ह-ने म्हारा हितू-सोवत्या-के बरोबर आराम-चेन करवा-के वास्ते कदी बकरी-को बखो भी दीधो नही । पण जणीएँ थाँ को धन रामजण्याँ-की गेल-मे रे-ने उडाय दियो वणी लडका-के वास्ते लोकाँ-ने जीमाडो-हो । जद वणीएँ वणी-ने कयो के बेटा तूँ सदा म्हारे पास रेवे-है । ओर जो काँई म्हारे पास है ज सब थारो है । यो थारो मयो-थको भाई आज तने जीवतो मक्खो । ओर गम गयो-थो ज पीछो पायो । अणी-के वास्ते आपा-ने हरख खुसी करणो जोग्य है ॥

[No 41.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀLVĪ (RĀVGRĪ)

(STATE DEWAS, JUNIOR BRANCH)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION

Kōi ēk ād'mi-kē dō kavar thā Wanā-mē-sū chhōtī lad'kāē  
*A-certain one man-to two sons were Them-in from the younger by-son*  
 wani-kā pitānē kavō kē, bhūbhī-jī, mha nē mharī dhan-kō bātō  
*his father-to it-was-said that, father-sir, me-to my wealth-of portion*  
 dēh dō Phēr waniē wanā-kā dhan kō bātō wanā-mē kar-diyō Phēr  
*give-out Then by-him them of wealth-of portion them-among was-made Then*  
 thodī-j dhan-mē wani chhōtā lad'kāē sab āp'nō dhan chātthō  
*a-fire-only days in that younger by-son the-whole his-own wealth together*  
 kar-nē kathē-k dūr dēs-mē chāyō-gavō, aur wathō chēn sū  
*made having somewhere distant-country-in it-was gone, and there case-with*  
 ran-nō waniē sab āp'nō dhan udīy-diyō Phēr jō i-kō pās  
*lived-having by-him all his-own wealth was-squandered Then what him-of near*  
 thō u sab kharach-kar-diyō, phēr wani dēs-mē ēk badō-bhīrī kāl  
*was that all was-spent, then that country-in one very-great famine*  
 pad'yō, or wani-kē khawā-piwā-kī badī ad'chan pad'wā lāgi Jād ū  
*fell and him-to eating-drinking-of great difficulty to-fall began Then he*  
 wani dēs-mē kōi ēk ād'mi-kē pas jiy nē rahyō Wani ād'miē  
*that country in a-certain one man-of near gone-having lived That by-man*  
 vī-nē sūr chārīwā-kō-wāstē āp'nā khēt-par bhujyō Ōr sūr jō-kōi  
*him-to squire feeding-of-for his-own field-on it-was-sent And squire whatever*  
 chhōt'rī khīti-thī wani-rē āp'rā-j u khusi-sū rētō Pan  
*husb's eating were them of upon even he gladness with would-have lived But*  
 vī-bhī vī-nē kaniē nahī diyā Jād vī-nē suddh avī, waniē  
*those-even him to by anyone not were-given Then him-to senses came, by-him*  
 kayō kē, 'mharā pitā-rē gharē tō mhcnat majūri-kar'wā-wālā-kē-i  
*was-said that, 'my father's in-the-house while labour-his-doers to-even*  
 pēt bhārī-nē bachē it'rō khāwā-nē mīlē-hai, or hū bhūkhā  
*belly filled-having there is-saved so-much eating-for obtained is, and I of-hunger*  
 marū hū Abē athī-sū uṭhī-nē hū pitā-kō wathō jāū nē kahūgā  
*dying am Now here from arisen having I father's in-that place will go and I-will-say*

kē, "bhābhā-sā, hū āp-kō nē Bhag<sup>\*</sup>wān-kō ap<sup>\*</sup>rādhi hū, ōr  
*that, "father-sir, I your-Honour-of and God-of guilty am, and*  
 āp-kō lad<sup>\*</sup>kō bhāj<sup>\*</sup>wā-kē lāyak nī rahyō Mhārī gñ<sup>\*</sup>tī  
*your-Honour-of son being-called-for worthy not remained My reckoning*  
 āp āp-rā nōk<sup>\*</sup>rā-mē karō " " Ōr ū wathā-sē  
*your-Honour you-Honour-of servants-among make " " And he there-from*  
 uthi-nē āp<sup>\*</sup>nē pitā-kē-pās āyō Pan vi-kā bāpē vi-nē  
*arisen-having his-own father-of-near came But his by-father him-to*  
 dūr-sē āw<sup>\*</sup>tō dikh-nē vi-nē wani-kī dayā āvi, ōr dōd<sup>\*</sup>tō-huō  
*distance-from coming seen-having him-to him-of compassion came, and running*  
 jāy-nē ū wani-kē galā lāgyō, ōr wani-rō mūh chūmyō  
*gone-having he him-of on-the-neck was-applied, and his face was-kissed*  
 Ōr wani lad<sup>\*</sup>kāē āp<sup>\*</sup>nā pitā nē kahī kē, 'bhābhā-sā, hū Bhag<sup>\*</sup>wān-kō  
*And that by-son his-own father-to it-was-said that, 'father-sir, I God-of*  
 nē āp-kō ap<sup>\*</sup>rādhi hū, ōi hū āp-kō lad<sup>\*</sup>kō kēwāwā-kē  
*and your-Honour-of guilty am, and I you-Honour-of son to-be-called-for*  
 lāyak nī-hū ' Tō-bhi wani-kā pitāē āp<sup>\*</sup>nā nōk<sup>\*</sup>rā-nē kahyō kē,  
*worthy not-am ' Yet his by-father his-own servants-to it-was-said that,*  
 'āchhi angar<sup>\*</sup>khī lāw ōr i-nē pahe<sup>\*</sup>rāw, i-kā hāt-mē bithī pahe<sup>\*</sup>rāw, ōr  
*'good robe bring and him-to put-on, his hand-in a-ring put-on, and*  
 i-kā pag-mē pagar<sup>\*</sup>khī pahe<sup>\*</sup>rāw Āj jimi-chuthi-nē āohhi harakh-  
*his feet-in shoes put-on To-day fed-feasted-having best merriment-*  
 khusī karāgā, kāran-kē mhārō yō maryō-thakō lad<sup>\*</sup>kō, jiw<sup>\*</sup>tō  
*rejoicing we-will-do, because-that my this dead-was son, alive*  
 whayō, khōwāi-gayō-thō, paṇ pāchhō malyō ' Jadī wī badō harakh  
*became, lost-gone-was, but again is-got ' Then they great joy*  
 manāwā lāgā  
*to-celebrate began*

Ab wani-kō badō lad<sup>\*</sup>kō khēt-par thō, cha<sup>\*</sup>tā-cha<sup>\*</sup>tā ū ghar-kē  
*Now him-of elder son the-field-on was, while-coming-walking he the-house-of*  
 najik āyō, tō vi-nē wathē nāch<sup>\*</sup>wā-gāwā-kō awāj supānō Ōr waniē  
*near came, then him-to there dancing-singing-of sound became-audible And by-him*  
 ēk nōkar-nē bulāy-nē pūchhyō kē, 'āj yō kāi hē ? ' Jad  
*one servant-to called-having it-was-asked that, 'to-day this what is ? ' Then*  
 waniē wanā-kē kayō kē, 'thārō bhāi āyō-hē, ōr thārā bāp-nē ū  
*by-him him-to it-was-told that, 'thy brother come-is, and thy father-to he*  
 khusī-majā-sū malyō, anī-kē wāstē yā muj<sup>\*</sup>māni divi-hē ' Jad vi-nē,  
*safe-and sound was-got, this-of for this feast given-is ' Then him-to,*  
 ris āvi, ōr ghar-mē jāvē nahī Ū-sū wani-kō bāp bāhar  
*anger came, and house-in he-goes not Therefore his father come-having*  
 āvi-nū vi-nē sam<sup>\*</sup>jāwā lāgyō Pan waniē vi-kā bāp-nē hīyō kē,  
*out him to to-entreat began But by-him his father-to it-was-said that,*

'dēkhō, hū hū-kī it'rā baras-sū sēwā karñ-hū, ōr thā-kō kēnō mhañ  
 'see, I thy so-many years-from service doing-am, and thy word by me  
 kadī-bhī lōpnō nahī, asī whētā bhī thūñ mha-nē mharā  
 ever-even was-transgressed not, so on-being even by-you me-to my  
 hētū-sōb'tī ī-kē-barōbar īrām-chēn kar'nā-kō wāstō kadī bhā'rī-kō  
 friends companions-of-with enjoyment-case doing of for ever she-goat-of  
 bāchchō bhī dīdhō nahī Pan jūññ thā-kō dhan rām'janyñ-kī gēl-mē  
 young-one too was given not But by-whom your wealth harlots-of way-in  
 rai nō udīy-dīvō, wani lād'kū-kō wāstō lōkñ-nē jīmādō-  
 lived having has-been-squandered, that son-of for people-to causing-to-eat-thou-  
 hō ' Jād waniñ wani-nē kavō kē, 'bōtā, tū sadā mharō pās  
 art ' Then by-him him-to it-was told that, 'son, thou always me-of near  
 rāc-hai, ōr jō-kññ mharō pās hē, ū sab thārō hē Yō thāñ  
 living-art, and whatever me of near is, that all thine is This thy  
 marvō thākō bhāi. āj tī nō jīw'tō majyō, ōr gam gayō-thō, ū pīchhō  
 dead-was brother, to-day thee to alive is-met, and lost-gone was, he again  
 pāyō, anī-kē wāstē āpā-nō harakh-khusī kar'nō jōgy' hai '  
 is found, this of for us to merriment to do proper is '



[No 42]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

MĀLVĪ (RĀNGRĪ)

(STATE DEWAS, JUNIOR BRANCH)

## SPECIMEN II.

आडावला-का पहाड-में ची दरवार-के इलाके लूडानेरपुर नामक-ने हजार २०। २५-की पेदास-को ठकारो है। जठे एक चारण आय-ने हजार दो अडाई-की दातारी पाय-ने पाछो जावा लागो। जद गेला-ने गिरासिया मेर सीपा ओर भीला-का डर-सूं ठाकर-ने अरज करवा-सूं एक पडियार सरदार-ने ठाकर ई-की लार दीनो। आगे गिरासिये या-ने लूटवा-के वास्ते घेया ॥

चारण राव साधू ब्रान्हण लुगाई ओर एकला दोकला दिवाली-वद-ने राजपूत गिरासियो लूटे नही। परत गिरासिया भील सीपा या। ये-भी चारण राव-ने लूटवा-को विचार राखे-हे। परत आप खास राजपूत जे-ने दुसमना-के आगे डर-ने आपणी जात चारण बताय-ने लडाई-सूं वच-ने जीवा-को लोभ करयो या बात निदित समज-ने जो वाप्ता-के वास्ते आयो-यो वी सरदार भी या बात आरी करी नही। आखर भगडो हुआ। पडियार सरदार-का हात-सूं वारा आदमी खेत पद्या। एक-रा हात-री तरवार-वार लागवा-सूं पडियार-रो मायो भी घड-सूं अलग हुआ। पर कवध रण-मे रूप-रयो। ओर सचू-पर प्रहार करवा-सूं अवकी वार तरवार भी टूट-पडी। तो कटार खेच-ने कवधए दोड-ने कुछ दूर जाय आपणा दुसमना-ने मार-नाखी। ओर फेर उठा-सूं पलट-ने जठे आप-को मायो कट पद्यो-यो वठे आय-ने गोडी गाल-ने बैठ-गयो। कटारी-ने अगरखी-की चालके पसे वाहरी वगले पूंछ-ने म्यान-मे कीधी। ओर फेर आप-रा तुरत-रा निकल्या हुआ रक्त प्रवाह-सूं मृत्तिका-रा पिंड कर-ने आप भी माया-रे पास सरीर छोड्यो। या सब बात ज चारण अलग जमो जमो देख-रह्यो-यो। राजपूत मायो गयो परत चारण-रो माल वच-गयो ॥

यो अठा-सूं चाल-ने आगे सिरोही इलाके खीवज नामक देवडा चाहुवाण सरदार-के ठकारे जाय-ने जो हुई थी सो सारी बात कही। तो ठाकर हर-वम-जीए या बात सुण-ने उण सरदार-का घणा वाखाण कीदा ॥

या बात कवर नरपाल-देव-जी सुण-ने आप ऊँ-ज बखत पिता-की कचेरी-में आया ओर पूछी। तो चारणए फेर सब बात कही। सो सुण-ने कवर-जीए कही के मायो कथा केडे कबंध सचू-ने मार-ने पाछे माया नखे आय-ने अजादी-की चाल-सूं कटारी माँज-ने म्यान-मे कीधी सो तो ठीक। परन्तु कटार अगरखी-की चाल-के भीतर-के पसे माँजी के बाहर-के पसे। जो बाहर-के पसे पूंछी तो फेर ऊँ-मे कोई है। या बात कवर-जी-की सुण-ने नादानी जाण-ने सब हसवा लाग्या। एक सर वीर सरदार-की बहादुरी-में कोई तरे-सूं आप पडे वीरताई-को घमड राख-ने कुटिलता-सूं न्यूनता बतावणी या बात ठाकर-साव-ने भी आछी नी लागी। तो आप कद्यो की सुपो जी कवर-जी बाहर भीतर-की पसे कोई करे। ऊँ राजपूत

तो जो करी सो घणी-ज आखी करी । ओर मायले पझे कटारी मांजवा-की या बताई तो  
 अब दां कोरं रजपूती करो । जद करजो जद जाणागा की ठीक है । ऊँ-सू तो जो बणी सो कर  
 दिखार्ह । कयरजीए पिता-का मूँडा-म् असा करडा वचन सुण-ने घणी-ज वखत पिता-के रूबरू  
 इसो पण कयो की तीस वरस-की उमर हुआ केडे एक महीनी भी आगे नहीं जीवणे । ओर  
 उण पडियार सरदार-की तरफ-म् भगडो कर-ने मायो कया पाछे तरवार चलाय-ने माथा-रे पास  
 आय-कर मायेला पक्षा-म् कटार मांज-ने म्यान-में कर-ने पाछे खेत पडणी ॥

[ No. 42 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## RĀJASTHĀNĪ

MĀLVĪ (RĀNGRĪ)

(STATL DEWAS, JUNIOR BRANCH)

## SPECIMEN II

## TRANSLITERATION AND TRANSLATION

Ādāw'lā-kā pahād-mē śrī dar'bār-kē ilākē Jūdāmēr-pur  
*Aravali-of hills-in illustrious darbar-of<sup>1</sup> in-the-jurisdiction Judamerpur*  
 nāmāk-nē hajār vīs pachis-kī pūdās-kō thakānō haī Jathc ēk  
*name-by thousands twenty twenty-five-of income of an-estate there-is There one*  
 chāran āy-nē hajār dō adāi-kī dātārī pāy-nē pāchhō jāwā  
*bard come-having thousands two two-and-a-half-of gift received-having back to-go*  
 lāgō Jād gēlā-mē girāsīyā Mēr, Mīnā ōr Bhilā-kā dar-sū  
*began Then the-way-in free-booters Mērs, Mīnās and Bhils-of fear-from*  
 Thākar-nē araj kar'wā sū ēk Paṛiyār sar'dār-nē Thākar ī-kī  
*the-Thākur-to application making-by one Paṛiyār Sardār-to by-the-Thākur him of*  
 lār dīnō Āgē girāsāyē yā-nē lūt'wā-kē wāstē  
*in-company was-given Onwards by-freebooters these-to plundering-of for*  
 ghēryā  
*they-were-surrounded*

Chāran-Rāw, sādhu, brāhman, lugāi ōr ēk'lā dōk'lā dīwālī-band-nē  
*A-Chāran-Rāo, a-saint, a-Brāhman, a-woman and alone in-two an armed-man-to*  
 Rājput girāsīyō lūtē nahī Parant girāsīyā Bhil, Mīnā thā Yē  
*a-Rājput freebooter robs not But the-freebooters Bhils, Mīnās were These*  
 bhī Chāran-rāw-nē lūt'wā-kō vichār rākhē-hē Parant āp khās  
*too Chāran-Rāo-to robbing-of consideration entertain But he himself*  
 Rāj'put whē-nē dus'manā-kē āgē dar-nē āp'nī jāt chāran  
*Rājput being enemies-of in-front feared-having his-own caste bard*  
 batāy-nē ladāi-sū bach-nē, jīwā-kō lōbh kar'nō, yā wāt  
*shown-having a-fight-from escaped-having, life-of desire to-make, this thing*  
 nundit samaj-nē jō jāptā-kē wāstē āyō-thō vī sar'dār bhī  
*censurable considered-having who escorting-of for come-had by-that sardār too*  
 yā wāt āri karī nahī Ākhar jhag'dō huō Paṛiyār  
*this thing acceptance was-made not At-last a-struggle took-place Paṛiyār*

<sup>1</sup> The illustrious Darbār, or the Darbār par excellence is the Court at Udaipur

Sar'dār-kā hāt-sū bārā ād'mi khēt padyā Ek-iā hāt-rī tar'wār-  
*Sardār-of hands-from twelve men on the-field fell One-of hand-of a-sword-*  
wār lāg'wā-sū Padiyār-rō māthō bhī dbad-sū alag huō,  
*stroke being-hit-from the-Padiyār-of head also the-trunk-from separate became,*  
par kabandh ran-mē iūp-ravō, ōr satrū-par prahār kar'wā-  
*but the-headless-trunk battle-in fired-remained, and the-enemy-on blows making-*  
sū ab-ki-bār tar'wār bhī tūt-padi Tō katār khēoh-nē  
*by this-time the-sword too broken fell-down Yet dagger drawn-out-having*  
kabandhē dōd-nē kuchh dūr jāy āp'na dus'manā-nē  
*by-the-headless trunk run-having a-little distance having-gone his-own enemies-to*  
mīr-nākhō Ōr phēr utbā-sū pīlāt-nē jathē āp-kō māthō  
*were-cut-down And then that-place-from returned-having where his-own head*  
kat padyō-thō, wathē āv-nē gōdī-gāl-nē bēth gayō Katārī-nē  
*cut-off lying-was, there come-having knelt-having he-sat-down Dagger-to*  
rangar'khī-ki chāl-kē pallē bāh'rī bag'lē pūchh-nē myān-mē  
*coat-of shirt-of on-the-border the-outside on wiped-having sheath-in*  
kīdhī, ōr phēr ip-rā turat-rī nik'lyā-huā rakt-pravāh-sū mritikā-rā  
*it-was-made, and then him of fresh-of gushed-out blood-flow-by clay-of*  
pīnd kar-nē āp bhī māthā-rō pās sarīr chhōdyō Yā sab  
*a-ball made-having by-himself too head of near body was-given-up This whole*  
wāt ū chāran alag ūbhō ūbhō dēkh-rahvō-thō Rāj'pūt  
*thing that bard aloof standing standing witnessing-was The-Rāj'pūt*  
māryō-gayō, parant chāran-rō māl bach-gayō  
*killed-was, but the-bard-of property saved-was*

Yō atbā-sū chāl-nē āgē Sirōhī ilākē Khīwaj  
*This(-man) here-from walked-having further Sirōhī district Khinwaj*  
nāmak Dēw'dā Chāhuwān Sar'dār-kē thakānē jāy-nē jō  
*by-name Dewādā Chāhuwān Sardār-of in-the-estate gone-having what*  
huī-thī sō sārī wāt kahī Tō Thākar Har'bam-jīē yā  
*happened-had that all story was-told Then Thākar by-Harbamyī this*  
wāt sun nē un Sar'dār-kā ghanā bākhān kīdā  
*story heard-having that Sardār of very-much praises were-made*

Yā wāt kawar Nar-pāl-dōw-jī sun-nē āp ū-j wakhat  
*This story the-Prince Narpāl-Dew-jī heard-having himself at-that-very time*  
pitā-ki kachēri-mē āyā, ōr pūchhī, tō chāranē phēr sab  
*father-of court in came, and it-was-asked, then by-the-bard again whole*  
wāt kahī Sō sun-nē kawar-jīē kahī kē, 'māthō  
*account was-said That heard-having by-the-Prince it-was-said that, 'the-head*  
katyā kēdē kabandh satrū-nē mār-nē pāchhē  
*being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards*  
māthā nakhē āy-nē ajābī kī chāl-sū katārī māj-nē  
*the-head near come having robe-of skirt-by dagger wiped-having*

myān-mē kidhī, sō tō thīk Parant katār angar<sup>1</sup>khi-kī  
*sheath-into was-made, that verily, right But the-dagger robe-of*  
 ohāl-kē bhitar-kē pallē māñjī, kē bāhar-kē pallē ? ' Jō  
*skirt-of inner-of on-border was-wiped-clear, or outer-of on-border ? ' If*  
 bāhar-kē pallē pūchhī tō phēi ũ-mē kāñ hai ? ' Yā wāt  
*outer-of on-border it-was-wiped then indeed in what is ? ' This remark*  
 kawar jī-kī sun-nē nādānī jān-nē sab has<sup>2</sup>wā lāgyā Ēk sūi  
*prince-of heard-having folly known-having all to-laugh began One brave*  
 bir sar<sup>3</sup>dār-kī bahāduri-mē kōi tai<sup>4</sup>ē-sū āp pandē bir<sup>5</sup>tāi-kō  
*warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of*  
 ghamand rākhi-nē kutil<sup>6</sup>tā-sū nyūntā batāw<sup>7</sup>nī vā  
*pride entertained-having crookedness-through deficiency to-be-shown this*  
 wāt Thākar-sāb-nē bhī āchhī nī lāgī Tō āp kahyō  
*thing the-Thākur-Sahab-to also well not was-felt Then by-him it-was-said*  
 kī, ' sunō-jī kawar-jī, bāhai bhitar-kō pallō kāñ karē ? Ū  
*that, ' listen-O prince, outer inner-of border what makes ? By-that*  
 Rāj<sup>8</sup>pūt tō jō karī sō ghanī-j āchhī karī Ōr māy<sup>9</sup>lē  
*Rājput as-to what was-done that very-much good was-done And inner*  
 pallē katāri māñj<sup>10</sup>wā-kī yā batāi tō ab thā<sup>11</sup> kōi raj<sup>12</sup>pūtī  
*border dagger wiping-of this was-pointed-out then now you some heroism*  
 karō Jad kar<sup>13</sup>jō, jad jānāgā kī thīk hai Ū-sū  
*do When you-may-do, then I-will-acknowledge that proper is By-him*  
 tō jō banī sō kar dikhāi<sup>14</sup> ' Kawar-jīē pitā-kā  
*indeed what was-done that having-done was-shown ' By-the-Prince father-of*  
 mūdā-sū asā kar<sup>15</sup>dā wachan sun-nē wanī-j wakhāt pitā-kē  
*mouth-from such harsh words heard-having the-same time father of*  
 rūb<sup>16</sup>rū sō pan karyō kī, ' tīs baras-kī umar huā  
*in-the-presence such vow was-made that, ' thirty years of age having-become*  
 kēdē ēk mahinō bhī āgē nahī jīw<sup>17</sup>nō, ōi un Padīyār  
*after one month even afterwards not to-live, and that Parīyār*  
 sar<sup>18</sup>dār-kī tarah-sū jhag<sup>19</sup>dō kar-nē māthō katyā pūchhē tar<sup>20</sup>wār  
*chieftain-of fashion-by fight done-having head being-lopped-off after sword*  
 chalāy-nē māthā-rē pās āy-kar māyēlā pallā-sū katār  
*brandished-having head of by-the-side come-having inner border-with dagger*  
 māñj<sup>21</sup>-nē myān mē kar nē pūchhē khēt pad<sup>22</sup>nō<sup>1</sup>  
*cleansed-having sheath-into made having after wards to-the-ground to-fall '*

## FREE TRANSLATION OF THE FOREGOING

In the Aravali hills in the territory of Udaipur was a state by name Jūdāmērpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain bard having come, and having received a gift of two or two and a half thousands, began to

go back. Then being afraid of the neighbouring freebooters, Mērs, Minās, and Bhils, he requested the Thākūr and got from him a Parivār Sardār to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhils and Minās, these, too, have an objection to plunder a bard, but himself being a true Rajput, the Sardār who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Parivār Sardār twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Parivār Sardār, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made claballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khinwaj in the district of Sirohī, belonging to the Devdā Chhabuwān Sardār, related all that had happened. Then the Thākūr Hābamji hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narpāl Dēoji came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, 'it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath. But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?' Hearing this remark of the Prince and thinking it foolish, all began to laugh. The Thākūr Sāhib, too, did not like that the exploit of a brave warrior Sardār should be shown at a disadvantage, out of crooked malice and high conceit of one's own prowess. So he said 'Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished, and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say, we will then acknowledge it to be well done. He had evidently done what he could.' Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Parivār Sardār after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.

## MĀLVĪ OF KOTA AND GWALIOR

Mālvī is spoken in the east (the Shahabad *Pargana*) and south-east<sup>1</sup> of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra *Pargana*, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency

The estimated number of speakers of Mālvī in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows —

Kota	80,978
Tonk (Chabra)	20,000 <sup>1</sup>
Gwalior Agency	395,000
<b>TOTAL</b>	<b>495,978</b>

This appears under various names In the forest tract in the south-west of the Gwalior Agency and in the neighbouring portion of the Shahabad *Pargana* of Kota, which is known as the Dāng, the language is known as Dangihañ, Dangēsā or Dhandērī, with a reported number of speakers as follows —

Gwalior	95,000
Kota (Shahabad)	6,000
<b>TOTAL</b>	<b>101,000</b>

Further, inquiry, however, shows that this does not differ from the ordinary Mālvī spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvī of Kota and Gwalior In Kota the Mālvī is locally known as Kundalī

The Mālvī spoken in this locality has Bundēlī immediately to its north-east and east, and the Hārautī form of Jaipurī to its north-west and west It is hence affected by these two dialects, As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota In the Gwalior Agency, the language is similar, but more influenced by Bundēlī, and examples are not needed

In the specimen the following are the principal points of divergence from Standard Mālvī I also draw attention to a few points which are typical of that dialect

There is the usual tendency to disaspiration and uncertainty of the vowel scale Thus we have *būyī*, for *būyhi*, enquired, *sāt* for *sāth*, a companion, *reyō*, remained Note *khēr*, for *kahar*, having said As examples of vowels, see *gar<sup>a</sup>nō*, for *gu<sup>a</sup>nō*, to fall, *dan*, for *din*, a day, *guyō*, for *gayō*, gone, *rōhō-hō*, for *rahō-hō*, you remain

The cerebral *n* is more common than in Standard Mālvī Thus, *mār<sup>a</sup>nō*, instead of *mār<sup>n</sup>nō*, to strike

In the declension of nouns, we have a locative in *hē* in the word *chhōrihē*, in the daughter This form also occurs in the neighbouring Hārautī and in the Mālvī of Bhopal, see pp 204 and 263

In pronouns, we have *mhai*, to me The plural is regularly used for the singular in *mhā*, we, for I, *thā*, you

In the conjugation of verbs, the past tense of the auxiliary verb is *hō* (*hā*, *hi*), not *thō*, thus following Bundēlī. The imperfect of the finite verb is built on the central

<sup>1</sup> This is a very rough estimate No separate figures for the Mālvī speakers of Chabra have been reported.

Rājasthānī system, with a verbal noun in *ē*, and not with the present participle as in regular Mālvī. Thus, *rahē-hō*, not *rah'tā-hō*, was dwelling. The Jaipurī verbs compounded with *āiṣ'nō*, to come, with *y* as a junction semi-consonant, are common. Thus, *lāgy-āi*, she has become attached

[No 43]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ

MĀLVĪ

(STATE KOTA)

एक भक्को मानस गांव-नें जावे-हो । मारग-में जँ-के-ताँई एक दुसरो आदमी मिक्खो । जँ-ने जँ-से की की थारो काँई नाँव है । तो जँ-ने नेक नाँव बतायो । अर जँ ने बूजी की थारो काँई नाँव है । जँ ने जँ-को वद नाँव बतायो । अर की की चाल म्हारे सात-ही होयो । थोड़ा माक गया अर जँ वद-ने की की मैं तस लाग्याई । कूडा-पर पानी पीवा चाला । तो कूड़ा-पर चार जँ नेक-ने लोटो कूडा-मे पानो भरवा-सारू पटक्यो । पछाडी-सूँ जँ वद-ने जँ-के धक्को दे-खाड्यो । ऊ कूडा-मे गर-पड्यो ॥

कूडा-के बीचे एक रूख पीपली-को हो । सो जँ पीपली-मे उलज-गियो । ओर रात-भर ऊ कूडा-मे रियो । ऊ कूडा-मे दो जद रहे-हा । रात-मे वे दोनू बतलाया । एक-ने की की को भाई-भाव थाँ आज-काल काहा रोहो-हो । तो जँ-ने की की मूँ बादस्या-की छोरी-का डील-मे हँ । दुसरा ने की की मूँ हँ कूडा-का टाणा-के नीचे धन भीत-सोक है । हँ-की ख्वाकी करु-हूँ । या खेर पहला-से पूछी की थाँ-ने कोई जँ छोरी-का डील-मे-सूँ कुडावे तो छूटो की नहीं । तो ज्वाव दियो की यँ-तो कदी-बी न छूटा । परत कोई हँ कूड़ा-को जल ले-चार जँ-के छाँटा दे-खाड तो छूट-जावा । दुसरा-ने की की म्हाँ-को धन बी म्हाँ कोई-ने ने ले-जावा-दाँ । परत कोई हँ कूडा-को जल खाडर जँ ठाम-पर कडके तो म्हाँ जँ-सूँ काँई-बी खेँचल दे कराँ । धन ऊ-हँ ले-जावे । या बात जँ नेक-ने सुण-लीनी ।

दूजे दन वणजारा कूडा-पर पाणी भरवा आया । ओर जँ नेक-ने कूड़ा-मे-सूँ वारे खाड्यो । दो चार घडी-मे साँध लेर जँ-ने पहली एक लोटो जल-को भरर वाई गियो की जाहाँ ऊ जद बादस्या-की छोरी-हँ लाग रिया-हो । बादस्या-के यो नीम हो की जँ-का डील-मे बड़ो जद है । जो हँ-ने कुडा-देगो जँ-हँ-ने परणा दूंगो । तो हँ-ने चार जँ-को उपाइ यो-ही कखो की जँ-की आँख-पर जँ कूडा-का जल-का छाँटा दिया । जद जद छूट-गियो । जँ-की नीराँत हो-गयी । बादस्या-ने वा छोरी जँ-के ताँई परणा-दी । अस्याँ-हँ वो टाणा-के नीचे-सूँ जँ धन-पर जल कड़कर वो धन बी खाड़-लियो । ओर लुगाई अर धन लेर आनद करवा लाग-गियो ॥



[ No 43 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀLVĪ

(STATE KOTA.)

## TRANSLITERATION AND TRANSLATION

Ēk bhalō mānas gāw-nē jāwē-hō Mārag-mē ũ-kē-tāi ēk-dus'rō  
*A gentle man village-to a-going-was The-road-in him-of-to another*  
 ād'mī mīyō Ū-nē ũ sē kī kai, 'thārō kāi nāw hai?' Tō  
*man was met Him-by him-to it-was-said that, 'you what name is?' Then*  
 ũ-nē 'Nēk' nāw batāyō Ar ũ-nē būjī kai, 'thārō  
*him-by 'Good' name was-shown And him-by it-was-enquired that, 'your*  
 kāi nāw hē?' Ū-nē ũ-kō 'Bad' nāw batāyō, ar  
*what name is?' Him-by him of 'Wicked' name was-shown, and*  
 kī kai, 'chāl mharē sāt-hī hōyō' Thōrā  
*it was-said that, 'come to-me a-companion verily thou-becomes' A-little*  
 sāk giyā ar ũ Bad-nē kī kai, 'mhañ tas  
*distance they-went and that Wicked-by it-was-said that, 'to-me thirst*  
 lāgy-āi Kūrā-par pāni pīwā chālā' Tō kūrā-par jār  
*has-come A-well-on water to-drink let-us-go' Then a-well-on having-gone*  
 ũ Nēk-nē lōtō kūrā-mē pāni bhar'wā-sārū pat'kyō  
*that Good-by a-water-vessel the-well-in water drawing-for was-dropped*  
 Pachhārī-sū ũ Bad-ne ũ-kē dhakkō dē-khāryō Ū kūrā-  
*Behind-from that Wicked-by him-to push was-given violently He the-well-*  
 mē gar-paryō  
*in fell-down*  
 Kūrā-kē bīchē ēk rūkh pīp'li-kō hō Sō ũ pīp'li-mē  
*The-well-of in-the-middle a tree pipal-of was So that pipal-in*  
 ulaj-giyō, ōi rāt-bhar ũ kūrā-mē rīyo Ū kūrā-mē  
*he-entangled-went, and night-whole that well-in he-remained That well-in*  
 dō jand rahē hā Rāt mē wē dōnū bat'lāyā Ēk-nē kī  
*two demons a-dwelling-were Night-in they both conversed One-by it-was said*  
 kai, 'kō, bhāi sāb, thā āj-kāl kāhā rōhō-hō?' Tō ũ-nē  
*that, 'well, brother-sir, you now-a days where living-are?' Then him-by*  
 kī kai, 'mū Bād'syā-kī chhōrī-kā dīl mē hū' Dus'rā-nē  
*it-was-said that, 'I the-ling-of daughter-of body-in am' The-other-by*  
 kī kai, 'mū, ī kūrā-kā dhūnā-kī nīchē dhan bhōt sōk hai  
*it-was said that, 'I, this well-of mouth-of below wealth great is*

Ī-kī rukhālī karũ-hũ ' Yā khēr pah'lā-sē pūchhī kai,  
*This-of guarding doing-I-am ' Thus having-said the-first-to it-was-asked that,*  
 ' thũ-nē kōī ũ ohhōrī-kā dil-mē-sũ ohhurāwē tō  
*' you-to any-one that daughter of body-in-from (if-)may-release then*  
 ohhūtō kai nhĩ ' Tō jawāb diyō kai, ' yũ-to kadi-bi  
*do you-leave or not ? ' Then answer was-given that, ' thus-indeed ever-even*  
 nī ohhūtī Parant kōī ĩ kūrā-kō jal lē-jāī ũ-kē  
*not we-leave But any-one this well-of water having-taken away this-one to*  
 ohhātī dē-khār, tō ohhūt-jāwā ' Dus'rā-nē kī kai, ' mhā-kō  
*drops may-put, then we-leave ' The-second-by it-was-said ' that, ' us-of*  
 dhan bī mhā kōī-nē nē lē-jāwā-dā Parant kōī ĩ  
*wealth also we any-one-to not to take-away-allow But any-one this*  
 kūrī kō jal khārar ũ thām-par ohhar'kē tō mhā  
*well-of water having-drawn that place-on (if-)may-sprinkle then we*  
 ũ-sũ kāī-bī khēchal nhī karā. Dhan ũ-ī lē jāwē.  
*him-from any even obstruction not do The-wealth he-alone takes-away '*  
 Yī bāt ũ Nēk-nē sun-linī  
*This word that Good-by was-listened-to*

Dūjē dau ban'jārā kūrā-pai pāni bhar'wā āyā  
*On the second day travelling-merchants the well-on water to-draw came*  
 Ōr ũ Nēk-nē kūrā-mē-sũ bārē khāryō Dō ohyār  
*And that Good-to the well-in-from outside it-was-drawn Two four*  
 gharī-mē sās lēr ũ-ne pah'li ēk lōtō jal-kō  
*hours-in breath having-taken him-by first a vessel water-of*  
 bharu wā-ī gīyō kai jāhā u jand bād'syā-kī ohhōrīhē  
*having-filled there-indeed went that where that demon the-king-of daughter-in*  
 lig-riyā-hō Bād'syā-kī yo nīm hō kai, ' ũ-kā dil-mē barō  
*dwelling-was The-king-to this rule was that, ' her of body-in a-great*  
 jand hai Jō ĩ-nē ohhurā-dēgo ũ-ī-nē par'nā-dūgō  
*demon is Who this-one will-release him-indeed-to in-marriage-I-will-give '*  
 Tō ĩ-nē jāī ũ-kō upāi yō hī karyō kai ũ-kī  
*Then this one-by having-gone her-of remedy this-veryly was-done that her-of*  
 ākhi-par ũ kūrā-kā jal-kā ohhātā diyā Jad jand  
*eye-on that well-of water-of drops were-given Then the-demon*  
 ohhūt-gīyō ũ-kē nīrāt hō-gayī Bād'syā-nē wā ohhōrī ũ-kē-tāī  
*left Her to relief became The-king-by that daughter him-of-to*  
 par'nā-dī Asyā-ī wo dhānū-kē nīchē sũ ũ dhan-par  
*in-marriage-was-given So-veryly he the-mouth-of below-from that wealth-on*  
 jal ohhar'kar wō dhan bī khār-hyō Ōr lugāī ar dhan  
*water having-sprinkled that wealth also was-dug-out And wife and wealth*  
 lēr ānand kar'wā lāg gīyō  
*having-taken happiness - to-do he-began*

## FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good'. The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a pipal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.

## MĀLVĪ OF THE BHOPAL AGENCY

The Mālvi which is spoken in the Bhopal Agency by 1,800,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsingharh State. The following points may be noted.

There is the usual disaspiration, as in *ūbō* for *ūbhō*, standing up. On the other hand we have *phē* for *pē*, on. There is also the usual interchange of vowels as in *njar* for *najar* (*naṣr*), a present, *lāicar* for *lūicar*, a prince. In the specimen the vowels are often written long when they ought to be short, and nasals are frequently omitted. These are only instances of carelessness on the part of the writer, and such have been silently corrected in the transliteration.

In the infinitives of verbs, the letter *b* is preferred to *w*. Thus we have *pūj<sup>u</sup>bō*, to worship, *lūd<sup>u</sup>bō*, the act of leaping, *chhōp<sup>u</sup>bō*, the act of releasing.

In the declension of nouns we meet the termination *hē*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hārautī (pp 258 and 204). Examples of it here are *bhēṣāhē*, to the buffalo, *lālāhē*, into the river, *ghōṛāhē*, to the horse.

As the specimen is a good example of the written hand current in Malwa, I give it in facsimile. The writing is not always careful. Sometimes the termination *ā* is erroneously written for *ō* as in *lhusī-lā* (for *lō*) *amal-panī hōyā* (for *hōyō*), opium-water of happiness took place (= *e* was drunk).

[No 44]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀLVĪ.

(STATE NARSINGHGARH)

तीस पातीस वान दोसा गऊ

हुंवर नवानीसीय जी राजमाड पदाम

गऊ राजनजीसाव डे पास डा नमादसीनेगे

बीपारीडे हुंवर नवानी सीय जी डी

પડેલી પાટી રે દેઘાંગા જ્યોત જા  
 બીજાનકે તેંસો અપો જડ પડવા  
 પાટી આફી જ્યોત સવારી વેર વોવ  
 પુઝવા પદારી જડ તેંસો આપો  
 જેઠી ગોઠી વંદી થી ગો ગોડા  
 ઝાટી જડ રાજાજી સાવને વરણ  
 ઝી દી જાવ તેંસો આલે સો જાતારો  
 જાગો કે જાલપાજી ઝી ઝુંગરી  
 કે તીસે ગયો જડ રાજાજી સાવ ને  
 કુવર નપાળી સંધીયજી સે કડી કે,  
 હં જાનેથોકે તમ પીઠ રેરી ગપા  
 હો. જડ કુવરજી ને ઘોડા ઝી ભગામ  
 વેંપકે દોતીન ઝોવડા ઝી દરી  
 જડ ઘોડે જાગો નો તેંસા હે જાતારીપો

જદ નેરંતી ડો તો વાલુ હુ ડુડ્યો  
 હોયો જોર ડંપર નવાની સીયજી  
 ડો તરવાન ડો હાત છોડ-બોહોયો નેસા  
 ડો હોલ સરી ડો પુજા આલગ  
 આલગ હોગયા આદો આનાંગ આનો  
 આદો ઉનાંગ હો ગયો જોર આપ  
 લગાન પડુડે ઉલા હોગયા હુમ  
 બેન બોન મેં છુડનાહોયા ઉનાંગ  
 ગયા જોર હેલા પાડા જડ ડુવર  
 સાવ ને ગુજાપદીયો કે હુપોઉલોહું  
 જડ હુમ સબ ડંપરજી સાવ કે  
 પામ ગયા જદ બડના મંગાકે  
 ઉનાંગ માઆકાળ જોર લોદી હેડકે  
 ડુડાનમે ડોહો જોર મોજા કે ઉગાપો

ਯਾਵ ਯਥਾਵਾਯ ਯਮੋਰ ਤੋ ਮਸਾਲੁ ਯੀ  
 ਯਮੋਰ ਤੋ ਸੀਪਾਰੀ ਧੋਠਾਢੇ ਸਾਗੇ  
 ਭੇ ਦੀਪਾ ਭੇ ਧੋਠਾ ਭੇ ਧੀਰਾਂ ਧੀਰਾਂ  
 ਠਾਠ ਮੇਂ ਕੇਸ਼ਾਗੋ ਯਯਾਪ ਯਮੋਰ ਰਾਧਨ  
 ਜੀ ਸਾਥ ਢੇਰੀ ਸਰਦਾਰ ਡੇਰਾ ਡੇ ਪਦਾਰੁ  
 ਯਮੋਰ ਰਾਧਨ ਜੀ ਸਾਥ ਨੇ ਯਮੋਰ ਭੁਧਰੁ  
 ਯਧਾਨੀ ਸੀਧਜੀ ਨੇ ਭਾਂਸੀ ਯਮਾਰੋਗੇ  
 ਭਾਂਸੀ ਯਮਾਰੋਗ ਤੇ ਰਾਧਨ ਜੀ ਸਾਥ  
 ਮੇਲ ਮੇ ਪਦਾਰੁ ਯਮੋਰ ਭੁਧਰੁ ਜੀ ਸਾਥ  
 ਡੇਰਾ ਮੇ ਪੋਢਮਾਧਾ ਧੁਸਰਾ ਢੀਨ  
 ਧੁਸੀ ਭਾ ਯਮਮਲ ਪਾਠੀ ਹੋਯਾ  
 ਨੀਯਰੁ ਨੀਯਰਾਧਲ ਹੋਰੀ ਢੀਨਾਮ  
 ਬਾਦੀ ਭੁਧਰੁ ਜੀ ਸਾਥ ਤੀ ਨੇਂਸਾ  
 ਮਾਰੁ ਬਾ ਤੀ ਬਠਾਰੀ ਹੋਰੀ

[No 44.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MALVL

(STATE NARSINGGARH)

## TRANSLITERATION AND TRANSLATION

Tis chālīs bar's hōyā, jad Kāwar Bhawānī Singh-jī Rāj-garh  
*Thirty forty years became, when Prince Bhawānī Singh-jī to-Rājgarh*  
 padāryā Jad Rāwat-jī-sāb-kē pās-kā ād'min-nē bichārī kē, 'Kāwar  
*went Then Rāwat-jī-sāhib-of near-of men-by it-was-thought that, 'the-Prince*  
 Bhawānī Singh-jī-ki charēti pāti-phē dēkhāgā' Ōr yā biobār-kē  
*Bhawānī Singh-jī-of riding a-race-course-on we-will-see' And this thought-having*  
 bhēsō charāyō Jad paṛwā pāti āi, ōr sawāri  
*a-he-buffalo was-fed When the-festival race came, and the-procession*  
 khēr-bōr pūj'bā padārī. Jad bhēsō āyō, jē-ki gōrī bandī  
*acacia-jujube for-worshipping went Then the-buffalo came, whose legs tied*  
 thī Jō gōryā kāti jad Rāwat-jī-sāb-nē bar'chhā-kī dī  
*were When those-legs were-cut then Rāwat-jī-sāhib-by spear-of was-struck*  
 Ab bhēsō chālyō sō at'rō bhāgyō kē Jāl'pāji-kī dūg'ri-kē nīchē  
*Now the-buffalo went-off and so-much ran that Jāl'pā-jī-of mountain-of under*  
 gayō Jad Rāwat-jī-sāb-nē Kāwar Bhawānī Singh-jī-sē kai  
*he-went Then Rāwat-jī-sāhib-(by) the-Prince Bhawānī Singh-jī-to it-was-said*  
 kē, 'hū jānē-thō kē, tam pīth-phē-i gayā-hō' Jad kāwar-jī-nē  
*that, 'I thinking-was that, you back-on-veryly gone-are' Then the-Prince-by*  
 ghōrā-kī lagām khēch-kē dō tūn kō'rā-ki dai. Jad ghōrō  
*horse-of reins pulled-having two three whips-of were-given Then the-horse*  
 bhāgyō tō bhēsāhē jā-lyō Jad bhēsā-kō tō khāl'hē  
*ran and to-the-buffalo it-was-overtaken Then the-buffalo-of indeed in-river*  
 kūd'bō hōyō, ōr Kāwar Bhawānī Singh-jī-kō tar'wār-kō hāt ohhōr'bō  
*jumping became, and the-Prince Bhawānī Singh-jī-of a-sword-of hand loosening*  
 hōyō Bhēsā-kā dhōl sarikā purā alag alag hō-gayā  
*became The-buffalo-of a-drum like a-drum-skin separate separate became*  
 Ādō anāg, ōr ādō ūnāg hō-gayā, ōr āp lagām pakar-kē  
*Half this-side, and half that-side became, and himself the-reins having-held*  
 ūbā hō-gayā. Ham khēr-bōr-mē dhūr'tā-hōyā ūnāg gayā ōr  
*standing became We acacia-jujube-in making-a-search that-side went and*  
 hēlā pāryā Jad Kāwar-sāb-nē juwāp diyō kē, 'hū yō ūbō  
*a-cry was-raised Then the-Prince-sāhib-by reply was-given that, 'I this standing*



hū? Jad him sih Kāwar-jī-sih-kō pās gava Jad bak'ra mīg'i-ko  
*Then went the Prince-sihab of rear went Then a goat sent-for-having*  
 un-kā mīthā kīpī or lōi her-kō kūr-m-mē ghēhō or  
*the goat was sent and blood taking-having tubs-in it was poured and*  
 ghōpī-kō hēyō Chīr chīr'wadīr or dō masīpohī or dō sapī  
*the-horse to was-applied Four oxen and two torch-bearers and two sepoys*  
 ghōpī-kē sātō kir-dūā, kō ghōrīhē dhīrī dhīrī thām-mē  
*horse-qt with were given, so that to the-horse should slowly the walk in*  
 lā-jō Ap or Rīwat-jī-sih doī sūdīr dērī-phē  
*drum (imperative) He and Rāwat-jī-sihab lot the-secrets the-car-p-on*  
 padīryī Or Rīwat-jī-sih ne or Kāwar Bhawmī Singh-jī-nō  
*went And Rāwat-jī-sihab and the-Prince Bhawmī Singh-jī-nō*  
 kāsō jōgyō Kāsō jōg-kō Rāwat-jī-sih mel mē padīryī, or  
*dinner was-eaten Dinner eater-having Rāwat-jī-sihab joined in went, and*  
 Kāwar-jī-sih dērā-mē pōr gava Dās'ri dū khusi-kā aural pāmī  
*the-Prince-sihab car-p-on slept The-next day rejoicings-of opium water*  
 hōyī mjar mehltrānāl hōi hūm bīqī Kāwar-jī-  
*decar; presents offerings were-made Rewards were-distributed and the-Prince*  
 sih-kī bhēsī mār'bi-kī barī hoi.  
*sālat-qt a-buffalo killing of praise became*

### FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawmī Singh (then heir-apparent of the Narsinghgarh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatjī<sup>1</sup> thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Daurā Dātī*<sup>2</sup> came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Rīwatjī struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jālpījī Hill. The Rāwatjī then said to Prince Bhawmī Singh, 'I thought you had followed the heels of the buffalo.' Thereupon the Prince pulled his horse's reins and whipped him twice or thrice. The horse galloped and overtook the buffalo. As he (the buffalo) jumped into the stream, Prince Bhawmī Singh gave him a blow with his sword and cut him in sunder, the two pieces falling apart as those of a drum, half on one side and half on the other. Prince Bhawmī Singh holding the reins stood still. We searching for him among the acacia and jujube trees arrived thither and called out for him. The Prince replied, 'I am standing here.' All of us then went to him. Then a goat was sent for and after beholding it, the blood was poured into tubs and was rubbed on the horse. Four grooms, two torch-bearers, and two sepoys who accompanied the horse, were directed to walk the horse to the stable slowly,

<sup>1</sup> Rāwat-jī is the title of the Rājās of Narsinghgarh.

<sup>2</sup> This festival is held on the day after the Purnimā, and is celebrated by horse races.

while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Singh went to sleep in his camp.

Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

## MĀLVĪ OF BHOPAWAR

Mālvī is spoken in the north-east of the Bhopawar Agency of Central India by about 147,000 people. The language of the rest of the Agency is either Bhilī or Nimārī.

The Mālvī of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāngrī version of the famous tale of Śrāvana or Sarwan, the son of the sister of Daśaratha or Dasrath, the father of Rāma Chandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Rāmāyana.

The specimen comes from the state of Jhabua, and the following points in the language may be noted.

There is the usual loss of aspiration as in *āḍō* for *āḍhō*, blind. As usual, also, vowels are interchanged, as in *phar'tō*, for *phir'tō*, wandering; *laḷh'ṇō*, for *liḷh'nō*, to write. An initial *s* becomes *h*, as is common in other Rājasthānī dialects. Thus, *harāp*, for *sarāp*, a curse; *hun'nō* for *sun'nō*, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in *Sar'wan-rē*, to Sarwan; *thānē*, to you.

Verbs have an imperative in *jō* or *jē*, which is not necessarily honorific thus, *pāw'jō*, give to drink; *mar'jē*, die. The past participle of *laḷh'ṇō* or *lēnō*, to say, is *līdō*. The causal of *pīnō*, to drink is *pāw'nō*.

[ No 45 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀLVĪ (RĀNGRĪ)

(STATE JHABUA)

एके सरवण नाम करी-ने आदसी यो । वणी-रा मा-वाप आंखा-जें आंदा था । सरवण वणा-ने तोच्यां फरतो-यो । चालतां चालतां आंदा-आंदी-ने रत्ना-मे तरस लागी । जदी सरवण-ने कीदो के बेटा, पाणी पाव । न्हां-ने तरस लागी । जदी ऊ वणा-ने वठे बेटा-ने पाणी भरवा-ने तक्राव उपर गियो । वणी तक्राव उपर राजा दशरथ-की चौकी थी । जणी वखत सरवण पाणी भरवा लागो । जदी राजा दशरथे दूरा-जें देख्यो । तो जाण्यो के कोई हरण्यो पाणी पीवे-हे । एसो जाणी-ने राजा-ए वाग मार्यो । जो सरवण-रे हाती-मे लागो । जो सरवण वणी वखत राम राम करवा लागो । जदी राजा-ए जाण्यो के यो तो कोई मनख हे । एसो जाणी-ने राजा दशरथ सरवण कने गियो । तो देखे तो आपणो भाजेज । राजा सोच करवा मब्बो । जद सरवण बोल्हो के खेर मारी मोत याणा हात-से-ज लखी-थी । अवे मारा मा-वाप-ने पाणी पावजो । अतरी केइ-ने सरवण तो मरि-गियो । ने राजा दशरथ पाणी भरी-ने वेन वेनोइ-ने पावा-ने आयो । जदी आंदा आंदी बोल्हो के तूं कूण हे । दशरथ बोल्हो के याणे कोई काम हे । ये पाणी पीयो । जदी वेन बोली में तो सरवण सिवाय दुसरा-का हात-को पाणी नी पीयां । दशरथ बोल्हो के हें दशरथ हें । ने मारा हातें अजाण-ने सरवण मरि-गियो । आंदा-आंदी सरवण-को सरण हुणी-ने हा । हा ! करी-ने राजा दशरथ-ने हराप दीदो के जणी वाणूं मारो बेटो माबो वणा-ज वाणू तूं मरले । एसो हराप देइ-ने आंदा-आंदी बी मरि-गिया ॥

[No 45]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀLVĪ (RĀNGRĪ)

(STATE JHABUA.)

## TRANSLITERATION AND TRANSLATION

Ēk Sar\*wan nām kari-nē ād'mi thō Wani-rā mā-bāp ākhā-ū  
*A Sarwan name made-having man was Him-of mother-father eyes-by*  
 ādā thā Sar\*wan wanā-nē tōkyā phar\*tō-thō Chāl'tā  
*blind were Sarwan them-to by-having-carried wandering was In-going*  
 ohāl'tā ādā ādi-nē rastā-mē taras lāgi Jādī  
*in-going the-blind-man-the-blind-woman-to road-in thirst was-felt Then*  
 Sar\*wan-nē kidō kē, 'bēṭā, pānī pāw Mhā nē taras  
*Sarwan to it-was-said that, 'son, water give-to-drink Us-to thirst*  
 lāgi.' Jādī ū wanā-nē wathē bethāi-nē pānī bhar\*wā-nē  
*is-felt' Then he them-to there caused-to-sit-having water drawing-for*  
 talāw upar giyō Wani talāw upar Rājā Daś'rath-kī chōki thī.  
*a-tank upon went On-that tank upon King Dasrath-of watching was*  
 Janī wakhat Sar\*wan pānī bhar\*wā lāgō Jādī rājā Daś'rathē  
*At-that time Sarwan water to-draw began Then by-king Dasrath*  
 dūrā-ū dēkhyō Tō jānyō kē, 'kōi haranyō pānī  
*distance-from he-was seen Then it-was-thought that, 'some stag water*  
 pīvē-hē' Ēsō jāni-nē rājāē bān mār-yō, jō  
*drinking-is' Such thought-having by-the-king an-arrow was-shot, which*  
 Sar\*wan-rē ohhāti-mē lāgō Jō Sar\*wan wani wakhat 'Rām Rām'  
*Sarwan to breast-in stuck When Sarwan at-that time 'Rām Rām'*  
 kar\*wā lāgō, jādī rājāē jānyō kē, 'yō tō kōi manakh  
*to-make began, then by-the-king it-was-known that, 'this indeed some man*  
 hē.' Ēsō jāni-nē Rājā Daś'rath Sar\*wan kanē giyō Tō dēkhē  
*is' Such thought-having King Dasrath Sarwan near went Then he-sees*  
 tō āp'nō bhānēj Rājā sōch kar\*wā mandyō Jad Sar\*wan bōlyō  
*indeed his own nephew The-king grief to-make began Then Sarwan said*  
 kē, 'khēr, mārī mōt thānā hāt-sē-j lakhī-thī Abē mārā  
*that, 'it-is-well, my death thy hand-from-only written was Now my*  
 mā-bāp-nē pānī pāw'jō' Atrō kār-nē Sar\*wan tō  
*mother-father-to water give to-drink' So-much said-having Sarwan indeed*  
 marī-giyō, nē Rājā Daś'rath pānī 'bhārī-nē bēn bēnōi-nē  
*died, and King Dasrath water drawn-having sister sister's-husband-to*

pāwā-nē āyō Jādī ādā-ādi bōlyī kē, 'tū  
*causing-to-drink-for came. Then the-blind-man-and-woman said that, 'thou*  
*kūn hē? Dasrath bōlvō kē, 'thānē k'ī kīm hē? Thē pānī pīvō*  
*who art? Dasrath said that, 'to-you what business is? You water drink'*  
 Jādī bēn bōlī, 'mē tō Sarwan swāy dus'ri-kā hāt-kō pīnī nī  
*Then the-sister said 'we verily Sarwan except other-of hand-of water not*  
*pīvā Dasrath bōlvō kē, 'hū Dasrath hū, nē mārā hāt-ū vjān-mē*  
*drink' Dasrath said that 'I Dasrath am, and my hand-from ignorance in*  
 Sarwan mari-giyō' ādā-ādi Sarwan-kō maran hunī-nē, 'hā  
*Sarwan died' The-blind-man-and-woman Sarwan-of death heard-having, 'alas,*  
*hā,' kari-nē Rājī Dasrath-nē harīp didō kē 'janī bān-ū mārō bātō*  
*alas, made-having King Dasrath-to curse gave that, 'what arrow by our son*  
*mārō wanī-j bān-ū tū marjē' Esō harīp dēi-nē*  
*was-struck, that-very arrow-by thou die' Such curse given-having*  
 ādā-ādi bī mari-giyō  
*the-blind-man-and-woman also died*

### FREE TRANSLATION OF THE FOREGOING

There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son! give us water to drink. We are thirsty.' He made them sit there and went to a tank to fetch water. Rājī Dasrath was on a watch at the tank. When Sarwan commenced drawing water, Rājī Dasrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Rām, Rām'. The Rājī then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said thus, Sarwan died, and Rājī Dasrath took the water and came to his sister and brother-in-law, the parents of Sarwan, to give them to drink. Then the blind pair said, 'Who art thou?' Dasrath replied, 'What have you to do with (that)? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Dasrath said, 'I am Dasrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Rājī Dasrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him the blind man and the blind woman also breathed their last.

<sup>1</sup> Rām was no yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament'.

## MĀLVĪ OF THE WESTERN MALWA AGENCY

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalmans speak Hindōstānī. The Bhils speak Bhili, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rajputana States of Tonk and Jhallawar, in both of which Mālvī is spoken on the Malwa border. In Tonk in Rajputana,<sup>1</sup> it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaumahla tract, which lies in the south-west of the state.

The Chaumahla tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. In the Western Malwa Agency it comprises *Pargana* Pirawa of Tonk in Central India, and *Parganas* Sathkeda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōndwārī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mālvī. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana States —

Mālvī—		
Western Malwa	1,241,500	
Nimbahera of Tonk . . . . .	4,000	
	<hr/>	1,245,500
Mālvī (Sōndwārī)—		
Western Malwa . . . . .	115,000	
Chaumahla of Jhallawar	86,556	
Bhopal	2,000	
	<hr/>	203,556
Bhili (Western Malwa) . . . . .		56,000
Hindōstānī (Western Malwa)		190,000
Other languages spoken in Western Malwa		16,868
	<hr/>	
	TOTAL	<hr/> 1,711,924 <hr/>

I now proceed to deal with the Standard Mālvī of Western Malwa (including that of Nimbahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rāngrī folktale which comes from the state of Ratlam. As may be expected from the geographical position of the Agency, the language is somewhat affected by Central Rājasthānī. There is the usual loss of aspiration as in *icayō*, for *whavō*, he became. In Eastern Marwārī there is a tendency for an initial *s* to be pronounced as *h*, and this is, as we shall see, also a marked peculiarity of Sōndwārī. It also appears in the Mālvī of Western Malwa, as in *hājē* for *sājē*, in the evening, *hun'nō*, for *sun'nō*, to hear, *ham'jādī-nē*, for *sam'jādī-nē*, having persuaded. There is the Central Rājasthānī preference for a cerebral *n*, as in *sun'nō* quoted above. There is the Standard Mālvī preference of *o* over *b*, as in *icāt* for *bāt*, a word.

In pronouns there is the Central Rājasthānī *āpāñ*, meaning 'we, including the person addressed.'

<sup>1</sup> Portions of the Tonk State are in Rajputana, and here also Mālvī is spoken but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *jē*, as we have noted in Bhopawar. Thus, *lije* for *lahijē*, say There is an instance of the Mōwārī *h*-future in *watāshū*, I will show There is the Mārwarī causal with *d* in *ham'jādī-nē*, having persuaded, and *rōwād'jē*, cause to cry (an imperative in *jē*)

There is also an instance of the Gujarātī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *nē* Thus, *chhōi ā-nē rōwādyā* (not *rōwādyō*), she caused the cubs to cry

[ No. 46 ]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

### RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ)

(STATE RUTLAM.)

एक ग्यावण स्याकणीए आपणा धणी स्याक्या-ने कछो के अवरके म्हारी हुवावड कठे करोगा । तो वणीए कछो के नाहार-री गुफा-माँय । जदी नाहार आवेगा तो आपाँ-ने खाइ-जायगा । तो स्याक्याए कछो के जदी मूँ खूँखारूँ तो तूँ टावखा-टूबरी-ने चूँटका भरी-ने रोवाडजे ने हूँ पूछूँ के ई क्यूँ रोवे-हे । तो तूँ कीजे के ई नाहार-रो कालजो माँगे-हे ॥

थोडा दन पछे ये दोई जणा जाई-ने नाहार-री गुफा-माँही हुवावड कीदी । वणी दन जद हाँजे नाहार आयो ने सनेर-लेवा लाग्यो के म्हारा घर-में कोई न कोई हे । तो जदी स्याक्या-ने हूँ कीदी । या बात हुणता-ज स्याकणीए छोरा-छोरियाँ-ने चूँटका भरी-ने रोवाद्या । तो स्याक्यो बोल्हो के अय कनक-सुन्दरी टावखा टूबरी क्यूँ रोवे-हे । तो स्याकणी बोली के ओ डर-भजन-राजा छोरा छोरी नाहार-रो कालजो माँगे-हे । या बात हुणता-ज नाहार-री जी उड-गयो ने पीछे पाँव भाग्यो ने विचार करवा लाग्यो के म्हारा घर में म्हा-ने खावावारो कोई न कोई म्हारा-ऊँ मोटो जनावर हे । असा विचार-माँही वा रात काटि-दीदी ने दुसरे दन आथ्यो तो बी या-की या-ज बात हुणी-ने पाछे भाग्यो । अतरा-क-में एक बाँदरो अणी-ने मिक्खो ओर बाँदराए पूछ्यो के क्यूँ नाहार राजा आज क्यूँ भाग्या भाग्या फिरो-हो । तदी नाहार बोल्हो के म्हारा घर-माँही म्हारो खावावारो कोई न कोई हे । या बात हुणी-ने बाँदरो अणी वात-री चौकसी करवा नाहार-री गुफा कने गयो ने पाछो आव्यो ने केवा लाग्यो के ए म्हारा शाह एक स्याक्यो बठे हे ने वणी-ऊँ तूँ यूँ काँई छरे-हे । या बात हुणी ने नाहार-ने भरोसो नी बयो । तो बाँदराए कछो के आपाँ-री पूँछडी दोई मेरी बाँदि ले-ने चालाँ ने हूँ या-ने स्याक्यो बठे बताइहूँ । या बात हुणी-ने दोई पूँछडियाँ मेरी बाँद-ने अबे ये नाहार-री गुफा आडी चाल्या । स्याक्या-ने अणा-ने देख खूँखारो कीदी । ने स्याक्यो छोरा-ने रोवाद्या तो स्याक्याए पूछ्यो के टावखा-टूबरी क्यूँ रोवे-हे । तो स्याकणीए कछो के छोरा-छोरी नाहार-रो कालजो माँगे-हे । स्याक्यो बोल्हो के अणा-ने रोवा मत दो । हानाँ राखो । अबार धीरे धीरे बाँदरो मामो नाहार-ने हमजाडी-ने लावे-हे । या बात हुणता-ही-ज नाहारए जाण्यो के बाँदरा-ने मन-मे तो कपट हे ने पाछा फलंग मारतो मारतो भाग-गयो ने बाँदरो पँछडी-सूँ बयो-यो सो भडिकाइ-भडिकाइ-ने मरि-गयो । ने स्याक्यो बठे मजा-मे रेवा लाग्यो ॥

[No 46]

## INDO-ARYAN FAMILY

CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ)

(STATE RUTLAM)

## TRANSLITERATION AND TRANSLATION.

Ek gyāhan svāl'nē āp'nā dhanī syālyā-nū kahyō kē, 'abar'kē  
*A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time*  
 mliārī huwāwad kathō karōgā?' Tō waniē kahyō kē, 'nāhār-rī  
*my lying-in where will-you-make?' Then by-him it-was-said that, 'a-tiger-of*  
 guphā-māy' 'Jadī nāhār āwṛgī tō āpā-nē khāi-jāygā' Tō syālyāē  
*den-in 'Then the-tiger will-come then us-to he-will-eat-up' Then by-the-jackal*  
 kahyō kē, 'jadī mū khūkhārī, tō tū tābaryā-tūb'rī-nē ohūtakvā  
*it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinches*  
 bhārī-nē rōwād'jē, nē hū pūchhī kē, "i kyū rōvē-hē?" tō tū  
*filled-having cause-to-cry, and I ask that, "these why crying-are?" then thou*  
 kīj kē, "i nāhār-rō kāl'jō māṅgō-hē"  
*say that, "these tiger-of liver wanting-are"*

Thōdā dan pachbō yē dōi janā jāi-nē nāhār-rī guphā-māhī  
*A-few days after (by-)these two persons gone-having a-tiger-of den-in*  
 huwāwad kīdī Wani dan jad hājē nāhār āyō, nē sanēr  
*lying-in was-made On-that day when at-evening the-tiger came, and suspicion*  
 lēwā lāgyō kē, 'mhārā ghar-mē kōi-na-kōi hē' tō jadī syālyānē  
*to-take began that, 'my house in someone-or-other is,' so then the-jackal-by*  
 hū kīdī Yā wāt hun'tā-j syāl'nīē  
*throat-clearing was-done This word on-hearing-immediately by-the-she-jackal*  
 chhōrā-ohhōryā-nē ohūtakvā bhārī-nē rōwād'yā Tō syālyō  
*the-male-female-cubs-to pinches filled-having they-were-made-to-cry Then the-jackal*  
 hōlyō kē, 'ay Kanak-sundari tābaryā-tūb'rī kyū rōvē-hē?' Tō  
*said that, 'O Kanak-sundari male-female-children why crying-are?' Then*  
 svāl'nī hōlī kē, 'ō Dar-bhaūjan-rājā, chhōrā-ohhōrī nāhār-rō kāl'jō  
*the-she-jackal said that, 'O Darbhayan-king, male-female-cubs a-tiger-of liver*  
 māṅgō-hē' Yā wāt hun'tā-j nāhār-rō jī ud-gayō, nē  
*wanting-are' This word on-hearing-immediately the-tiger-of soul flew-away, and*  
 pichhē pāw bhāgyō, nē vichār kar'wā lāgyō kē, 'mhārā ghar-mē mhā-nē  
*backwards feet he-fled, and thought to-make began that, 'my house-in me-to*



khāwāwārō      koi-na-kōi      mhārā-ũ      mōtō      janāwar      hē'      Asā      vichār-māhi  
*eater      someone or-other      me-than      strong      animal      is'      Such      thought-in*  
 wā      rāt      kātī-didi,      nē      dus'rē      dan      avyō      tō      bi      yā-kī      yā-j      wāt  
*that      night      was-passed,      and      on-second      day      he-came      so      also      this-of      this-even      word*  
 hunī-nē      pāchhē      bhāgyō      At'rā-k-mē      ēk      bād'rō      anī-nē      mulyō,      ōr  
*heard-having      back      he-fled,      So-much-in      a      monkey      this-one-to      was-met,      and*  
 bād'rāē      pūchhyō      kē,      'kyū,      nāhār      rājā,      āj      kyū,      bhāgyā      bhāgyā,  
*by-the-monkey      it-was-asked      that,      'why,      tiger      king,      to-day      why,      fled      fled,*  
 phirō-hō ?'      Tadi      nāhār      bōlyō      kē,      'mhārā      ghar-māhi      mhārō  
*wandering-you-are ?'      Then      the-tiger      said      that,      'my      house-in      my*  
 khāwāwārō      kōi-na-kōi      hē'      Yā      wāt      hunī-nē      bād'rō      anī      wāt-rī  
*eater      someone-or-other      is'      This      word      heard-having      the-monkey      this      word      of*  
 chōk'sī      kar'wā      nāhār      rī      guphā      lanē      gayō,      nē      pāchhō      avyō,      nē      kēwā  
*investigation      to-make      the-tiger-of      den      near      went,      and      back      came,      and      to-say*  
 lāgyō      kē,      'ē      mhārā      śāh,      ēk      syālyō,      wathē      hē,      nē      wanī-ũ      tū      yū      kāi  
*began      that,      'O      my      lord,      a      jackal      there      is,      and      him-from      thou      thus      what*  
 darē-hē ?'      Yā      wāt      hunī-nē      nāhār-nē      bharōsō      nī      wayō      Tō  
*fearing-art ?'      This      word      heard-having      the-tiger-to      confidence      not      became      Then*  
 bād'rāē      kahyō      kē,      'āpā-rī      pūchh'dī      dōi      bhēri      bādī-lē-nē  
*by-the-monkey      it-was-said      that,      'us-of      tail      both      together      tied-together-having*  
 chālā,      nē      hū      thā-nē      syālyō      wathē      watāihū'      Yā      wāt      hunī-nē  
*let-us-go,      and      I      you-to      the-jackal      there      will-show'      This      word      heard-having*  
 dōi      pūchhadiyā      bhēri      bād-nē,      abē      yē      nāhār-rī      guphā      ādī  
*the-two      tails      together      tied-having,      now      these      the-tiger-of      den      towards*  
 chālyā      Syālyā-nē      anā-nē      dēkh      khūkhārō      kidō,      nē      syālīē  
*went      The-jackal-by      these      having-seen      cough      was-made,      and      by-the-she-jackal*  
 ohhōrā-nē      rōwādyā.      Tō      syālyāē      pūchhyō      kē,      'tābaryā-'  
*the-cubs-to      they-were-made-to-cry      Then      by-the-jackal      it-was-asked      that,      'male-female-*  
 tūb'rī      kyū      rōwē-hē ?'      Tō      syāl'nīē      kahyō      kē,      'ohhōrā-'  
*children      why      crying-are ?'      Then      by-the-she-jackal      it-was-said      that,      'the-male-*  
 ohhōrī      nāhār-rō      kāl'jō      māgē-hē'      Syālyō      bōlyō      kē,      'anā-nē'      rōwā  
*female-cubs      a-tiger-of      liver      wanting-are'      The-jackal      said      that,      'them-to      to-cry*  
 mat      dō      Chhānā      rākhō      Abār      dhīrē      dhīrē      bād'rō      māmō      nāhār-nē  
*not      allow      In-silence      keep      Soon      slowly      slowly      monkey      uncle      a-tiger-to*  
 ham'jādi-nē      lāvē-hē'      Yā      wāt      hun'tā-hī-j      nāhārē  
*persuaded-having      bringng-is'      This      word      on-hearing-very-immediately      by-the-tiger*  
 jānyō      kē,      'bād'rā-rē      man-mē      tō      kapat      hē,'      nē      pāchhā  
*it-was-thought      that,      'the-monkey-of      mind-in      verily      treachery      is,'      and      back*  
 phalāg      mār'tō      mār'tō      bhāg-gayō,      nē      bād'rō      pūchh'dī-sū      bandyō-thō,      sō  
*bound      striking      striking      fled-away,      and      the-monkey      the-tail-by      tied-was,      so*  
 bhadikāi-bhadikāi-nē      marī-gayō,      nē      syālyō      wathē      majā-mē      rēwā      lāgyō  
*dashed-dashed      being      he-died,      and      the-jackal      there      happiness-in      to-live      began*

## FREE TRANSLATION OF THE FOREGOING

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. 'In a tiger's den,' said he. 'But the tiger will come and eat us up?' The jackal replied, 'when the tiger comes I will cough, and then you must pinch the young ones and make them squeal. I will ask you why they are crying, and you must answer that they want some tiger's liver.'

A few days afterwards the two went into a tiger's den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, 'there seems to be someone in my house.' Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, 'O Kanak Sundarī,<sup>1</sup> why are the children crying?'

'O Dar Bhaṣṭjan, my prince,' she replied, 'the babies want some tiger's liver.' When the tiger heard this his soul flew away, and he ran back as fast as he could, for he thought that there was some animal in his den who was mightier than he was, and who would gobble him up. So he spent the whole night thinking about this. Next day he came again to his den, and the same thing happened, so when he heard the same conversation he ran away.

As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, 'there's some one in my den who wants to gobble me up.' When the monkey heard this he went off to investigate, and soon returned saying, 'My lord, it is only a jackal who is there. Why dost thou fear him?' But the tiger refused to believe him. Then the monkey said, 'let us tie our tails together and go into the den, and I'll show you the jackal there?' So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. 'They want some tiger's liver,' said she. He replied, 'don't let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.' When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey's tail was tied to his, so the monkey was soon dashed to pieces and died, while the jackal lived happily for the rest of his life in the tiger's den.

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<sup>1</sup> He gives his wife a grand name, and so does she him, in order to impress the tiger.

## SÖNDWĀRĪ

Söndwārī<sup>1</sup> is the language of the Sōndiās, a wild tribe, which inhabits the tract known as Sōndwār, in the north-east of the Western Malwa Agency, and in the Chaumhla, the southern portion of the Jhallawar State. In the Western Malwa Agency, it includes the Pirawa *Pargana* of the State of Tonk, and *Parganas* Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Sōndwārī are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sōndwar tract. The number of speakers of Sōndwārī is estimated as follows —

Western Malwa Agency—		
Tonk and Indore	.	115,000
Chāumhla of Jhallawar		86,556
Bhopal		2,000
TOTAL		203,556

The following account of the Sōndiās is taken from pp 200 and ff. of Vol II of the *Rajputana Gazetteer* —

Their chief clans are Rahtor, Tawur, Jādon, Sesodia, Gehlot, Chohān, and Solankhi. The Chohāns are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Chāumhla Sōndias consider themselves as descended from Rājpūts of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwārā, corrupted into Sōndwārā, which caused the inhabitants to be called Sōndias. The other account makes the people give the name to the country, their name being a corruption of the Hindi word Sandhya—twilight, i.e. mixed (neither one thing nor the other). A Sōndia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sulks owing to one of their number having had his turban knocked off by a sepoy, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle lifting. They have taken to agriculture, and some of the Chāumhla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jāgir, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Maloolm in his Central India of the Sōndias in his time —

“They are often called Rājpūts, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts, and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sōndias, or, as the term implies, ‘mixed race,’ some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers.

“That the Sōndias have a claim to antiquity, there can be no doubt, but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Sōndwārā, most of whom, from breeding their own horses, were well mounted. At the peace of Mundesar, the Sōndias were—

<sup>1</sup> Properly spelt with a hyphen, Sōnd-wārī

estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation"—(Vol I)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rājputrs in Central India, are the Sūdās, who have spread from Sondwāra (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rājput heroes, but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rājput ancestors, but all intermarry. Second marriages among their women are very common, and, from the strict usages of the Rājputrs upon this point, there is none on which they deem the Sondās to have so degraded the race from which they are descended.

"The Sondās have been either cultivators or plunderers, according to the strength or weakness of the government over them, but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rājputrs in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sondās are by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess, and emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite, consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sondās, and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the Pindāri war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder, but still the presence of troops is essential to repress their turbulent disposition, and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sondās are aided by Brāhmins, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chāmans are treated with more courtesy, but the Bhāts, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses."

I give two specimens of Sōndwārī, both of which come from the State of Jhallawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Mālvī.

The most typical peculiarity of Sōndwārī is the universal change of an initial *s* to *h*. Its speakers call themselves Hōndiā, not Sōndiā. There are several examples of this in the specimens, amongst which we may quote, *hag\*lō* or *hag\*rō*, for *sag\*lō*, all, *hāt\*rō*, for *sāt\*rō* (a Gujarātī word), a daily portion of food, *hāū*, for *sādhū*, good, *hāmaḷ\*nō*, for *sābhal\*nō*, to hear, *ham\*ḡār\*nō*, for *sam\*ḡhānō*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *sūk\*lō*, for *chhōk\*lō*, chaff.

There is the usual Mālvī loss of aspiration, as in *lōiō*, for *lhōiō*, young, *tī* or *thī*, from, *dīdō* or *dīdhō*, given, *wayō*, for *whayō*, became, *hāmaḷ\*nō*, for *sābhal\*nō*, to hear (another Gujarātī word), *ham\*ḡār\*nō*, for *sam\*ḡhānō*, to remonstrate.

In the declension of nouns, the ablative suffix is *tī* or *thī*. The accusative-dative has the usual *kē* and *nē*, and also *hē*, as in other Mālvī speaking tracts. The agent also takes *nē*, as in *bētā-nē kahī*, the son said. In the following passage, *nē* is used once to form the agent, and once to form the accusative, *ma-nē*. .. *pāp līdhō*. ... *ma-nē thē hāi-icāl\*diā bhēlō rākhō*, I have sinned, keep thou me among (thy) servants.

The suffix *hē* is also used for the locative. Examples of its use are, (dative) *vanā-hē wāt-dī*, he divided to them, (locative) *thā-lī rūkam-pāt bāchhī yā dūmī yā hē uṇī-dīdī*, he wasted your substance on singers and dancers.

As regards the pronouns, *āpī* or *āp<sup>nē</sup>* means 'we, including the person addressed' *Ap<sup>nō</sup>* is 'own.'

The past tense of the verb substantive is usually *thō*, but sometimes we find the Bundeli form *hō*. Besides *hē*, we have *hā* for 'he is'. The imperfect tense of finite verbs is not made with the present participle as in Mālvi, but with the oblique verbal noun as in Central Rājasthānī. Thus, *bhai ē-thō*, he was filling, literally, was a-filling. Causal verbs are formed with *d* or *ī* as in Mārwarī. Thus, *ham<sup>o</sup> jāyō*, he remonstrated, literally, he caused to understand.

Sōndwārī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens — *jī*, a father, *māḍī*, a mother, *wāl<sup>o</sup> dī*, a servant, *waī*, a year, *rōthō*, bread, plural *ōthā*, a feast, *banō*, a bridegroom, *birō*, a brother.

On the whole Sōndwārī possesses a distinctly Bhil character, as the above notes have shown. Nearly all these peculiarities also occur in Bhil dialects.

[No 47]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### RĀJASTHĀNĪ

MĀLVĪ (SōNDWĀRĪ)

(STATE JHAILAWAR)

### SPECIMEN I.

एक आदमी-के दो बेटा था । लोडका बेटा-ने वणी-का जी-हे कहीं के म-ने मारा बाँटा-की रूकम-पात दई-दो । जँदी वणी-का जी-ने अपनी रूकम-पात वणा-हे बाँट-दी । थोड़ा दिना पाछे लोडो बेटो वणी-का बाँटा-की रूकम-पात लई वेगळो चळ्यो गयो । बाहों वणी-ने वणी-का बाँटा-की हाक्की रूकम-पात वीगाड-दीदी । अर वणी-के पाँ काई नहीं रयो ओर वणी मूलक-में काळ पड़ो । जँदी भूकाँ मरवा लाग्यो । जँदी वणी मूलक-का एक हाक आदमी पाँ गयो । अर वणी हाक आदमी-ने भंडूरा चरावा माळ-में मोकल्यो । ऊ लाचार बई-ने वणी सूकला-थी पेट भरे-थो जो सूकळो भंडूरा के खावा-को थो । वणी-ने खावा कोई नहीं देवे-थो । जँदी वणी-ने गम पड़ी जँदी केवा लाग्यो के मारा जी-के घणा हाक्की बाळदी हे । वणा-हे पेट भरी-ने रोठा मिळे-हे घणा हातरा हे । हूँ भूकाँ मरूँ-हूँ । अबे हूँ मारा जी-के पाँ-हे जातो रहूँ । वणा-ती कहूँगा जी म-ने राम-जी-का घर-को पाप कीधो थाँ-को बी हराम खोर वयो । थाँ-को बेटो बाजवा असो नहीं रयो । अबे म-ने येँ हाक्की बाळदियाँ सेको राखो । ऊ उठी-ने वणी-का जी पाँ आयो । पण ऊ वेगळो थो वणी-का जी-ने देख्यो अवाल करी-ने दोखो अर छाती-ने लगायो अर मूँडे बीको दीधो । जँदी बेटो जी-थी बोल्यो जी म-ने राम-जी-को पाप कीधो अर थाँ-के-थी बेमूख वयो । थाँ-को बेटो बाजवा जसो नहीं रयो । जँदी वणी-का जी-ने हाक्यों बाळदियाँ-थी कहीं । अणी-ने

જાલુ ચીતરા લાવી-ને પરાવી દો અર ઑગઠિઑ-મેં વીંઘ્યાં અર પર્ગા-મેં જ્ઞાણા પરાવી દો । આપી ધાપી-ને જ્ઞાવાં પીર્વા । મારો બેટો મરી ગયો-થો અવે પાલો જીવતો વયો । યો જોવાઈ ગયો-થો અવે પાલો લાલો । જંદી જગરા મિકી-ને રાજી જુસી વયો ॥

અતરા-મેં વળી-કો મોટો બેટો માલ-મેં થો । જુ માલ-મેં થો અપણા ઘર-કે પાં-જે આયો અર ગીત ગાલ જામલ્લી । જંદી જાલ્લી-ને તેહી-ને પૂલ્લો કે અળી જગલ્લી વાત-કો કાઈ મતલબ જે । જાલ્લી-ને કહી કે થાં-કો લોહો ભાઈ આયો જાહ અર થાં-કા જી-ને રોઠા કરાયા જે કિયૂં-કે વી ઘણા જાલુ તરા પાલ્લા આઈ-ગયો । જંદી વડા વેટા-ને રી લાગી અર ઘરે ની ગયો । જંદી વળી-કા જી-ને આવી-ને વળી-ને જમલાલો । જંદી વળો-ને જી-થી કયો મ-ને અતરા વર-થી થાં-કો જાકરી કીધી । થાં-કા કીયા વારે ચાલ્યા નહીં । થાં-ને એક વકરી-કો વલ્લો વી નહીં દીયો જો હૂં ભાઈ-જેતૂ મેં ગોઠ-ગૂગરી કરતો । થાં-ને અળો વેટા-કે આવતાં-હી જળી-ને થાં-કો જગરી રૂકમ-પાત વાલ્લ્યાં-હૂમલ્યાં-જે ઘડાઈ દોદી જળી-કે થાં-ને રોઠા દીયા । જંદી વળી-કા જી-ને કહી કે વેટા તૂ મારે પાં રયો । ઘર-ટાપરો જિત માલુ થારો જે । આપણે રાજી જુસી-થી રજાં । થારો ભાઈ આયો જો રાજી વયો જાઈજે । થારો ભાઈ મરી ગયો-થો અવે પાલો જીવતો વયો । જોવાઈ ગયો-થો જોર લાલો જે ॥

[No. 47.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

## RAJASTHANI

MIRAI (Sôṇowāṇī).

(SPARK JOURNALAR).

## SPECIMEN I.

Ek ād'mī-kē dō hēṇā thā. Iḍī'kī bōṭi-nō waiṇ-kā jī-hō  
*A man-to two sons were The younger son-by him-of father to*  
 kahī kō 'mī-nē mīrā wāṭi-kī rūkām-pūt dat-dō. Jādi waiṇ-kā  
*it-was-said that 'he to my share-qt property give-was' Then him-qt*  
 jī-nē ap'pī rūkām-pūt waiṇ-hō wāṭi-dī. Thōpā dīnā pāohhō  
*father-by his-own property them-to was-distributed A-few days after*  
 lōṇō hētō waiṇ-kā wāṭi-kī rūkām-pūt lāi vōṇ'jō chahō gayō  
*the-younger son him-of share of property having-taken for went-away*  
 Wāṭi waiṇ-nē waiṇ-kā wāṭi-kī haṅ'jī rūkām-pūt vīḡṇ dīdī. Ar  
*The he-by him-qt share-qt all property was-wasted. And*  
 waiṇ-kē pī kāṇ mūḥ rāvō, or waiṇ mūlik-nē kāl pūṇō,  
*him-of near anything not retained, and that counting in a-famine fell,*  
 jīdī bhūkī mīrā lāḡṇō Jādi waiṇ mūlik-kā ēk hāṇ ād'mī  
*then by-hunger to-die he-began Then that country-of a good man*  
 pī gayō Ar waiṇ hāṇ ād'mī-nō bhūḍāi chāṇāwā māḷ-nō  
*near he-went And that good man-by some tested field-in*  
 mōk'iyō Ū lāchār waiṇ-nē waiṇ sūk'jā-thī pēt bhavē-thō  
*he-was sent He helpless become-having that chaff-of belly a-filling-he was*  
 jō sūk'jō bhāḍūrā-kē khāwā-kō thō. Waiṇ-nē khāwā kōṭi wāḥī  
*which chaff the-swine-to eating-qt was Him-to for-eating anyone not*  
 dēvē-thō Jādi waiṇ-nē gam pūṇī. jūḥ kōwā lāḡṇō kō  
*a-gut no-was Then him-to consideration fell: then to-say he-began that,*  
 'mīrā jī-kē ghayī hāṭi-wāṇḍī hō. Waiṇ-hō pēt bhavē  
*'my father-to nang ploughmen-servants are Them-to belly filled-having*  
 rōṭhā mīḥ hō, ghayā hāṭi-rā hō. Hū bhūkī mīrā-hū.  
*loaves being-got-are, much daily-portion are, I by-hunger deṇ-g-arr.*  
 Abē hū mīrā jī-kē pī-hō jātō rahū. Waiṇ-hī kahṇē.  
*Now I my father-qt near-to going I-remain. Him-to I-will-say.*  
 'jī, mī-nē Rām-jī-kā ghūr-kō pāp kūḥṭhō thā-kō hī hāṇm-khōr  
*'father, he-by Go-qt house-qt sin was-done you-of also traitor*  
 wāṇō Thā-kō bōṭō bāṇ'wā aḍ mūḥ rāvō. Abē mī-nō  
*I-became You-of son to-be-called such not I-remained. Now we*





ēk      bak'rī-kō      bachchō      bī      nahf      dīyō,      jō      hñ  
*one      she-goat-of      young-one      even      not      was-given,      that      I*  
 bhāi-hētū-mē      gōth-gūg'rī      kar'tō.      Thā-nē      anī      bētā-kē  
*brothers-friends-among      feasting      (I-)might-have-done      You-by      this      son-of*  
 āw'tā-hī,      janī-nē      thā-kī      hag'rī      rūkam-pāt      bāchh'ryā-dūm'ryā-hē  
*on-coming-even,      whom-by      you-of      all      property      singers-dancers on*  
 urāi-didī,      janī-kē      thā-nē      iōthā      dīyā '      Jādī      wani-kā  
*was-squandered,      him-to      you-by      loaves      were-given '      Then      him-of*  
 jī-nē      kahī      kē,      ' bētā,      tū      mārē      pā      rayō      Ghar-tāp'rō  
*father-by      it-was-said      that,      ' son,      thou      me-of      near      remained      House-hut*  
 khēt-māl      thārō      hē      Āp'nē      rājī      khūsī-thī      rahā      Thārō  
*field-meadow      thine      are      We      joy      happiness-with      may-remain      Thy*  
 bhāi      āyō      jō      rājī-wayō      chāijē      Thārō      bhāi      marī  
*brother      came      therefore      joyful-to-be      is-proper      Thy      brother      having-died*  
 gayō-thō,      abē      pāchhō      jīw'tō      wayō,      khōwāi      gayō-thō,      phēr  
*gone-was,      now      back-again      living      became,      having-been-lost      gone-was,      again*  
 lādō      he '  
*got      is '*

[ No 48 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHANI

MĀLVĪ (SōNDWĀRĪ)

(STATE JHALLAWAR)

## SPECIMEN II.

बना-जी र्था-के घोड़ी-के गळे घुगर-माळ । पार्वा-का नेवर बाजणा रे बन-डा । बना-जी र्था-का हाथ-में ल्हयो रुमाल । पार्वा-की मेंदी राचणी रे बन-डा । बना-जी थे तो चढ चाल्या मज अधरात । मारी सूती नगरी ओजकी रे बन-डा ॥ १ ॥

ककड माथे पीपळी रे वीरा । जणी-पर चढ जोऊं थारी वाट । माँडी-जायो चूनर लावीयो । भाभी-को भनवर गणे-सेलजे रे वीरा । पचा-में राखो बाई-री होब । माँडी-जायो चूनर लावीयो । लावो तो हगरा हारू लावजे रे वीरा । नही-तर रीजे थारे देस । माँडी-जावीयो चूनर लावीयो । मेलू तो ढाल भराई वीरा । ओढू तो हीरा भर-पड़े । माँडी-जावीयो चूनर लावीयो । नापू तो हाथ पचास । तोलू तो तोला तीह । माँडी-जायो चूनर लावीयो ॥ २ ॥

[ No. 48 ]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌNDWĀRĪ)

(STATE JHALLAWAR).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

## TWO SONGS SUNG BY WOMEN

- (1) Banā-jī, thā-kē ghōrī-kē galē ghungar-māl  
*O-bridegroom-sir, you of mare-of on neck bell-necklace*  
 Pāwā-kā nēwar-bāj'nā, rē ban-rā  
*Feet-of on nament-musics, O bridegroom.*  
 Banā-jī, thā-kā hāth-mē haryō rumāl  
*O-bridegroom-sir, you-of hand-in green handkerchief*  
 Pāwā-kī mēdī, lāch'nī, rē ban-rā  
*Feet-of henna-colour well-dyed, O bridegroom*  
 Banā-jī, thē tō charh chālyā maj adh'rāt,  
*O-bridegroom-sir, you indeed having-mounted went middle half-night,*  
 Māri sūti nag'ri ō'kī, rē ban-rā  
*My sleeping village was-awakened, O bridegroom*
- (2) Kankar māthē pīp'li, rē bīrā,  
*Border on a-pipal-tree, O brother,*  
 Janī-par charh jōū thārī wāt  
*Which-on having-mounted I-watch thy path*  
 Mādi-jāyō chūnar lāvīyō  
*The-mother-born a-scarf brought*  
 Bhābhī-kō bhan'war ganē-mēl'jē, rē bīrā  
*Brother's-wife-of nose-ring pawn, O brother*  
 Pañchā-mē rākhō bāi-rī hōb  
*The-village-assembly-in preserve sister of dignity*  
 Mādi-jāyō chūnar lāvīyō  
*The-mother-born a-scarf brought*  
 Lāwō, tō hag'rā hārū lāw'jē, rē bīrā,  
*If-you-bring, then all for bring, O brother,*  
 Nahī-tar rījē thārē dēs  
*Otherwise remain in-thy country*

Mādi-jāviyō chūnar lāviyō  
*The-mother-born a-scarf brought*

Mēlū, tō dhāl bharāi, bīrā,  
*If-I-put (-it), then a-shield was filled, brother,*

Ōrhū, tō hīrā jhar-parē  
*If-I-wear (-it), then jewels fall-in-showers*

Mādi-jāviyō chūnar lāviyō  
*The-mother-born a-scarf brought*

Nāpū, tō hāth pachās,  
*If-I-measure (-it), then ells fifty,*

Tōlū, tō tōlā tīb  
*If-I-weigh (-it), then tolas thirty.*

Mādi-jāyō chūnar lāviyō.  
*The-mother-born a-scarf brought*

## FREE TRANSLATION OF THE FOREGOING.

### TWO SONGS SUNG BY WOMEN

- (1) O Bridegroom, there is a bell-necklace on your mare's neck, and her anklets sound musically  
 O Bridegroom, you have a green kerchief in your hand, and your feet are fast-dyed with henna-colour.  
 O Bridegroom, you mounted and started at midnight, and awakened my sleeping village
- (2) O Brother, on the garden-boundary is a *pīpal* tree, and I climb upon it, and watch for your coming  
 (*Refrain*) The son of my mother has brought a scarf  
 O Brother, pawn the nose-ring of my sister-in-law (your wife), and thus save your sister's dignity in the village assembly.  
 (*Refrain*) The son of my mother, etc.  
 O Brother, if you bring, bring for all of us, or else stay at home  
 (*Refrain*) The son of my mother, etc.  
 O Brother, if I put it into a shield, it fills it, if I wear it, there is a shower of jewels  
 (*Refrain*) The son of my mother, etc  
 If I measure it, it is fifty ells long, if I weigh it, it is thirty tolahs.  
 (*Refrain*) The son of my mother, etc

## THE BROKEN MĀLVĪ OF THE CENTRAL PROVINCES

Mālvī is spoken, but in a corrupt form, being much mixed with Bundēlī and Nīmādī, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvī used by the Bhōyars and Katiyās of Ohhindwara, and the Pat'wās, or silk-weavers, of Chanda. I shall deal briefly with each of these. The following is the estimated number of speakers of these broken dialects —

Mālvī of Hoshangabad	126,523
Mālvī of Betul (called Dhōlēwārī)	119,000
Bhōyārī of Ohhindwara	11,000
Katīyārī of Ohhindwara	18,000
Pat'wārī of Chanda	200
TOTAL	<u>274,723</u>

## MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundēli, and has been described in Vol IX., Pt. I. The western end of the district, including the *Tahsīl* of Harda, and the State of Makrai does not speak Bundēli, but a corrupt form of Mālvī. The number of speakers is estimated at 126,523.

This tract has the Bundēli-speaking portion of Hoshangabad to its east. The Mālvī-speaking tract of Central India to its north, the Nīmādi of Nīmar to its west, and the Marāthī-speaking district of Ellichpur to its south. The language is a mixture of Mālvī, Bundēli, and Nīmādi, the basis being Mālvī. As usual in these border dialects, there does not appear to be any mixture of Marāthī.

A detailed examination of this mixed dialect is not necessary. It is sufficient to give, as an example, a short fable. Examples of the use of Bundēli expressions are *khē* for the sign of the accusative dative, and *gō* for *gayō*, gone. The Nīmādi idioms are more numerous. Such are *āga* for *āgē*, in front, *chhē*, is, *jāch*, he goes. We may also note the peculiar form *līs lē*, meaning 'having taken'. This is Bhili. In the Bhili of Khandesh *lī-s* is 'having taken'.

[ No 49 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

### RĀJASTHĀNĪ

#### MĀLVĪ

(DISTRICT HOSHANGABAD)

कई-का दिन एक आदमी अपना छोरा-खे लीस्के जगल-में जाइ-रह्यो-थो । छोरो जो आग आग दोड़तो-जातो-थो हाँक-मारी-के कहनो लग्यो कि दादा-जी देखो सही यो कितरो बड़ो पेड़ हवा-में उखड़ि-के जाइ पद्यो । भला देखो तो यो कसो पद्यो होय-गो । तब ओ-का बाप-ने कही कि वेटा या ऊँधावल-में गिरि-पद्यो । तब ओ-का छोरा ने कही कि भला देखो तो यो बेत-को भाड़ कसो पतलो ओर कितरो, उँची छे । अरु ये-खे ऊँधावल-ने क्यों नहीं उखाद्यो । ओ-का बाप-ने जवाब दियो कि वेटा सागोन-को जाडोपन ओ-का गिरना-को कारण छे । ओ-खे अपनी डालन-को अरु बडापन-को गर्म थो । वो जब हवे चले तब हलतो चलोत नहीं । बिचारी बेत-को भाड़ जरा-सी हवा-में लटू पटू हुइ-जाव । एसो वो बचि-गयो ॥

[No 49]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASĪHĀNĪ.

MĀLVĪ

(DISTRICT HOSHANGABAD).

## TRANSLITERATION AND TRANSLATION

Kāl-kā am ēk jā'mī ap'nī chhōrī-khē hskē jūgal-mē  
*On-a-certain day a man went into a forest with his son*  
 jū-mahyō-rhō Chhōrō jō āgī āgī dōd'tō-rhō thō hāk-mā-kē  
*They went into the forest and they came to a large tree*  
 kāl'nō lagrō ki 'dīdī-jī dēkhō sahī yō kit'rō kadō pād hawā-mē  
*The son saw that the tree was so tall that he could not reach the top*  
 ukh'ā-kē jū pad'yō Bhālī dēkhō to yō kasō  
*He saw the tree and he said 'Behold! this tree*  
 pad'yō hōr-gō lab ō-kā bīp-nē kālī kī 'bēti yā  
*fallen! How did it fall? It is so tall that it cannot be cut down*  
 ūhāwāl-mē giri-pad'yō Tab ō-kā chhōrī-nē kālī kī 'bhālī  
*at the top of the tree! The tree is so tall that it cannot be cut down*  
 dēkhō tā yō bēt-kō ihūd kasō pat'lō ōi kit'rō ūchēhō ehho  
*see now, this is a tree that has been cut down and is lying on the ground*  
 Aru yē-khē ūhāwāl-nē kyō nahī ukhād'yō ō-kā bīp-nē  
*And it is the tree that has been cut down and is lying on the ground*  
 jwāb diyō ki 'bētā sigōn-kō jidōpan ō-kā gir'nī-kō kāran  
*answered and said that the tree was so tall that it could not be cut down*  
 chhē Ō-khē ap'nī dīlan-kō aru badīpan-kō garbh thō Wō jūb  
*the tree and the son said that the tree was so tall that it could not be cut down*  
 havē chālē tab hāl'tō chāl'tō nahī. Bichānō bēt-kō jhād  
*the wind comes, then it sways and it does not fall. The tree is so tall that it cannot be cut down*  
 jūrā-sī hawā-mē latū-patū hui-jāeh Esō wō bachu-gayō  
*and the little tree was blown down and it escaped*

## FREE TRANSLATION OF THE FOREGOING

A man once went into a forest with his son. As the boy was running in front of him, he called out 'see, father how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall? The father said that it had been blown down by a storm. Then the son said, 'but see here is this cane-tree, so thin and high. Why did not the storm uproot it too? His father replied, 'my son the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze and hence it escapes.'

## DHŌLĒWĀRĪ OF BETUL

South of the central portion of the Hoshangabad district, in which Bundēli is spoken, with Nīmar to its west, the Bundēli-speaking Ohhindwara to its east, and the Marāthī-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangabad, and locally known as Dhōlēwārī, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāthī. The line of division between the two languages is an ethnological one. The Marāthī speakers are Kumbīs, who originally came from the Deccan. The Dhōlēwārī speakers are principally Bhōiars and Dhōlēwar Kurmīs. The former say that they came from Dhārā-nagarī in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāthī and Dhōlēwārī, there are also in Betul, Kūrkū spoken by 31,400 persons, and Gōndī by 91,000. The Marāthī speakers number 75,000.

Like the language of Harda, this Dhōlēwārī is a broken mixture of Mālvi, Bundēli, and Nīmarī, the first predominating, but here Bundēli is stronger than in Harda. The past tense of the verb substantive is both *thō* and *hatyō*, the latter being the Bundēli *halō*, with a Mālvi termination. Note also the Marāthī *sāthī*, for

The specimen is a short statement taken down in a Court of Justice

[No 50]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

MĀLVĪ (DHŌLĒWĀRĪ)

DISTRICT BETUL

सवाल—तुमरो टांडा कहाँ पकड्यो गयो ।

जवाब—हमारो टांडा जैतापुर-पर हल्यो । इस सात आदमी हता । हम परतवाडा-मे मझ बेच-कर आवत-था और हम सात-म-से पीरू बैतूल हाट-का साठी ऊ रोज गयो थो । दोर-गीर कहीं साथ-में नीं ले-गयो । सब दोर जैतापुर-पर हता । हमारा सब टांडा-में ८७ दोर हता । हमारा-म-से कोई-की चोरी-में चालान नीं भयो । जैतापुर-पर कोई टांडा नीं हतो । जब हम फिर-कर आवत-था तब उना गाँव-के एना बाजू जब दो सिपाही-ने हम-खे लावे मिला ॥

## TRANSLITERATION AND TRANSLATION

Saw'il	Tum'rō	tāḍā	kahā	pakadyō-gavō ?				
Question	Your	caravan	where	seized-was ?				
Jawāb	Hamārō	tāḍā	Jaitāpur-par	hatyō	Ham	sāt	ād'mī	hatā.
Answer	Our	caravan	Jaitāpur-on	was	We	seven	men	were
Ham	Parat-wādā-sē	māhū	bēch-kar	āwat-thā,	nur	ham	sāt-ma	sī
We	Parat-wādā-from	mahuā	sold-having	coming-were,	and	us	seven-in-from	



Pīrū Baitūl hat-kā sāthī ū rōj gayō-thō Dhōr-gīr kahī  
*Pīrū to-Betul market-of for that day gone-was Cattle-etcetera any*  
 sāth-mē nī lē-gayō Sab dhōr Jaitāpur-par hatā.  
*company-in not he-took-away All cattle Jaitāpur-on were*  
 Hamārā-sab tādā-mē 87 dhōr hatā Hamārā-ma-sē kōi-kī  
*Of-us-all caravan in 87 cattle were Of-us in-from anyone-of*  
 ohōrī-mē chālān nī bhayō Jaitāpur-par kōi tādā  
*theft-in sent-up-for-trial not he-became Jaitāpur-on any caravan*  
 nī hatō Jab ham phir-kar āwat-thā, tab unā  
*not was When we returned-having coming-were, then that*  
 gāw-kē ēnā-bājū jab dō spāhī-nē ham-khē lāyē  
*village-of on-this-side when two constable-by us having-brought*  
 milā.  
*were-met.*

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Free translation unnecessary.

## BHŌYARĪ OF CHHINDWARA

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagarī, and speak a broken Mālvi. In the adjoining district of Chhindwara the local Bundēlī is often mechanically mixed with Marāṭhī, and examples have been given in Vol. IX, Pt. I. The Bhōyars of Chhindwara have retained their original Mālvi, but, in the same way, have mixed it with Marāṭhī, so that it has become a broken patois. A few lines of a version of the Parable of the Prodigal Son will be sufficient to illustrate it. The number of speakers is estimated at 11,000. Note the way in which a final ē is often represented by a. This is borrowed from Nimādi and also agrees with the practice of the Marāṭhī of Berar.

[No 51]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ.

MĀLVĪ (BHŌYARĪ BROKEN DIALECT)

(DISTRICT CHHINDWARA)

कोनी एक मानुस-ला दुई वेटा होता । ते-म-को नान्हो बाप-ला कहन लाग्यो बाबा म-ला  
 म्हरा हिम्मा-को धन आय-हे तू दे । तव आ-ने धन ओ-ला बाट-दियो । तव थोडा दिन-भ  
 नान्हो वेटा समघो जमा कर-कन दूर मुलुक-म गयो आउर वहाँ वाहियात-पना कर-कन आपलो  
 पैसे उडायो । तव ओ-न अवघो खर्चा उपर बना मुलुक-म मोठो दुष्काल पड्यो । ओ-ना विपत पडन  
 लागी । तव वो वोन मुलुक-मा एक भला मानुस-के जवर रह्यो ॥

## TRANSLITERATION AND TRANSLATION

Kōnī	ĕk	mānus-lā	duī	bētā	bōtā	Tē-ma-kō	nānhō
<i>Certain</i>	<i>one</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-of</i>	<i>the-younger</i>
bāp-lā	kahan	lāgyō,	'bābā,	ma-lā	mharā	hissā-kō	dhan āy-hē,
<i>the-father-to</i>	<i>to say</i>	<i>began,</i>	<i>'father,</i>	<i>me-to</i>	<i>my</i>	<i>share-of</i>	<i>wealth comes,</i>
tyū dē'	Tab	ā-nē	dhan	ō-lā	bāt diyō	Tab	thōrā
<i>that give'</i>	<i>Then</i>	<i>him-by</i>	<i>wealth</i>	<i>him-to</i>	<i>was-divided</i>	<i>Then</i>	<i>a-few</i>
dina-bh	nānhō	bētā	saṁ'dhō	jamā	kar-kan	dūr	
<i>days after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>together</i>	<i>made-having</i>	<i>a-distant</i>	
muluk-ma	gayō,	āur	wahā	wāhīyāt-panā	kar-kan	āp'lō	paisō
<i>country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>riotousness</i>	<i>made-having</i>	<i>his-own</i>	<i>money</i>
udāyō.	Tab	ō na	aw'dhō	kharchā-upar	wanā	muluk-ma	
<i>was-squandered</i>	<i>Then</i>	<i>him-to</i>	<i>all</i>	<i>on-being-spent-after</i>	<i>that</i>	<i>country-in</i>	
mōthō	dushkāl	padyō	Ō-nā	bīpat	padan	lāgī.	Tab wō wōn
<i>great</i>	<i>famine</i>	<i>fell</i>	<i>Him-to</i>	<i>difficulty</i>	<i>to-fall</i>	<i>began</i>	<i>Then he that</i>
muluk-mā	ēk	bhalā	mānus-kē	jawar	rahyō.		
<i>country-in</i>	<i>one</i>	<i>gentle</i>	<i>man-of</i>	<i>near</i>	<i>lived</i>		

## PAT'VĪ OF CHANDA.

The Pat'wās, or silk-weavers, of Chanda in the Central Provinces speak another of these broken dialects. It looks as if the original language of these people was Marāthī and that they had abandoned it for Rājasthānī. As a specimen, I give a few lines of a version of the Parable. The vocabulary is full of Marāthī words, and there are a few Marāthī inflexions, but most of the grammar seems to be Rājasthānī (with here and there some Bundēli), and for convenience sake we may class the language as a form of Mālvī. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Pat'nūli or Pat'wēgārī, and is a form of Gujarātī. It is described below on pp. 447 and 448.

[No 52]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## RĀJASTHĀNĪ

MĀLVĪ (PAT'VĪ BROKEN DIALECT)

(DISTRICT CHANDA)

कोनी एक मनुष्य-क दोन पोया हुये । ति-का-म-ती लहानो बाप-क मने बाबा जे माळ-  
सत्तो-को बाटनी म-क आव-को ते दे । मग ति-न तेज-क जमा बाटी-दिये । मग थोडा दिवस-मे  
लहान पोरें समटो जमा करी-कुन्हा दूर देस-क गये । आनिक ताहा वारवड-पना-ती आपलो  
जमा उडाई दिये । मग ति-न अवधो खरच्या-वर ते देस-मे मोटो मछायो पडे । मग ति-क अडचन  
पड-क लागे । तवा ति-न ते देस-मे एक भला मनुष्य जवर रहे । ति-न मग ति-क हुकर चरा-  
व-क आपलो वावर-मे धाडे । तवा हुकर जे कौडा खातो-होती ते कौडा-ती आपलो पीट भरतु  
असो ति-का दिल-मे वासना हुई । आनि ति-क कोनी दिया नही ॥

## TRANSLITERATION AND TRANSLATION

Kōnī	ēk	manushya-ka	dōn	pōryā	huyē	Ti-kā-man-ti	lahānō	
<i>Some</i>	<i>one</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-of-in-from</i>	<i>the-younger</i>	
bāp-ka	manē,	‘bābā,	jē	māl-mattō-kō	wāt’ni	ma-ka	awam-kō,	
<i>the-father-to</i>	<i>says,</i>	<i>‘father,</i>	<i>what</i>	<i>property-of</i>	<i>share</i>	<i>me-to</i>	<i>coming-of(-is),</i>	
tē	dē’	Mang	ti-na	tēū-ka	jamā	wātī-diyē	Mang	thōdā
<i>that</i>	<i>give’</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	<i>property</i>	<i>was-divided</i>	<i>Then</i>	<i>a-few</i>
diwas-mē	īahān	pōrē	sam’dō	jamā	karī-kunvā	dūr	dēs-ka	
<i>days-in</i>	<i>the-younger</i>	<i>by-son</i>	<i>all</i>	<i>collection</i>	<i>‘made-having</i>	<i>a-far</i>	<i>country-to</i>	
gayē	ānik	tāhā	bār’band-panā-ti	āp’lō	jamā	udāī-diyē	Mang	
<i>went,</i>	<i>and</i>	<i>there</i>	<i>debauchery-by</i>	<i>his-own</i>	<i>property</i>	<i>squandered</i>	<i>Then</i>	
ti-na	aw’dhō	khar’chyā-war	tē	dēs-mē	mōthō	mahāgrō	padē	
<i>him-by</i>	<i>all</i>	<i>on-being-spent-after</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell</i>	
Mang	ti-ka	ad’chan	padan-ka	lāgē	Tawā	ti-na	tē	dēs-mē
<i>Then</i>	<i>him-to</i>	<i>difficulty</i>	<i>falling-to</i>	<i>began</i>	<i>Then</i>	<i>him-by</i>	<i>that</i>	<i>country-in</i>

ek bhṛālā manushya jawai ' rahē Tī-na mang tī-ka dukar  
*a gentle man near it-was-remained Him-by then him-to swine*  
 charāwan-ka āp'lō wāwai-mē dhādē Tawā dukar jē kōdā  
*feeding-for his-own field-in it-was-sent Then the-swine what chaff*  
 khītō-hōtō, tē kōdā-tī āp'lō pōt bhar'nu asō tī-kā dīl-mē hās'nā  
*eating-were, that chaff-by his own belly to-fill such him-of heart-in wish*  
 huī. Anī tī-ka konī divā nahī  
*was And him-to anyone gave not*

## NĪMĀDĪ.

As examples of Nīmādi, I give a version of the Parable of the Prodigal Son from Nīmar, and a fragmentary folktale from Bhopawar

[No 53]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

NĪMĀDĪ

(DISTRICT NĪMAR)

कोई एक आदमी-का दुइ लडका था । उन-म-सू छोटा-न अपना बाप-सू कछो अरे दादा अपनी धन-दौलत-म जो म्हारे हिस्से होय सो म्ह-क दइ-लाक । तंव बाप-न अपनी धन-दौलत अपना बेटाना-क वाट-दी । बहुत दिन बित्या नही हु-से कि छोटी बेटो अपनी सब धन-दौलत लिइ-न कहीं दूर देस क चळ्यो-गयो अरु वहाँ दगा-वखेडा-म दिन तेर-करि-न अपनी धन-दौलत उडाइ दी । अरु जेव सब धन-दौलत बरबाद हुइ गई तंव उना मुलक-म बडो अकाळ पयो । अरु वो कैंगाल हुइ-गयो । तंव वो जाइ-न उना देस-का रहेणावाळा-म-सी एक-का घर जाइ-न रह्यो । अरु उना आदमी-न व-ख अपना खेतना-म सुवर चराण क भेज्यो । तंव जिना छिलका-क सुवर खाइ रह्या-था वो छिलका खाइ-न अपनी पेट भरनू असी नौवत गुजरी थी । अरु कोई आदमी वो-ख कई न दे । असी वक्त-म जब वो की धुदी जाइ न आख्या खुली । तंव वो कहे म्हारा दादा-का केतरा राख्या-हुवा नौकर छे की जो पेट भरि-न रोटा खावच अरु रह्यो-सछो वांघि-न घर लइ-जाच अरु हउं छौं भूको मरी-रह्योच । हउं अंव उठि-न अपना दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रह्यी । थारा राख्या हुवा नौकरना-म-सी हउं भी एक नौकर छे असो समझ । असो कहि-न वो उख्यो नी अपना बाप-का पास आयो । वो दूर सी आइ रह्यो-थो एतरा-म ओ-का बाप न ओ-क देख्यो व ओ-क दया आई । तंव वो दीखो नी बेटा-का गळा-म लिप्यो नी ओ-का चुम्मा लिया । बेटा-न बाप-सी कछो दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रह्यी । एतरा-पर भी बाप-न अपना नौकरना-सी कछो की सब सी आका कपडा लाइ न लडका-क पहनाव अरु ओ का उंगली-म अंगठी डालो अरु ओ-का पाव-म डालण-कू पहना देव । अपण मजा-म खासां पीसां नी चैन करसां । क्योंकी हउं समझो-थो की ये म्हारे छोरी मरि-गयो-हु-से पण नही फिरि भी ये जिंदो छे । वो कयइं चळ्यो-गयो-थो पर फिरि आइ गयो । असो कहि-न वो चैन करण लाग्या ॥

अंव ओ-को बडो बेटो खेत-म थो । वो अवन लाग्यो नी घर-का पास पहुँच्यो तंव उन-न सुण्यो की बाब्यो अरु नाच चळी-रह्याच । ओ-का-पर-सी उन-न अपना नौकरना-म-सी एक-क पुकाख्यो नी ओ-क पूख्यो की ये काँइ हुइ-रह्योच । नौकर-न ओ-क कछो की थारो भाइ आयोच नी थारा बाप-न जाफत दिविच क्योंकी थारो भाइ आखो भळो घर आइ-गयोच ।

ए-का-पर-सी बडा भाई-क सुखो आयो नी घर-म नही जाव । तँव बाप बाहर आयो नी बडा बेटा-क मनायो । ते-का-पर-सी बडा बेटा-न बाप-सी कछो देखजो एतरा बरस सी थारो सेवा-चाकरी करूँच कभी थारा हुकम-क नही तोड्यो । एतरा-पर भी तू न म-क एक बार-भी बकरी-को बच्चो तक नहि दियो की हउँ अपणा दोस्तना-का साथ चैन करतो । इन थारा छोटा छोरा-न राँडना का साथ रहि-न अपणी धन-दौलत उडाइ दीयी वो छोरो घर आत का साथ तू न व का साठ जाफत दीवीच । तँव बाप अपणा बडा बेटा-सी बोल्थो बेटा तू तो सदा म्हारा पासच हें नी जो म्हारी धन-दौलत हें सब थारिच हें । अपण समझा था को थारी भाइ मरि-गयो हु-से पण नहि फिरि भी वो जिंदो हें । वो कथइँ चक्यो गयो-थो पर फिर आइ गयोच ए-का साठ आपण-क चायजे की अपण-न अनँद मनावणू नी खूसी होणू ॥

[No 53]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

Nīmānī

(DISTRICT NIMAR)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION

Kōi ēk ād'mī-kā duṁ lad'kā thā Un-ma sū chhōtā-na  
*A-certain one man of two sons were Them-in-from the younger-by*  
 ap'nā bāp sū k'ahvō, 'arē dādā, ap'nī dhan-daulat-ma jō  
*his own father-to it-was-said, 'O father, our wealth-property in whatever*  
 mbārō hissō hōy sō mha-kā dāi-nhik' Tīwa hīp-na ap'nī  
*my share may-be that me-to give away' Then the-father-by his own*  
 dhan-daulat ap'nā bētānā-kā bāt-di Bahut duṁ bityī nahī  
*wealth-property his own sons-to was divided Many days passed not*  
 hu-sē kī chhōtō bētō ap'nī sab dhan-daulat hu-na kabī  
*been were that the-younger son his own all property taken-having some*  
 dūr dēs-kā chalyō-gayō, aru wahā dangā-bakhēdā-ma dūn  
*distant country-to went-away, and there riotous conduct-in days*  
 tēr-karī-na ap'nī dhan-daulat udār-di Aru jāwa sab dhan-daulat  
*passed-having his-own property wasted-away And when all property*  
 bar'bād hui-gāi, tāwa unā mulak-ma badō akil pad'yō, aru wō  
*destroyed became, then that country in a-great famine fell, and he*  
 kangāl hui-gayō Tāwa wō jāi-na unā dēs-kā rahenāwālā-ma-sī  
*poor became Then he gone-having that country-of inhabitants-in-from*  
 ēk-kā ghara jāi na rahyō Aru unā ād'mī-na wa kha ap'nā  
*one-of in-house gone-having lived And that man-by him-to his-own*  
 khēt'nā-ma suwar charāna-kā bhējyō, tāwa jūnā chhul'kā-kā suwar  
*fields-in sowing feeding-for it-was-sent; then what husks the-sowing*  
 khāi-rahya-thā wō chhul'kā khāi-na ap'nō pēt bhar'nū asī  
*to-eat-used those husks eaten-having his own belly to-fill such*  
 naubat guj'ri-thī Aru kōi ād'mī wō-kha kaī na dē  
*an-event occurred-had And any man him-to anything not gives*  
 Asī wakt-ma jab wō-kī dhundī jāi-na ākhyā khulī, tāwa  
*Such time-in when him-of pride gone-having eyes were-opened, then*  
 wō kahē, 'mhārā dādā-kā kētrā rākhyā-huwā naukar chhē, kī jō  
*he says, 'my father-of how-many kept servants are, that who*  
 pēt bharī-na rōtā khāwach aru rahyō-sahyō  
*belly filled-having breads eat and that-which-remained-over-and-above*

bādhi-na gbara laī-jāch, aru haū hyā bhūkō mari-rah-yōch  
*tied-having in-house take-away, and I here hungry dying-remained-am*  
 Haū āwa uthi na ap'nā dādā-kā pās jāis aru wa-ka kahis,  
*I now arisen-having my-own father-of near will-go and him-to I-will-say,*  
 "dādā, dādā, ma-na Bhag'wān-kā agēdī nī thārā agēdī  
*"father, father, me-by God-of in-presence and thee-of in-presence*  
 badō pāp kiyō, jē-kā sī thārō lad'kō kahelāna-kī mhārī aw'kāt  
*great sin was-done, which-of-from thy son being-called of my worth*  
 nahī rahī, thārā rākhyā-huwā naukar'nā-ma-sī haū bhī ēk naukar  
*not remained, thy kept servants-in-from I also one servant*  
 chhē, asō samajh " " Asō kahī na wō uthyō nī ap'nā  
*am, such (you may-)understand " " Such said-having he arose and his-own*  
 bāp kā pās āyō Wō dūr-sī āi rahyō thō, ēt rā-ma ō-kā bāp-na  
*father-of near came He far-from coming-was, when his father-by*  
 ō ka dēkh-yō, wa ō-ka dayā āi Tāwa wō daudyō nī  
*him to it-was-seen, and him to compassion came Then he ran and*  
 bētā-kā galā-ma lp'yō nī ō-kā chummā hyā Bētā-na  
*the-son-of the-neck-in embraced and him-of kisses were taken The-son-by*  
 bāp-sī kahyō, 'dādā, ma-na Bhag wān-kā agēdī nī  
*the-father-to it-was-said, 'father, me-by God-of in-the-presence and*  
 thārā agēdī badō pāp kiyō, jē-kā-sī thārō lad'kō  
*of-thee in-the presence great sin was-done, which of-from thy son*  
 kahelāna-kī mhārī aw'kāt nahī rahī ' Ēt rā-par bhī bāp-na  
*being-called-of my worth not remained' So-much on-even the father by*  
 ap'nā naukar'nā-sī kahyō, kī, 'sab-sī āchhā kap'dā lāi na  
*his-own servants-to it-was said, that, 'all-than good clothes brought-having*  
 lad'kā-ka pahenāw, aru ō-kā ūg'li-ma āg'ṭhī dālō aru ō kā pāw-ma  
*the son to put on, and him-of finger-in a-ring put-on and his feet-on*  
 dāl na-ku panhanā dēw Apān majā-ma khāsā pīsā nī  
*putting-for shoes give We pleasure-in will-eat will-drink and*  
 chain kar'sā, kyaū-kī haū sam'jhō thō kī yē mhārō chhōrō  
*merriment will-make, because-that I understood-had that this my son*  
 mari-gavō hu-sē, paṇ nahī, phiri-bhī yē jundō chhē, wō kathaī  
*dead-gone was, but no, again-even he alive is, he somewhere*  
 chalyō-gayō-thō, par phiri āi-gayō ' Asō kahī-na wō chain  
*gone-away-had, but again returned' Thus said-having they merriment*  
 kar'na lāgyā  
*to-do began*

Āwa ō-kō badō bēṭō khēt-ma thō Wō aw'na lagyō nī ghar-kā  
*Now his elder son field-in was He to-come began and house-of*  
 pās pahūchyō, tāwa un-na sunyō kī 'bājyō aru nāch  
*near reached, then him-by was-heard that 'music and dancing*



chaḷi-rahyaēch ' Ō-kā-par-si un-na ap'nā naukār'nā-ma-sī ēk-ka  
going-on-are ' That-of-on-from him-by his-own servants-in-from one to

pukāryō nī ō-ka pūchhyō kī, 'yē kāi hui-rahyaēch ?'  
it-was-called and him-to it-was-asked that, 'this what going-on-is ?'

Naūkar-na ō-ka kahyō kī, 'thārō bhāi āyōch, nī thārā  
The servant by him-to it-was-said that, 'thy brother come-is, and thy

bāp-na jāphat divich, kyaū-kī thārō bhāi āchhō-bhājō ghara  
father by a-feast given-is, because-that thy brother safe well in house

āi-gayōch ' E-kā par-si badā bhāi-ka ghussō āyō nī ghar-ma  
returned-is ' This-of-on from the-elder brother-to anger came and house-in

nahī jāw Tāwa bāp bāhar āyō nī badā bētā-ka manāyō  
not goes Then the-father out came and the-elder son-to it-was-entreated

Tē-kā-par-si badā bētā na bāp-si kahyō, 'dēkh'jō, ētrā  
That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many

baras-si thārī sēwā-chāk'ī kaiūch, kabhī thārā hukam-ka nahī  
years-from thy service I-doing-am, ever thy order-to not

tōdyō Etrā-par-bhī tū-na ma-ka ēk-wār-bhī bak'rī-kō  
it-was-broken So-much-on-even thee-by me-to one-time-even a-she-goat-of

bachhō tak nahī diyō kī haū ap'nā dōst'nā-kā sāth chain  
a-young-one even not was given that I my own friends of with merriment

kartō Inā thārā chhōtā chhōrī-na rānd'nā-kā sāth rahi-na  
might-have made This thy younger son-by has lots-of with wed-having

ap'nī dhan-daulat udāi divī, wō chhōrō ghara āta-kā  
his-own property was-wasted-away, that son to-house on-coming-of

sāth tū-na wa-kā-sātha jāphat divich ' Tāwa bāp ap'nā badā  
with thee-by him-of-for a-feast given-is ' Then the-father his-own elder

bētā-si bōlyō, 'bētā, tū tō sadā mhārā pāsa-ch chhē, nī jō  
son-to said, 'son, thou-indeed always me-of near art, and whatever

mhārī dhan-daulat chhē, sab thārī ch chhē Apan samjhā-thā kī  
my property is, all thine-alone is We understood-had that

thārō bhāi marī-gayō hu-sē, pan nahī, phiri-bhī wō jundō chhē, wō  
thy brother dead gone-was, but no, again-even he alive is, he

kathāī chalyō gayō thō, par phiri āi-gayōch, ē-kā-sātha apan-ka  
somewhere gone-away had, but again returned-has, this-of-for us-to

chāy'jē kī apan na anand manāw'nū nī khūsi  
it was-meet that us-by merriment was-to-be-celebrated and happiness

hōnū '

was to-be-become '

[ No 54 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ

NĪMĀDĪ

(STATE BARWANI, BHOPAWAR AGENCY).

एक राजा थो । वो सिकार-ख जाय । बड़ी फजर-सी तो सिकार खेलत खेलत वो-ख पाणी-की तीस लागी । ऊ-न अपणा मन-म कयो की पाणी कँई जगा मिऊ तो पीणू । इतरा-म वो-ख एक लीम-को भाड गहरो नजर आयो । वहाँ पाणी होयगा असो जाणी-न घोड दवडाई-न लीम पास गयो । जहाँ जाई-न देखज तो एक सूखी तकाई पडीज न एक जोगी पलक लगाई-न बळो-थो न वो-को चेलो वसती-म आटो मांगण गयो-थो । राजा-न मन-म कयो की यहाँ पाणी मिऊन कँई मिल । कसी जगा-म जोगी बळोज । वो-ती बखत राजा सोना-को सुगट पहेखो-थो । वो-म कली-को वासो होज । ते-का-सू राजा-ख कँई समज नहीं पडी न मरेलो साँप जोगी-का गका-म वळवी-आयो । इतरा-म आटो मांगी-न चेलो आयो चेला-न अपणा गुरू-का गका-म साँप वळवेलो देखी-न साँप-ख कयो की जिन-न म्हारा गुरू-का गका-म साँप वळव्यो-होय वो-ख तू जाई-न रात-म डस । अल्यौंग राजा अपणा महल-म आई-न सुगट उतारी-न बळ्या । तँब राजा-ख चेत आई की आपण जोगी-का गका-म मरेलो साँप वळवी-आया । ये बुरो काम, कखो । पण अब जाई-न साँप निकाळी-आऊँ । असो विचार करी-न राजा बिदा ह्यो ॥

[No 54]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## RĀJASTHĀNĪ

NĪMĀDĪ DIALECT

(STATE BHARWANI, BHOPAWAR AGENCY)

## TRANSLITERATION AND TRANSLATION

Ēk rājī thō Wō sikhār-khā jīr Badi phajār-sī tō  
*A king there-was He hunting-for goes Early morn ng-from indeed*  
 sikhār khēl'ta-khēl'ta wō-khā pīnī-kī tī lāgi Ū-na ap'nā  
*hunting in-sporting-in-sporting him-to water-of thirst was-felt Him by his-own*  
 man-ma kayō hī, 'pānī kāi jagī mīl tō pīnū'  
*mind-in it-was-said that, 'water at-some place if-it-is-not then I-may-drink*  
 It'rā-ma wō-khā ēk lim-hō jhād galh'rō nijar āvō Wāhī pānī  
*So-much-in him-to one nim of tree dense in sight came There water*  
 hōv'rā asō jīnī-na ghōdō dāw'dīi-na lim pīs gayō  
*will-be so thought-having horse caused-to mu-having the-n'w near I-came*  
 Wāhī jīi-na dēkhaj tō ēk sūkhī talī padij na ēk jōgī  
*There gone-having it-seen-is then one dried tant living is and one devotee*  
 palak lagāi-na bathyō thō na wō-kō chēlō was'ti-ma ātō  
*eye-lashes closed-having seated was, and him-of disciple village-into flour*  
 māg-na gayō-thō Rājā-na man-ma kayō hī, 'jāhī pīnī mīl  
*to-beg gone-was The-king-by mind-in it-was-said that, 'here water is-got*  
 na kāi mīl, kāsī jagā ma jōgī bathyōj' Wō-tī bakhāt,  
*not anything got, what-sort-of place-in the-devotee seated-is' At that time*  
 rājā sōnā-lō mugat pahervō-thō, wō-ma Kālī-kō wāsō hōj,  
*(by-)the-king gold-of a-crown corn-was, that-in Kali-of abode being-is:*  
 tē-kā-sū rājā-khā kāi samaj nahī padī Na marēlō  
*that of-from the-king-to any understanding not occurred And a-dead*  
 sāp jōgī kā galā-ma wāl'vī āvō. It'rī-ma ātō  
*serpent the-devotee-of neck-in having-suspended-came So-much-in flour*  
 māgī-na chēlō āyō Chēlī-na ap'nā gurū-kā galī-ma  
*beeged-having the-disciple came The-disciple-by his-own preceptor of neck in*  
 sāp wāl'rēlō dēkhī-na sāp-khā kayō kī, 'jūn-na mīhārā  
*a-serpent suspended seen-having serpent-to it-was-said that, 'whom by my*  
 gurū kā galā-ma sāp wāl'rēlō hōv, wō-khā tū jūi-na  
*preceptor of the-neck-on serpent may-have-been suspended, him to thou gone-having*  
 rāt-ma dāc' Alvāg rājā ap'nā mahāl ma jīi-na mugat  
*the-might-in bite' Here the-king his own palace in cone having crown*

utāi-na bathā Tāwa rājā-kha chēt āi kī, 'āpan  
*put-off-having sat Then the-king-to consciousness came that, 'I*  
 jōgī-kā galā-ma maiēlō sāp wal'vī āyā, yē burō kām  
*the-devotee of on the neck a-dead serpent having-put-came, this bad work*  
 kaṃyō Pan ab jāi-na sāp nikāli-āñ Asō  
*was done But now gone-having the serpent taken off-having I-will-come Thus*  
 vicār karī na iājā bidā-huyō  
*consideration made-having the-king set-out*

### FREE TRANSLATION OF THE FOREGOING

There was a king. He used to go for hunting in the early morning. (One day) when he was hunting he felt thirsty. He was thinking of drinking water if it could be got somewhere, when he caught sight of a shady *nīm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nīm*. On going there he found that there was a dry tank, and by it a devotee seated with his eyes closed. His disciple had gone to the village for begging flour. The king said to himself that there was neither water nor anything there and that it was a strange place for a devotee to sit in. At that time the king was wearing a crown of gold, in which abode the demon Kali,<sup>1</sup> and through its influence the king could not understand what he was doing, so he took up a dead serpent which was lying there, and folded it round the devotee's neck. By this time the disciple returned after doing his begging. Seeing the serpent folded round his preceptor's neck, he said to the serpent, 'Go and bite at night him who has folded you round the neck of my preceptor'. In the meanwhile the king had returned to his palace and the moment he took off the crown and sat down he remembered that he had folded the serpent round the devotee's neck, and that it was a very wicked action. So he resolved to go back at once and take it off. So thinking, the king set out

<sup>1</sup> The presiding evil genius of the present age

# LIST OF STANDARD WORDS AND

English.	Mārṡāṡṡ	Mārṡāṡṡ (Thaṡṡ of Jalsalmer)	Jalpurṡ	Mṡṡāṡṡ
1 One .	Ēk	Hĕk	Ēk, yĕk	Ēk
2 Two .	Dōy	Bĕ	Do	Dō
3 Three	Tin	Tina	Tin	Tin
4 Four	Ohyār, ohyār	Ohāra	Chyār	Chyār
5 Five	Pāch	Pācha	Pāch	Pāch
6 Six	Ohhaw	Chhaw, ohha	Chhni	Chhni
7 Seven .	Sāt	Satta	Sat	Sat
8 Eight	Āth	Attha	Āth	Āth
9 Nine	Naw	Naw	Nau	Nau
10 Ten	Das	Das	Das	Das
11 Twenty	Bis	Bisa	Bis	Bis
12 Fifty	Pachās	Pachās	Pachās	Pāchās
13 Hundred	Sō, Salk*ṡ	Sō	Sau	Sau
14 I	Hũ, mhũ	Hũ	Maĩ	Maĩ
15 Of me	Mhārō, mārō	Mā-jō	Mhārō	Mērō
16 Mine	Mhārō, mārō	Mayālo	Mhārō	Mērō
17 We	Mhē, mē	Mhē	Mhē	Ham, hamā
18 Of us	Mhārō, mārō	Mhā-rō	Mhā-ko	Mhārō
19 Our .	Mhārō, mārō	Mhā-rō	Mhā-ko	Mhārō
20 Thou	Tũ, thũ	Tũ, tũ	Tũ	Tũ
21 Of thee	Thārō	Tā-jō	Thārō	Tērō
22 Thine	Thārō	Tayālo	Thārō	Tērō
23 You	Thē, tamē	Thē	Thē	Tom, tum, tham
24 Of you	Thārō, tamārō	Thā-rō	Thā-ko	Thārō
25 Your	Thārō, tamārō	Thā-rō	Thā-ko	Thārō

# SENTENCES IN RĀJASTHĀNĪ

Mālvī (Rāngrī),	Mālvī (when different from Rāngrī)	Nimāqī (Nimar)	English.
Ēk		Ēk	1 One
Dō		Duī	2 Two
Tin		Tin	3 Three
Chār		Chār	4 Four
Pāch		Pach	5 Five
Chhē		Chhaw	6 Six
Sāt		Sāt	7 Seven
Āṭh		Āṭh	8 Eight
Naw		Naw	9 Nine
Das		Das	10 Ten
Vis		Bis	11 Twenty
Pachās		Pachās	12 Fifty
Sō		Sau	13 Hundred
Hū		Hau	14 I
Mhārō, mārō		Mhārō	15 Of me
Mhārō, mārō		Mhārō	16 Mine
Mhē		Ham	17 We
Mhū kō, mhāpō	Hamārō	Hamārō	18 Of us
Mhū kō, mhāpō	Hamārō	Hamārō	19 Our
Tū		Ta	20 Thou
Thārō		Tharō	21 Of thee
Thārō		Tharō	22 Thine
Thē, thāī	Tam	Tam	23 You
Thū kō thānō	Tamārō	Tamārō	24 Of you
Thū kō, thāpō	Tamārō	Tamārō	25 Your

English	Mārāṭī	Mārāṭī (Thali of Jaisalmer)	Jalorī	Mārāṭī
26 He	Wō, u. uwō	Ō .	Wō	Wō wob
27 Of him	Un-rō	Unē-rō	U-kō	Wāih kō
28 His	Un-rō	. Unē-rō .	U-kō	Wāih-kō
29 They	Wē, wai, uwē	. Ō	Wai	Wē wai wai
30 Of them	Unā-rō .	Unā-rō .	Wā-kō	Un kō
31 Their	Unā-rō	Unā-rō	Wā-kō	Un kō
32 Hand	Hat	Ha.h	Hat .	Hat
33 Foot	Pag	Pag	Pag	Paw pag
34 Nose	Nak	Nak	Nak	Nak
35 Eye	Ākh, nāin	Ākh .	Ākh	Ākhya
36 Mount	Mūdō .	Mūdō	Mūdō	Mōh
37 Tooth	Dār	Dit'a	Dāt	Dīt
38 Ear	Kān	Kan	Kān	Kān
39 Hair	Kēs, bāl	Kēs	Bāl	. Bal
40 Head	Mātrō	Ma'thō	Mā'thō	Sir
41 Tongue	Jīb	Jīb	Jīb	Jīb
42 Belly	Pēt	Pē	Pē	Pēt .
43 Back	Māūr	Put'hī	Mangar	Maṅgar, pīth .
44 Iron	Lō	Lō	Lō	Lōh .
45 Gold	Sōnō	Sōnō	Sōnū	Sōnū
46 Silver	Rūpō	Chādi, rūpō	Chādi	Chādi
47 Father	Bāp	Bāp	Bāp	Bāp, kōbō
48 Mother	Mā	Mā	Mā	Mā
49 Brother	Bhāi	Bhāi	Bhāi	Bhāi .
50 Sister	Bāp	Bēn	Bhāp	Bāhāp
51 Man	Minakh, ād'mi	Manakh mānas, ād'mi	Mōtyār, minakh, ād'mi	Ād'mi, mard, mōtvār
52 Woman	Lugāl	Lugāl	Lugāl	Bār'hānī, bīr'hānī, lugāl





English.	Marwārī	Mārwārī (Thāṭi of Jaizlmer)	Jaipuri	Mōwālī
53 Wife	Jorāyat, bahū	Baū	Bhaū, lugūl	Lugul
54 Child	Tābar, bālak	Tabar	Būlak, tābar	Bulak
55 Son	Bētō, dik'rō	Dik'rō	Betō	Bētō, chhōrō
56 Daughter	Bētī, dhiw'rī, dik'rī	Dik'rī	Bētī	Bētī, chhōrī
57 Slave	Gōlō, chākar	Chākar	Bādō	Bādō
58 Cultivator	Kar'sō	Hālī	Pal'tī	Kisav, jūmīdar
59 Shepherd	Ēvālyō	Gōwal, gōrī	Guwalyō	Guwāl
60 God	Īsvar, Rām-jī	Par'mēsar, bhag'wān	Pan'mēsar	Rām, Īsur
61 Devil	Rākas	Sētān	Rakas, parēt, bhūt	Bhūt, parēt
62 Sun	Sūraj	Sūraj	Saraj	Sūraj
63 Moon	Chandar'mā-jī	Chandarmā	Chāḍ	Chāḍ
64 Star	Tārō	Tārā	Tārō	Tārō
65 Fire	Bās'dāv	Bastō	Āg, bāstē, baīsāndar	Āg, āgya
66 Water	Jal	Pānī	Pāṇī	Pāṇī
67 House	Ghar	Ghar	Ghar, jagṛ	Ghar
68 Horse	Ghōrō	Ghōrō	Ghōrō	Ghōrō
69 Cow	Gāy	Gaya	Gāy	Gāy
70 Dog	Kuttō, gindak	Kuttō	Kūk'rō, gāpdak, gāḍak'rō	Kuttō, kūk'rō
71 Cat	Minnī	Billī, minnī	Bilul, balāl, myāṇī	Bilāl
72 Cook	Kūk'rō	Kukaṛō	Mur'gō	Mur'gō
73 Duck	Ād	Ād	Batak	Batak
74 Ass	Gadhō, puramyō	Gadō	Ghadō, gadaṛō	Gadhō, chaupō
75 Camel	Ūṭh, pāgal, tōḍiyō, mayyō, jākhōrō	Ūt	Uṭh	Ūṭ
76 Bird	Pākhērā	Pankhī	Chīṛī, chaṛī	Chīṛī
77 Go	Jā	Jā	Jā	Jā
78 Eat	Jim	Khā	Khā	Khā
79 Sit	Bāṭh	Bāis	Baṭh	Baṭh

Marathi (Māṛaṭī)	Marathi (Māṛaṭī) (when used for English)	Marathi (Māṛaṭī)	English
पत्नी (patnī)	पति (pati)	कल्ल, कल्ल	53 Wife
पुत्र (putra)	पुत्री (putrī)	बाल (bala)	54 Child
पुत्र (putra)	पुत्री (putrī)	पुत्र (putra)	55 Son
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	56 Daughter
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	57 Slave
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	58 Cultivator
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	59 Shepherd
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	60 God
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	61 Devil
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	62 Sun
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	63 Moon
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	64 Star
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	65 Fire
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	66 Water
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	67 House
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	68 Horse
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	69 Cow
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	70 Dog
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	71 Cat
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	72 Cock
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	73 Duck
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	74 Ass
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	75 Camel
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	76 Bird
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	77 Go
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	78 Eat
पुत्री (putrī)	पुत्री (putrī)	पुत्री (putrī)	79 Sit

English.	Marwāṛī	Mārṡwāṛī (Thālī of Jaisalmer)	Jaipurī	Mōwātī
80 Come	Āw	Āw, a	Ā, aw	Ā
81 Beat	Kūt	Mar	Pit	Māi
82 Stand	Ūbō-hō	Ūth	Ūbō whaī	Khaṛō whā
83 Die	Mar	Mar	Mar	Mai
84 Give	Dā dō	Dc	Dc	Dc
85 Run	Dōṛō	Dauṛ	Bhūg	Dauṛ, bhāj
86 Up	Ūchō, ūpar	Ūchō	Ūpar	Ūpar
87 Near	Kanāī, nāīṛō, gōdāī	Nēṛō, kanō	Kannaī	Nīṛō, nīṛai, kannaī
88 Down	Hētāī, nīchāī	Nīchō	Nichai	Nichai
89 Far	Aī'gō	Aghō	Dūī	Dūr
90 Before	Āgūī, pāīlō	Agurī	Paīli, āgaī	Agai
91 Behind	Lārāī, pāchhāī	Pachhāī	Pāchhau, pāchhāī nai	Pīchhau, gaulāī
92 Who	Kup	Kūn	Kup	Kaun
93 What	Kāī, kaū	Kī	Kāī	Kō
94 Why	Kū	Kyā	Kyō	Kyū
95 And	Nāī, or	Aur, ar	Aur, ar	Ar, aur
96 But	Pin	Paṇ	Pan	Par
97 If	Jē	Jē	Jō, jyō, jaī	Jaī
98 Yes	Hā	Hā, huwō	Hā, mhai, hambai, ā, hū	Hā
99 No	Nā	Nā, kō-nī	Na hā	Nāb
100 Alas	Gajab-rō	Arar, hāya	Hāy, ram-rām	Hāy
101 A father	Bāp	Bāp	Bap	Bāp
102 Of a father	Bap-rō	Bāp rō	Bāp kō	Bāp-kō
103 To a father	Bāp-nāī	Bāp-nā	Bāp nai	Bāp nai
104 From a father	Bap-sū	Bāp-sū	Bāp-sū	Bāp-taī, -saī
105 Two fathers	Dōy bāp	Bō bāp	Dō bāp	Dō bāp
106 Fathers	Bāp	Bāp	Bāp	Bāp



English.	Mārwarī.	Mārwarī (Thali of Jaisalmer)	Jaipuri.	Mewāṭī
107 Of fathers	Bāpā-rō	Bāpā-rō	Bāpā kō	Bāpā-kō
108 To fathers	Bāpā-nāī, -kanāī	Bāpā-nā	Bāpā-nai	Bāpā-nai
109 From fathers	Bāpā sū	Bāpā-sū	Bāpā sū	Bāpā-tai, -sai
110 A daughter	Bēti	Dik*ri	Beti	Bēti
111 Of a daughter	Bēti-rō	Dik*ri-rō	Bēti-kō	Bēti kō
112 To a daughter	Bēti-nāī, -kanāī	Dik*ri-nā	Bēti-nai	Bēti-nai
113 From a daughter	Bēti-sū	Dik*ri-sū	Bēti sū	Bēti tai, sai
114 Two daughters	Dōy bētyā	Bē dik*riyā	Dō bēti, dō bētyā	Dō bēti
115 Daughters	Bētiyā	Dik*riyā	Bētyā	Bētyā
116 Of daughters	Bētiyā rō	Dik*riyā-rō	Bētyā-kō	Bētyā-kō
117 To daughters	Bētiyā-nāī, -kanāī	Dik*riyā nā	Bētyā-nai	Bētyā-nai
118 From daughters	Bētiyā-sū	Dik*riyā-sū	Bētyā-sū	Bētyā tai, -sai
119 A good man	Ēk bhalō ād*mi	Bhalō mānas	Ēk chōkhō minakh	Ēk āchhyō ād*mi
120 Of a good man	Ēk bhalā ād*mi-rō	Bhalō mānas-rō	Ēk chōkhā minakh-kō	Ēk āchhyā ād*mi kō
121 To a good man	Ēk bhalā ād*mi-nāī, -kanāī	Bhalō mānas nā	Ēk chōkhā minakh-nai	Ēk āchhyā ād*mi-nai
122 From a good man	Ēk bhalā ād*mi-sū	Bhalō mānas sū	Ēk chōkhā minakh-sū	Ēk āchhyā ād*mi tai, sai
123 Two good men	Dōy bhalā ād*mi	Bē bhalā māpas	Dō chōkhā minakh	Dō āchhya ād*mi
124 Good men	Bhalā ād*mi	Bhalā mānas	Chōkhā minakh	Āchhyā ād*mi
125 Of good men	Bhalā ād*miyā rō	Bhalā māpas rō	Chōkhā min*khā-kō	Āchhyā ād*miyā kō
126 To good men	Bhalā ād*miyā nāī, -kanāī	Bhalā māpas nā	Chōkhā min*khā-nai	Āchhyā ād*miyā nai
127 From good men	Bhalā ād*miyā-sū	Bhalā māpas-sū	Chōkhā min*khā sū	Āchhyā ād*miyā tai, -sai
128 A good woman	Ēk bhali lugaī	Bhali lugaī	Ēk chōkhī lugaī	Ēk āchhī bair*bāni
129 A bad boy	Ēk bhūḍō chhōrō	Burō chhōk*rō	Ēk burō chhōrō	Ēk burō chhōrō
130 Good women	Bhali lugaīyā	Bhali lugaīyā	Chōkhī lugaīyā	Āchhī bair*banyā
131 A bad girl	Ēk bhūḍī chhōrī	Burī chhōk*ri	Ēk burī chhōrī	Ēk burī chhōrī
132 Good	Bhalō	Bhalō	Chōkhō	Āchhyō, chōkhō
133 Better	Utipō	Ghanō bhalō	U sū chōkhō	Waiḥ tai āchhyō (better than that)

Mañri (I - nāñri)	Mañri (when different from Rāññri)	Nīmāñri (Nimar)	English
Bāpā kō rō	Bāp kō bāp hōr kō	Bāp <sup>a</sup> nā-kō	107 Of fathers
Bāp <sup>ā</sup> nō -kō	Bāp-kī, bāp hō~kō	Bāp <sup>a</sup> na ka	108 To fathers
Bāp <sup>ā</sup> sū f, ū	Bāp sū, bāp hōr-f	Bāp <sup>a</sup> na si	109 From fathers.
Lān <sup>a</sup> kī	Bētī	Bētī	110 A daughter
Lān <sup>a</sup> kī kō rō	Bētī kō	Bētī kō	111 Of a daughter
Lād <sup>a</sup> kī nō kē	Bētī sū	Bētī ka	112 To a daughter
Lād <sup>a</sup> kī sū, f, ū	Bētī hōr	Bētī si	113 From a daughter
Dō hān <sup>a</sup> k <sup>ā</sup>	Dō bāñī dī bāñī hōrō	Dāi bāñīna	114 Two daughters.
Lān <sup>a</sup> k <sup>ā</sup>	Bētī hōrō bāñī	Bāñīnā	115 Daughters
Lād <sup>a</sup> k <sup>ā</sup> f, kē	Bāñī hōr~kō	Bāñīna kō	116 Of daughters
Lād <sup>a</sup> k <sup>ā</sup> sū, f, ū	Bāñī f, kē hōr hōr kē	Bāñīna ka	117 To daughters
Āchhā ād <sup>a</sup> mī	Bāñī hōr sū, bāñī hōr sū	Bāñīna si	118 From daughters
Āchhā ād <sup>a</sup> mī kō rō	Āchhā ād <sup>a</sup> mī	Fk āchhō ād <sup>a</sup> mī	119 A good man
Āchhā ād <sup>a</sup> mī nō -kō	Āchhā ād <sup>a</sup> mī kō	Fk āchhā ād <sup>a</sup> mī kō	120 Of a good man
Āchhā ād <sup>a</sup> mī sū, f, ū	Āchhā ād <sup>a</sup> mī kē	Fk āchhā ād <sup>a</sup> mī ka	121 To a good man
Dō āchhā ād <sup>a</sup> mī	Āchhā ād <sup>a</sup> mī sū	Fk āchhā ād <sup>a</sup> mī si	122 From a good man
Āchhā ād <sup>a</sup> mī	Dō āchhā ād <sup>a</sup> mī	Dāi āchhā ād <sup>a</sup> mī	123 Two good men
Āchhā ād <sup>a</sup> mī f, ū, rō	Āchhā ād <sup>a</sup> mī hōrō	Āchhā ād <sup>a</sup> mīna	124 Good men
Āchhā ād <sup>a</sup> mī nō, -kō	Āchhā ād <sup>a</sup> mī hōr-kō	Āchhā ād <sup>a</sup> mīna-kō	125 Of good men
Āchhā ād <sup>a</sup> mī sū -sō, -ū	Āchhā ād <sup>a</sup> mī hōrō-kō	Āchhā ād <sup>a</sup> mīnā ka	126 To good men
Āchhī lūgā	Āchhā ād <sup>a</sup> mī hōn sū	Āchhā ād <sup>a</sup> mīna si	127 From good men
Khād <sup>a</sup> kī lād <sup>a</sup> kō	Āchhī bairā	Ēk āchhī āw <sup>a</sup> rat	128 A good woman
Āchhī lūgāyā	Burō ohhōrō	Ēk khārāb lād <sup>a</sup> kō	129 A bad boy
Khād <sup>a</sup> kī lād <sup>a</sup> kī	Āchhī lūgāyā, āchhī bairā	Ēk khārāb lād <sup>a</sup> kī	130 Good women
Āchhō	Burī chhōrī	Ēk khārāb lād <sup>a</sup> kī	131 A bad girl
Wapī sū (than that) āchhō	Āchhō	Ēk khārāb lād <sup>a</sup> kī	132 Good.
	Ō sū āchhō	Āchhō	133 Better
	Jādō āchhā		

English.	Mārwarī	Marwāṛī (Thālī of Jaissalmer)	Jaipurī.	Mōwātī
134 Best	Nirāt-āohhō	Mulē bhalō	Sab sū chōkhō	Sab-taī āohhyō
135 High	Ūchō	Ūchō	Ūchō	Ūchō
136 Higher	Ghaṇṇō ūchō, up-sū ūchō	Ghaṇṇō ūchō	Ū sū ūchō	Waīh taī ūchō
137 Highest	Sag*īā sū ūchō	Mulē ūchō	Sab sū ūchō	Sāb-taī ūchō
138 A horse	Ēk ghōṛō	Ghōṛō	Ghōṛō	Ghōṛō
139 A mare	Ēk ghōṛī	Ghōṛī	Ghōṛī	Ghōṛī
140 Horses	Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā
141 Mares	Ghōṛīyā	Ghōṛīyā	Ghōṛīyā	Ghōṛīyā
142 A bull	Ēk sād	Baladh	Sād, ākal	Bīyār
143 A cow	Ēk gay	Gāya	Gay	Gāy
144 Bulls	Sād	Bal*dhā	Sād, ākal	Bīyār
145 Cows	Gāyā	Gāyā	Gāyā	Gāyā
146 A dog	Ēk kuttō, ēk gindak	Kuttō	Kūk*ro, gādak*ṛō	Kuttō
147 A bitch	Ēk kuttī	Kuttī	Kūk*ri, gādak*ṛī	Kuttī
148 Dogs	Kutta	Kuttā	Kūk*ri, gādak*ṛā	Kutta
149 Bitches	Kuttīyā	Kuttīyā	Kūk*ryā, gādak*ṛyā	Kuttīyā
150 A he goat	Ēk bak*ro	Bak*ro	Bak*ro	Bak*ro
151 A female goat	Ēk bak*ri, ēk ohhaji	Bak*ri	Bak*ri	Bak*ri
152 Goats	Bak*ri	Bak*ra	Bak*ri-bak*ri	Bak*ri-bak*ri
153 A male deer	Ēk harap	Harap	Harap	Harap
154 A female deer	Ēk har*ṇī	Harani	Har*ṇī	Har*ni
155 Deer	Harap	Harapō	Harap	Harin
156 I am	Hū hū	Hū āī	Maī ohhū	Maī hū
157 Thou art	Tū hū	Tū āī	Tū chhai	Tū hai, hā
158 He is	Uwō hū	Ō āī	Wo chhai	Wo hai
159 We are	Mo hū	Mhē āī	Mhō ohhū	Ham hū
160 You are	Thū hō	Thō āī	Thō chho	Tam hō

Malvi (Rāngrī)	Malvi (when different from Rāngrī)	Nimāḍī (Nimar)	English
Sab-sū āchhō	Sab sē āchchhō	Baḍō āchhō	134 Best
Ūchō	Ūchō	Ūchō	135 High
Wani-sū ūchō	Un-sē ūchō	Jāḍō ūchō	136 Higher
Sab sū ūchō	Sab-sē ūchō	Badō ūchō	137 Highest
Ghōḍō		Ghōḍō	138 A horse
Ghōḍī		Ghōḍī	139 A mare
Ghōḍā	Ghōḍā-hōnō	Ghōḍā, ghōḍānā	140 Horses
Ghōḍyā	Ghōḍī hōnō	Ghōḍīnā	141 Mares
Bēl, baḷad	Sāḍ	Sāḍ	142 A bull
Gāy	Gāy	Gāya	143 A cow
Bēl, baḷdyā	Sāḍ-hōrō	Sāḍ'nā	144 Bulls
Gāyā	Gāy hōn	Gay'nā	145 Cows
Ṭēg'dō	Kut'rō	Kutlo	146 A dog
Ṭēg'dī	Kutti	Kutti	147 A bitch
Ṭēg'dā	Kut'rā-hōrō	Kuttā, kuttānā	148 Dogs
Teg'dyā	Kut'ri hōrō	Kuttinā	149 Bitches
Bak'rō, lhāj'rā		Bak'rō	150 A he goat
Bak'ri	Bak'rā hōnō	Bak'ri	151 A female goat
Bak'ryā		Bak'rinā	152 Goats
Harap		Haran	153 A male deer
Har'pi	Hirap hōrō	Har'ni	154 A female deer
Harapyā		Haran'nā	155 Deer
Hū hū		Haū ohhō	156 I am
Tū hai, hē		Tā ohhō	157 Thou art.
Ū hai, hē		Wō ohhō	158 He is
Mhē hā		Ham āya	159 We are
Thē hō	Ham hā	Tum ohhō	160 You are
	Tam hō		





Mālvi (Bāngrī)	Mālvi (when different from Bāngrī)	Nimāḍī (Nimar)	English.
Vi hai, hē		Wō chhē	161 They are
Hũ tho		Haũ tho	162 I was
Tũ tho		Tũ tho	163 Thou wast.
Ū tho		Wō tho	164 He was
Mhē thā	Ham thā	Ham thā	165 We were
Thē thā	Tam thā	Tum thā	166 You were
Vi thā	Hō thā	Wō thē	167 They were
Who		Hō	168 Be
Vhēpō, vēpō	Hōnō	Hōpū	169 To be
Vhētō, vētō	Hōtō	Hōtō	170 Being
Wal nē	Hui nē	Hui-na	171 Having been
Hũ waũgā, wũgā	Hōũgō	Haũ huus	172 I may be
Mār		Mār	173 I shall be
Mār'pō, mār'wō	Mār'nō	Mār'pū	174 I should be
Mār'tō		Mār'tō	175 Beat
Mārī nē		Mārī nē	176 To beat
Hũ mārũ		Haũ mārũch	177 Beating
Tũ mārō		Tũ mārach, mārēch	178 Having beaten.
Ū mārō		Wō mārach, mārēch	179 I beat
Mhē mārũ, mārā	Ham mārũ, mārā	Ham mārũch	180 Thou beatest.
Thē mārō	Tam mārō	Tum mārēch	181 He beats
Vi mārō		Wō mārach, mārēch	182 We beat
Mhaĩ mārō	Mha nē mārō	Mā na mārō	183 You beat
Thaĩ mārō	Tha-nē mārō	Tū-na mārō	184 They beat
Wapī-ē mārō	Ō-nē mārō	Un-na mārō	185 I beat ( <i>Past Tense</i> )
			186 Thou beatest ( <i>Past Tense</i> )
			187 He beat ( <i>Past Tense</i> )

English.	Mārṣāṇī	Mārṣāṇī (Thajī of Jaisalmer)	Jaipurī	Mōṣāṇī
188 We beat ( <i>Past Tense</i> )	Mhē kūṭiyō	Mhā māryō	Mhē pītyō	Ham māryō
189 You beat ( <i>Past Tense</i> )	Thē kūṭiyō	Thā māryō	Thē pītyō	Tam māryō
190 They beat ( <i>Past Tense</i> )	Uwā' kūṭiyō	Uwā māryō	Wai pītyō	Un māryō
191 I am beating	Hū kūṭī-hū	Hū mārā I	Mañ pītū ohhū	Mañ mārū-hū
192 I was beating	Hū kūṭī-hō	Hū mār <sup>a</sup> to hāto	Mañ pītai ohho	Mañ mārū-hō, -thō
193 I had beaten	Mhāī kūṭiyō-hō	Mē māryō-hāto	Mañ pītyō ohho	Mañ māryō-hō, -thō
194 I may beat	Hū kūṭī	Hū mārā	Mañ pītū	Mañ mārū
195 I shall beat	Hū kūṭī-lā	Hū mārīs	Mañ pītū-lō, pīt <sup>a</sup> syā	Mañ mārūgō
196 Thou wilt beat	Tū kūṭī-lā	Tū mārīs	Tā pītai-lō, pīt <sup>a</sup> si	Tū mārūgō
197 He will beat	Uwō kūṭī-lā	Ō mār <sup>a</sup> sē	Wō pītai lō, pīt <sup>a</sup> si	Wō mārūgō
198 We shall beat	Mhē kūṭī-lā	Mhē mār <sup>a</sup> sā	Mhē pītā lā, pīt <sup>a</sup> syā	Ham mārūgā
199 You will beat	Thē kūṭī-lā	Thē mār <sup>a</sup> sō	Thē pītō-lā, pīt <sup>a</sup> syō	Tam mārūgā
200 They will beat	Uwē kūṭī-lā	Ō mār <sup>a</sup> sē	Wai pītai-lā, pīt <sup>a</sup> si	Wai mārūgā
201 I should beat			Mañ pītū	
202 I am beaten	Hū kūṭiyō hū	Hū māriyō I	Mañ pītyō ohhū	Mañ pītyō-hū
203 I was beaten	Hū kūṭiyō hō	Hū māriyō	Mañ pītyō ohho	Mañ pītyō-hō, -thō
204 I shall be beaten	Hū kūṭiyō jāū-lā	Hū māriyō jāis	Mañ pītū-lō	Mañ pītūgō
205 I go	Hū jāū	Hū jāwā-i	Mañ jāū	Mañ jāū
206 Thou goest	Tū jāwāi	Tu jāwē I	Tū jāy	Tū jāy
207 He goes	Uwō jāwāi	Ō jāwē-i	Wō jāy	Wō jāy
208 We go	Mhē jāwā	Mhē jāwā I	Mhē jāwā	Ham jāū
209 You go	Thē jāwō hō	Thē jāwō I	Thē jāwō	Tam jāwō
210 They go	Uwē jāwāi	Ō jāwē I	Wai jāy	Wai jāyāh
211 I went	Hū gayō	Hū gyō, gayō	Mañ gayō	Mañ gayō
212 Thou wentest	Tū gayō	Tā gyō, gayō	Tū gayō	Tū gayō
213 He went	Uwō gayō	Ō gyō, gayō	Wō gayō	Wō gayō
214 We went	Mhē gayō	Mhē gayō	Mhē gayō	Ham gayō

Verb (Base)	Verb (with different form)	Noun (Singular)	Page
Win-ny	Ham-ny	Rom-ny	188 We beat (Part Tense)
Win-ny	Tam-ny	Tam-ny	189 You beat (Part Tense)
Win-ny	U-ny	U-ny	190 They beat (Part Tense)
Win-ny	-	Has-mit-ny-ton	191 I am beating
Win-ny-ton	Win-ny-ton	Has-mit-ny-ton	192 I was beating
Win-ny	Win-ny	Has-mit-ny-ton	193 I had beaten
Win-ny	Win-ny-ton	-	194 I may beat
Win-ny	Win-ny-ton	Has-mit-ny	195 I shall beat
Win-ny	Win-ny-ton	Tam-ny	196 Thou wilt beat
Win-ny	Win-ny-ton	Win-ny	197 He will beat
Win-ny	Win-ny-ton	Ham-ny-ton	198 We shall beat
Win-ny	Win-ny-ton	Tam-ny-ton	199 You will beat
Win-ny	Win-ny-ton	Win-ny-ton	200 They will beat
Win-ny	Win-ny-ton	Win-ny-ton	201 I shall be beaten
Win-ny	Win-ny-ton	Win-ny-ton	202 I am beaten
Win-ny	Win-ny-ton	Win-ny-ton	203 I was beaten
Win-ny	Win-ny-ton	Win-ny-ton	204 I shall be beaten
Win-ny	Win-ny-ton	Win-ny-ton	205 I go
Win-ny	Win-ny-ton	Win-ny-ton	206 Thou goest
Win-ny	Win-ny-ton	Win-ny-ton	207 He goes
Win-ny	Win-ny-ton	Win-ny-ton	208 We go
Win-ny	Win-ny-ton	Win-ny-ton	209 You go
Win-ny	Win-ny-ton	Win-ny-ton	210 They go
Win-ny	Win-ny-ton	Win-ny-ton	211 I want
Win-ny	Win-ny-ton	Win-ny-ton	212 Thou wantest
Win-ny	Win-ny-ton	Win-ny-ton	213 He want
Win-ny	Win-ny-ton	Win-ny-ton	214 We want

English.	Mārwarī	Mārwarī (Thālī of Jaisalmer)	Jalpurī	Mewāṭī
215 You went	Thō gayā	Thō gayā	Thō gayā	Tm gayā
216 They went	Uwāy gayā	Ō gayā	Wnā gayā	Wnā Gayā
217 Go	Jāwō	Jā	Jā	Jā
218 Going	Jaw*to	Jāw*no	Juto	Jāto
219 Gone	Gayō	Gayō	Gayō	Gayō
220 What is your name?	Thāro nūr kūt hāy?	Thī-ro nām kī hī?	Thā lo kūt nūr chhai?	Thāro lo nūr hai?
221 How old is this horse?	Iy ghōrā-rī umar kūt hāy?	Ī ghōrō kūtto bado hī?	Yō ghōrō kattōl badō chhai?	Yō ghōrō lītāl umar-māi hai?
222 How far is it from here to Kashmir?	Athā-sū Kasmlr kīrī bhū hāy?	Kasmlr itha sū kattī aghi hī?	Kas*mlr nīdā sū kat*rik dūr chhai?	Kas*mlr it-tāy lītāl k dūr hai?
223 How many sons are there in your father's house?	Thā-rāy bāp-rāy ghar-māi kīrā bēta hāy?	Thā rō bāp-rō ghar māt titta dek*ra hī?	Thā kī bāp kī ghur-māi kalyēk bēta chhai?	Thārā bāp-lā ghar māi kīrāul bēta hai.
224 I have walked a long way to-day	Mhāy aj ghanō pāḍō kiyō	Āj hū ghanī bhāu gayō	Āj māi narī dūr chālyō-chhū	Āj māi bhaut dūr chālyō-hū
225 The son of my uncle is married to his sister	Mhāra kākā rō bētō un-rī bhāp par*giyō-hāy	Uvō rī bairī sū mā jō kākā-rō dik*rō-rō biyā huō hī	Mhāra kākā-kā bētā-lo byāw ū kī bhāin sū huṛō-chhai	Mērī kākā kī bēta kō byālī wāih kī bāhān tāi huṛō-hai
226 In the house is the saddle of the white horse	Lālā ghōrā rī kathi ghar-māi pāṛī hāy	Uvō ghar mē dhanū ghōrō-rō palan hī	Dhanū ghōrā kī jīd ghar māi chhai	Suprōd ghōrā kī jīn ghar māi hai
227 Put the saddle upon his back	Un rāy mōṛāṛ upar kathi māqd dō	Uvō rī puthī māthō palan māqdō	Jīd ū-kā māḡr*ṛā mālai mēlo	Jīn wāih kī pith-par dharō
228 I have beaten his son with many stripes.	Mhāi un-rāy bētāy-rāy ghanā chāb*kiyē rī-dīvi hāy	Mē uvō-rō dik*rō nū ghanī sūl bētā hāi	Māi ū kī bēta-narī narī kōr*ṛā sū māryō-chhai	Māi wāih kō bēto bhaut kar*ṛā-tāi māryō hai
229 He is grazing cattle on the top of the hill	Uwō dūḡar-rī ohōṭi upar dhāw chorāy rayō hāy	Uvō ṭōk*ri māthō o dhanī oharāve i	Wō dūḡar-mulāi dhāda oharāwai chhai	Wō pāhar-kāi upar dhōr oharā-rayō hai
230 He is sitting on a horse under that tree	Uwō up rūkh hētāy ghōrāy māthāy ohadiyōṛō bāythō-hāy	Ō uvō rūkh-rō hētō (sic) ghōrō mathō (sic) bethō i	Wō ū rūkh nichai ēk ghōrā-mūlāi chhar rahyō-chhai	Wō wāih rūkh-kāi nichai ghōrā par bāythyō-hai
231 His brother is taller than his sister	Un rō bhāi āp-rī bāin sū ghanō dīgo hāy	Uwō-rō bhāi uwē rī bairī sū dīghō hī	Ū kō bhāi ū kī bhāin sū lambo chhai	Wāih-lo bhāi wāih kī bāhān tāi lambo hai
232 The price of that is two rupees and a half	Un-rō mōl adāi rupiyā hāy	Uwō rō mōl adhai rupayā hī	Ū lo mōl dhāi ripyā chhai	Wāih-lo mōl dhāi rapuyā hai
233 My father lives in that small house	Māro bāp un chhōṭāy ghar-māi rāyāy-hāy	Mā-jō bāp uwē chhōṭē ghar mē rō-i	Mhāro bāp ū ohōṭā ghar māi rahai-chhai	Mēro bāp wāih ohhōṭā ghar māi rahai-hai
234 Give this rupee to him	Ō rupiyō un-nāi dē-dēwō	Ī rupayō uwē-nū dō	Yō ripyō ū-nai dyō	Yō rapayō wāih naidyō
235 Take those rupees from him	Uwē rupiyā un kanā sū lē lēwō	Ō rupayā uwē sū lo	Ū-sū wai ripyā lē lyō	Wai rapayā wāih tāi lyō
236 Beat him well and bind him with ropes	Un nāi āchhi tarāy-sū kūtō nāi un-nāi rād*wā-sū ohas*kāy dēwō	Uwē-nū bhālī tarē sū māro aur rādūā-sū bandho	Ū nai gaurō pītō'ar jēw*ṛā sū bād-dyō	Wāih nai khūb māro ar jēw*ṛā tāi bādo
237 Draw water from the well	Bērāy-māy-sū jāi sīchō	Tālē māh-sū pāṛī kadho	Kūwa-māi sū pāṛī kadō	Kuwā tāi pānī kādhō
238 Walk before me	Mārāi āḡāy āḡāy hālō	Mā jē āḡārī hai	Mhāroi āḡai chāl	Mērai āḡai chāl
239 Whose boy comes behind you?	Thārāy lārāi kīp-rō ohhōrō āwāy hāy?	Thā rō lārē kē-rō dik*rō āwō-i	Yā kī pāchhai kīp kō chhōrō āwai-chhai?	Tērai pāchhai lāih kī ohhōrō āwai-hai?
240 From whom did you buy that?	Una <sup>1</sup> thē kīn-sū mōl hīwī?	Thā o kē-kanā mōl hīyō	Thē wō kun kanāi sū mōl hīyō?	Tam wō kīt-tāi mōl hīyō?
241 From a shopkeeper of the village	Gāw rāy hāt wāṛāy kanā sū	Hēkō gāw-rō hāt-bāpiyō sū	Gāw kī ēk dukandār-kannai-sū	Gāw kī ēk hāt-wāla-tāi

<sup>1</sup> Feminine to agree with cāiz or bāt, understood

Mālvī (Bangāl)	Mālvī (when different from Bangāl)	Nīmāḍī (Nimar)	English.
Thē gayā	Tam gayā	Tum gayā	215 You went
Vi gaya	Vi gayā	Wō gayā	216 They went
Jā		Jā	217 Go
Jāto		Jāto	218 Going
Gayō		Gayō	219 Gone
Tharō nām lāī ?	Tamārō nām kaī ?	Tumhārō nām kāī ohhē ?	220 What is your name ?
Api ghōdā ki umar lāī ?	Inā ghōdā-ki umar kaī ?	Inā ghōdā-ki kōt'rī umar ohhē ?	221 How old is this horse ?
Hyā-sū Kāsmīr kūt'rī-k dūr hai ?	Yā sē Kāsmīr kūt'rī dūr hai ?	Yāhā sī Kāsmīr kōt'rō dūr ohhē ?	222 How far is it from here to Kashmir ?
Thē kō pītā-kē wathō kūt'rā lad'kā hai ?	Thārā bāp kā ghar-mē kūt'rā lad'kā hē ?	Thārā bāp kā ghar ma kōt'rā ohhōrā ohhē ?	223 How many sons are there in your father's house ?
Āj hū bahōt dūr pharī nē āyō	Hū āj bhōt dūr ohālyō.	Āj hāū dūr tak ohālyō gayō	224 I have walked a long way to-day
Mhārā kākā kā bēṭā ē wanī-ki bēn sē byāw karyō	Mhārā kākā-kā bēṭā nē ō-ki bēn sē byāw karyō-hai	Mhārā kākā kū ōk ohhōrā-ki ō kū bahēn sī sādī huich	225 The son of my uncle is married to his sister
Ghar mē dhōlā ghōdā-kō khōgīr hai		Saphēt ghōdā-kō khōgīr ghāi-ma ohhē	226 In the house is the saddle of the white horse
Ṭapi kō nōjō pīth par khōgīr	Ō lī pīth par khōgīr dhar	Ōlā pūt-par khōgīr kas	227 Put the saddle upon his back
Mhāī wanī lā lad'kā nē ghapū kōṛdā māryā	Mhā-nē ō-kā ohhōrā-lō bhōt ohāp'kya māryā	Mā-na ō-lā ohhōrā-kā bahūt-sā sapātā māryā	228 I have beaten his son with many stripes
Ū wapi tāk'rī lā māt'hā par dhādhā charāvē hai	Ū tāk'rī-kā māt'hā par dhor charāvē hē	Wō bandī lā māt'hā par dhor oharai rahyōch	229 He is grazing cattle on the top of the hill
Wapi jhad kō nichē u ghōdā par bēṭhā-hai	Ū unā jhād-kō nichē ghōdā-par bēṭhē hē	Wō unā juād lā mōha ghō-dā par bathī rahyōch	230 He is sitting on a horse under that tree
Wapi kō bhāī wapi-ki bēn sū ūchō hai	Ō kō bhūl ō ki bēn sē ūchō hē	Ō lō bhāī ō lā labēn sī nichō ohhē	231 His brother is taller than his sister
Wapi kō mōl adī rūpyā hai	Ō ki kimat adāī rūpyā hē	Ō lī kimat adhāī rūpyā chhē	232 The price of that is two rupees and a half
Wapi ohhōṭā ghar mē mhārō pītā rē-hai	Mhārō bap unā ohhōṭā ghar-mē rē-hē	Mhārō bap unā ghar ma rahēch	233 My father lives in that small house
Yō rūpyō wanī nē dē	Ō kō yō rūpyō dē	Yō rūpyō ō-lā dē	234 Give this rupee to him
VI rūpyā wapi pās-sū lē	VI rūpyā ō lē pās sē lē	Wō rūpyā ō lā sī lā	235 Take those rupees from him
Wapi nō khūb māro nē rāsā-sū bādho	Ō-lō khūb mar aur ō-kō rāsī sē bād	Ō lā āchhī tarah-sī mār aru ō-lā rāsī sū bād	236 Beat him well and bind him with ropes
Wapi kūdī mē sū pāpī kādō	Kūdī mē sē pānī mikā!	Kuṭā ma-sū pānī khaich	237 Draw water from the well
Mhārō agadī ohā!	Mhārō agadī ohā!	Mhārā sāma ohā!	238 Walk before me
Kapi lō lad'kō thārō paobhē-sū āvō hai ?	Tamārō pāchhē kō-kō ohhōrō āvō hē ?	Thārū pāchha chhōrō āwaj ?	239 Whose boy comes behind you ?
Ū thā-ō kapi kanō-sū mōl lido ?	Ū tam nē kē-kē-pās-sē mōl liyō ?	Kan kā sī tū na mōl liyō ?	240 From whom did you buy that ?
Wapi gūw lā dūkāndār kanō-sū	Unā gūm lā ōk dūkāndār-pās sē	Gāw-lā wapi sī	241 From a shopkeeper of the village



## GUJARĀTĪ.

The word 'Gujarātī' means the vernacular language of Gujarat, and this name very

Name of Language accurately connotes the area in which it is spoken

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar

Area in which spoken It is the court and business language of Cutch, and has even extended a short distance into Sind The name 'Gujarat'

is derived from the Sanskrit *Gurjaratrā*,<sup>1</sup> which apparently means 'the country of the Gurjaras' The ancient *Gurjaratrā* only covered that portion of the modern Gujarat which lies north of the river Mahi, i.e. Kaira, Ahmedabad, Mahikantha, Palanpur, and Kadi of Baroda The country got this name under the dynasty of the Chāwadās, who ruled in Anahilavāda between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lāṭa, and the extension of the name of Gujarat to this tract seems to have taken place under Musalmān rule<sup>2</sup>

The Gurjaras (or, in the modern vernaculars, Gūjars) were a foreign tribe who passed into India from the north-west and gradually spread (A.D. 400—600) as far south as Khandesh and Gujarat.

The Gurjaras.

The present Gūjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers further to the south and east Though better looking, the Punjab Gūjars in language, dress, and calling so closely resemble their associates the Jāts or Jats as to suggest that the two tribes entered India about the same time Their present distribution shows that the Gūjars spread further east and south than the Jāts The earliest Gūjar settlements seem to have been in the Punjab and in the United Provinces from the Indus to Mathura, where they still differ greatly in dress and language from most of the other inhabitants From Mathura, the Gūjars seem to have passed to east Rajputana, and from there, by way of Kota and Mandasor to Malwa, where, though their original character is considerably altered, the Gūjars of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna In Malwa they spread as far east as Bhilsa and Saharanpur From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarat.<sup>3</sup> In the other direction, the Gūjars extended north and are now found roaming over the Himalayas north of the Punjab and over the hills of Kashmir It is an interesting fact that where they have not been absorbed into the rest of the population as in the plains of the Punjab (where two districts, Gujarat and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rājasthānī and with Gujarātī The grammar of the Gūjars of Swat is almost the same as that of the Rajputs of Jaipur

The following is taken from pp. 1 and 2 of the *Early History of Gujarat*, already quoted The richness of Mainland Gujarat, the gift of the Mixed origin of the population of Gujarat. Sabarmatī, the Mahi, the Narbada, and the Tapti, and the

<sup>1</sup> The intermediate form is the Prakrit *Gujjaratī*; see Dr Fleet in the *Journal of the Royal Asiatic Society* for 1906, p. 458

<sup>2</sup> *Bombay Gazetteer*, Vol. I., Part 1., p. 5

<sup>3</sup> Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the *Early History of Gujarat* by Dr Bhagvānlal Indrajī, in Vol. I., Part 1. of the *Bombay Gazetteer* He, however, derives the name 'Gujarāt' from the Sanskrit *Gurjara-nāṣṭra*, through the Prakrit *Gujjara-raṣṭra* As shown by Dr Fleet in the article quoted in note <sup>1</sup>, this is incorrect.



goodliness of much of Saurāshtra,<sup>1</sup> 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees

By sea probably came some of the half-mythical Yādavas (B.C. 1500—500), contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians, the pursued Pārsis and the pursuing Arabs (A.D. 600—800), hordes of Sangamian pirates (A.D. 900—1200), Pārsi and Nawāyat Musalmān refugees from Khulagu Khān's devastation of Persia (A.D. 1250—1300), Portuguese and rival Turks (A.D. 1500—1600), Arabs and Persian Gulf pirates (A.D. 1600—1700), African, Arab, Persian and Makrān soldiers of fortune (A.D. 1500—1800), Armenian, Dutch, and French traders (A.D. 1600—1750), and the British (A.D. 1750 and thenceafter)

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500), the Gurjaras (A.D. 400—600), the early Jādējās and Kāthīs (now of Kathiawar) (A.D. 750—900), wave upon wave of Afghān, Turk, Mughul, and other northern Musalmāns (A.D. 1000—1500), and the later Jādējās and Kāthīs (A.D. 1300—1500)

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brāhmins, and since the 13th century have come Turk, Afghān, and Mughul Musalmāns

From the east have come the Mauryans (B.C. 300), the half-Scythian Kshatrapas (B.C. 100—A.D. 300), the Guptas (A.D. 320), the Gurjaras (A.D. 400—600), the Mughuls (A.D. 1530), the Marāthās (A.D. 1660—1760), and the British (A.D. 1780 and thenceafter)

It will thus be seen what heterogeneous elements go to form the Gujarat population

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the language is Mārwarī Gujarātī has also encroached into Sind, where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Mārwarī to its north On the west it is bounded by the Ran of Cutch, and, further south, by the Arabian Sea It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes It has, however, occupied the peninsula of Kathiawar It extends as far south as the southern border of the district of Surat, where it meets the Marāthī of Daman On both sides of the border line, the country is bilingual The two nationalities (the Gujarātīs and Marāthās) are mixed, and each preserves its own tongue The boundary runs east so as to include the State of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur These hills, here known as the Ārāvali Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhil tribes These Bhils have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhili<sup>2</sup> Further east beyond the Bhils lie Eastern and Southern Rajputana, of which the important dialects are Jaipurī and Mālvi Jaipurī and Mālvi are both closely connected with Gujarātī, and the Bhil dialects may be considered as linking them together

<sup>1</sup> Saurāshtra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar

<sup>2</sup> See Vol IX, Part III

The following is the number of persons reported for the purposes of this Survey to speak Gujarātī in the tract in which it is a vernacular —

Name of District, State or Agency	Reported number of Speakers
Ahmadabad	840,000
Mahikāntha	541,500
Palanpur	606,000
Onch	205,500
Kathinwar	2,571,000
Cambay	82,700
Kaira	840,000
Panch Mahals	188,000
Rown Kantha	565,000
Broach	290,000
Surat	502,000
Baroda	2,025,759
Surat Agency	56,000
<b>TOTAL</b>	<b>9,313,459</b>

Gujarātī is spoken by settlers in nearly every province and state of India. The Pārsis, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp 447 ff) retain the language of their original home.

The following are the figures for Gujarātī in areas in which it is not a vernacular. Most of them are taken from the tables of the Census of 1891, but those for Kashmir, Rajputana, and Central India are only estimates, as no language census was taken of these tracts in that year.

Province, State or Agency	Number of Speakers.
Ajmer Merwar,	1,483
Assam	26
Bengal	1,713
Berar	20,954
Bombay (excluding the area in which Gujarātī is a vernacular)	1,142,611
Barma	761
Central Provinces	17,050
Coorg	126
Madras	82,594
Punjab	1,457
United Provinces	5,079
Quetta, etc	240
Andamans	364
Hyderabad State	26,924
Mysore State	2,182
Kashmir State (Estimate)	30
Rajputana Agency } Estimate	27,313
Central India Agency }	
<b>TOTAL</b>	<b>1,330,977</b>

To these we must add the Gujarātī spoken by some wandering tribes of Bombay and Berar, viz —

Kākari	122
Tārimūki or Ghisādi	2,669
<b>TOTAL</b>	<b>1,791</b>

The following is therefore the total number of speakers of Gujarātī in all India, according to the figures compiled for this Survey —

Gujarātī spoken at home	9,313,459
„ „ abroad	1,330,977
„ „ by wandering tribes	1,791
TOTAL	<u>10,646,227</u>

In 1901 the total number of speakers of Gujarātī was 9,165,831

The only true dialectic variation of Gujarātī consists in the difference between the speech of the uneducated and that of the educated. That of the latter is the standard form of the language taught in grammars. That of the former differs from the standard mainly in pronunciation although there are a few “clipped” or contracted verbal forms, especially in the present tense. The differences of pronunciation are nearly all the same over the whole Gujarātī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarātī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *ī* as *ē*, of *h* and *lh* as *ch* and *chh*, respectively, of *ch* and *chh* as *s*, of *s* as *h*, and a Cockney-like habit of dropping *h*. There is also a general tendency to confuse cerebral and dental consonants and to substitute *r* for *ḍ* and *ḷ*, to double medial consonants, and to pronounce the letter *ā* as a broad *o*, something like the sound of *a* in *all*. The Pārsis and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindōstānī. The Gujarātī of Pārsis and Musalmāns mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic. Natives give names (based upon caste-titles or upon the names of localities) such as Nāgarī, the language of the Nāgar Brāhmans, or Charōtārī, the language of the Charōtar tract on the banks of the Mahī, to various sub-divisions of these dialects, but the differences are so trifling that they do not deserve special mention, although a few of them have been recognized in the following pages. From the nature of the case, it is impossible to give figures for the number of people speaking these dialects or sub-dialects. We can say how many people belong to a certain tribe, or how many live in a certain tract, but we cannot say how many of these speak the standard dialect and how many speak the dialect of the uneducated.

There is one kind of Gujarātī, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhil languages. These are dealt with separately.<sup>1</sup> They form a connecting link between Gujarātī and Rājasthānī, and are most closely connected with the former language. The total number of speakers of Bhil languages is 3,942,175, and if we add this to 9,313,459, the number given above for speakers of recognized Gujarātī, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarātī in every form in its proper home.

Gujarātī (with Western Hindi, Rājasthānī and Panjābī) is a member of the Central Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarat was a member of the outer circle of

Place of the language in connection with the other Indo-Aryan languages

Indo-Aryan speeches, but that immigrants from the east, speaking a form of the language of the Central Group, came into the country and imposed their language upon it. How well this agrees with the actual facts of history so far as they are known, is shown by the paragraphs above<sup>1</sup> in which an account is given of the curious mixture of races which now inhabits Gujarat. Even the name of the country is derived from that of a foreign tribe who invaded it from the north and east—the Gurjaras. At the same time although Gujarātī belongs to the central group of languages, it still shows, like Rājasthānī, only more so, many survivals of the old outer language, such as the loss of power of pronouncing *s* and *h*, the use of an oblique form of nouns which ends in *ā*, and the frequent employment of a past participle of which the typical letter is *l*, as in Marāṭhī and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of *s* and *h*) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarātī with its immediate parent the Nāgara form of Śaurasēna Apabhramśa. This was the Apabhramśa with which the Grammarian Hēmachandra (fl 12th century A D) was acquainted, and which he made the basis of his work on the language. The Nāgar Brāhmins form an important part of the learned Hindū community of Gujarat, and one form of Gujarātī (according to some, its purest literary and certainly its most Sanskritized form) is called Nāgarī after them<sup>2</sup>. It is probable that the Nāgara Apabhramśa also derives its name from this literary caste. Hēmachandra himself lived in north Gujarat and the language which he explained, though most likely dead in his time, was only an old form of the language spoken in the country round him.

The learning of Anahilavāda Pattan did not die out with Hēmachandra, and so early as the end of the 14th century (only two hundred years after his death) we find the earliest book written in what can be called Gujarātī. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarātī literature commences with the poetry of Narsingh Mētā. We have thus a connected chain of evidence as to the growth of the Gujarātī language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhramśa, and we can trace the development of Apabhramśa from the verses of Hēmachandra, down to the language of a Pārsī newspaper. No single step is wanting. The line is complete for nearly four thousand years<sup>3</sup>.

The Nāgara Apabhramśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śaurasēnī, or the Prakrit of the central Gangetic Doab. From this it follows, as is also borne out by history, that the supersession of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

<sup>1</sup> P. 324

<sup>2</sup> See pp. 378 ff. Some authors derive the name 'Nāgarī' of the well known Indian alphabet also from this tribe. At the present day, they employ the Nāgarī and not the Gujarātī character for their writings.

<sup>3</sup> Owing to the interest which attaches to this unique characteristic of Gujarātī, I give at the end of this introduction a note on the connexion between Old Gujarātī and Apabhramśa (see pp. 358 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarātī.

Gujarātī closely agrees in its main characteristics with Western Hindi and still more closely with Rājasthānī.<sup>1</sup> It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindi. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, i.e., by the addition of help words, while in the latter it is conducted synthetically, i.e., by means of terminations. For example in Hindōstānī (belonging to the Central Group) 'of a horse' is *ghōrē lā*, and 'to a horse' is *ghōrē lē*, in which the help words *lā* and *lē* are added to the word *ghōrē*. On the other hand, in Bengālī, 'of a horse' is *ghōrēr* and 'to a horse' is *ghōrārē*, in which the terminations *r* and *rē* are suffixed to the word *ghōrā*, and in each case *ghōrār* or *ghōrārē* becomes one simple word, pronounced as one whole, and not a compound like *ghōrē lā* and *ghōrē lē*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhraṃśa. This is that certain consonants (of which *l* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalati*, he goes, becomes *chalaī* in Apabhraṃśa, through the *t*, which is in the middle of a word and between two vowels, being elided, but in the phrase *līmaṣa tatta*, the essence of love the first *t* of *tatta* is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *k* or *t* (amongst other letters) in Apabhraṃśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are *lāa*, *lāra* or *karaū*, and *tanaū*. The Hindōstānī *ghōrē lā* is derived from the Apabhraṃśa *ghōdai lāa*. Here it will be seen that the *k* of *lāa* has not been elided in becoming *lā*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōrē* and *lā* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengālī *ghōrār* is derived from *ghōḍaa lāra*, through an intermediate form *ghōḍaa-ara*. Here the initial *l* of *lāra* has been elided. It had therefore become medial, and *lāra* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōḍaalāra*. The *r* is therefore a termination and not a postposition. Bengālī grammarians quite properly write *ghōrār* as one word and not *ghōrār-r*, as if it were two, and the declension is no longer analytical, but has become synthetic.

The case is exactly the same with the Western Rājasthānī *ghōḍārō*, of a horse, usually, but wrongly, written *ghōḍā-rō*. It is derived from *ghōḍaakarau* and the elision of the *l* shows that *ghōḍaakarau* and *ghōḍārō* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetic and no longer analytical.

Finally, let us take the Gujarātī *ghōḍānō*, of a horse. This is derived from *ghōḍaa tanau*, through *ghōḍaanaū*. Here again the elision of the *t* shows that *tanaū* has ceased to be a postposition, and has become a termination, just as the letter *s* in *equi* is a termination and not a postposition. *Ghōḍānō* is therefore one word and not two. *Nō* like *rō*, is a termination not a postposition, and it is wrong to write *ghōḍā nō*, with a hyphen as is usually done, just as it would be wrong to write *equi* instead of *equi*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Kō* is the locative of *lā* as *rē* is that of *r* or *rō*, and as *nō* is that of *tō*.

It will thus be seen that while the typical language of the Central Group, to wit Hindōstānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī<sup>2</sup> depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

<sup>1</sup> In medieval times, Gujarāt was simply a part of Rājputāna. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

<sup>2</sup> So also Pañjābī. The Pañjābī *dā* is a contraction of *lādā*.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

#### Other Characteristics

When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel<sup>1</sup>. Thus, the Hindī *makḥhan*, butter, is *māḥhan* in Gujarātī, so the Apabhramśa *mārissañ*, I shall strike, becomes *mārīs* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindōstānī the *a* is retained. Thus Hindōstānī *śahr* but Gujarātī *śeher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *ō* where Hindōstānī has *aī* and *au*. Thus Hindōstānī *baīḥā*, Gujarātī *beḥō*, seated, Hindōstānī *laundī*, Gujarātī *lōndī*, a slave-girl. It will be observed that in *beḥō*, the *e* is short, not *ē*.

Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *ō*, but, on the other hand, in some words *ō* is pronounced broadly, like the *a* in 'all'. A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated *o*.

Many words which contain *a* in Hindōstānī have *e* in Gujarātī. Thus Hindōstānī *bugar'nā*, Gujarātī *bugad'ioṽ*, to be spoilt, Hindōstānī *lekḥ'nā*, Gujarātī *lakḥ'ioṽ*, to write, Hindōstānī *mil'nā*, Gujarātī *maḥ'ioṽ*, to be met, Hindōstānī *adhīl*, Gujarātī *adakhū*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *o*, and *ī* becomes *ē*. This is especially common in North Gujarāt. The change of *ī* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pōṇī* for *pāṇī*, water, and *mā'ēs* for *mārīs*, I shall strike.

In Gujarātī we sometimes have *a*, where we have *u* in Hindostānī. Thus Hindostānī *tum*, Gujarātī *tamē* [compare Mēvātī (Rājasthānī) *tam*], you, Hindostānī *mānus*, Gujarātī *mānas*, a man, Hindostānī *huā*, Gujarātī *hatō*, was. In colloquial Gujarātī *hatō* is often pronounced *hutō*.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarātī shares with Rājasthānī, Pañjābī, Sindhī, and Marāṭhī. The cerebral letters *ḍ* and *ḍh* in literary Gujarātī usually preserve their pure sounds, but in colloquial dialects when they come between vowels they often have the Hindī sounds of *r* and *rḥ*. In Northern Gujarātī, moreover, *ḍ* is often dentalized to a pure *r*, as will be explained below. The cerebral *ṇ* and the cerebral *l* are unknown to Hindōstānī, but are extremely common (only as medial or final letters) in Gujarātī. The rule is that when *ṇ* and *l* represent double *nn* or double *ll* in Apabhramśa they are dental, but when they represent medial single letters they are cerebralized. Thus Apabhramśa *sonnañ*, Gujarātī *sōṇñ*, gold, with a dental *ṇ*, Apabhramśa *ghanaū*, Gujarātī *ghanñ*, dense, Apabhramśa *challa*, Gujarātī *chālē*, he goes, Apabhramśa *chala*, Gujarātī *chalē*, he moves. As already explained, Gujarātī prefers to simplify a double consonant and to lengthen the preceding vowel at the same time. It thus happens that the dental letters, when medial, almost always follow long vowels. In colloquial Northern Gujarātī there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

<sup>1</sup> Exactly the reverse tendency is observable in Pañjābī.

In such cases, *d*, *dh*, and *l* generally become *r*. Thus, *mālē* for *mālē*, for, *dīthō* for *dīthō*, seen, *thōrā* or *thōdā* for *thōdā*, a few, *lōrū* for *lōdhū*, iron, *tēnē* for *tēnē*, by him, *mar'wū* for *mal'wū*, to mangle, *dāh'dō* for *dahādō*, a day, *ṭū* for *tū*, thou, *dīdhō* or *dīdhō* for *didhō*, given. In fact we may say that in this form of the language dentals and cerebrals are often absolutely interchangeable, much as is the case in the Pīṣācha languages of the North-Western Frontier.

In colloquial Gujarātī there is a strong tendency to pronounce *ch* and *chh* as *s*, and, as we go north, this gradually becomes the rule. Thus, *pās* for *pāch*, five, *usō*, for *ūchō*, high, *sār'wū*, for *chār'wū*, to feed cattle, *sōrū* for *chhōrū*, a child, *pusyō*, for *puchhyō*, asked. In some northern tracts, *j* and *jh* are similarly pronounced as *s*, as in *zād* for *jhād*, a tree. In the Charōtar country, on the banks of the river Mahi, this *s* and *z* are pronounced as *ts* and *dz* respectively, so that the name of the tract itself is called by the people who live in it 'Tsarōtar'. A similar pronunciation is found in Marāṭhī.<sup>1</sup>

While *ch* and *chh* become *s*, on the other hand *h*, *lh*, and *g*, especially when followed or preceded by *i*, *e*, or *y*, become *ch*, *chh*, and *j*, respectively, in Northern Gujarātī. Thus, *dīk'ō*, a son, becomes *dīch'ō*, *lhēlar*, a field, becomes *chhēlar*, the verb *lāg'wū*, to begin, makes its past tense *lāgyō*, not *lāgyō*, *pagē*, on foot, becomes *pagē*. A similar change is observable in the Marāṭhī of the Northern Konkan.<sup>2</sup> This *ch* or *chh* is further liable to become *s*, under the preceding paragraph. Thus, *nākhya*, on being thrown, becomes, first *nāchhya*, and then *nāsyā*.

In Hindōstānī, *o* or *v* regularly becomes *b*, but in Gujarātī it is preserved. Thus, Hindōstānī *banā*, Gujarātī *wāmō*, a shop keeper, Hindōstānī *binā*, Gujarātī *vinā*, without, Hindōstānī *parbat*, Gujarātī *parvat*, a mountain.

In colloquial Gujarātī, the letters *s* and *ś* are often pronounced *h*, and this is the rule in the north (compare Western Rājasthānī). Thus, *mānah*, for *mānas*, a man, *hō*, for *śō*, a hundred, *hūraj* for *sūraj*, the sun, *hū* for *śū*, what? *dēh*, for *dēś*, a country, *ham'jāyō*, for *sam'jāvyō*, caused to understand. In Kathiawar, an initial *s* is aspirated, so as to sound like *s'h*, which bears the same relationship to *s*, that *lh* does to *h* (see p 426).

On the other hand, also especially in the north, *h* itself is elided. Thus, *utō*, for *hutō* (i.e., *hatō*), he was, *ū*, for *hū*, I, *āthī*, for *hāthī*, an elephant, *kaū*, for *kahū*, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like *ēkatu*, for *ēkathū*, in one place, *hātē* or *hātī*, for *hāthē*, on the hand, *adakhū*, for *adhikhū*, more. Even in standard Gujarātī an *h* is often omitted in writing, although it is still slightly audible. Thus the word *amē*, we, is sometimes pronounced *ahmē*, in which *h* represents a faint aspirate. A list of the words which contain this faint *h* is given on pp 347 and ff. Some dictionaries indicate this unwritten *h* by putting a dot under the syllable after which it is pronounced. Thus, *ṛḡ kēhuō*, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarātī, when *h* has the same vowel before and after it, the first vowel is not pronounced. Thus, *mahārānī*, a queen, pronounced *m'hārānī*. Again, *ahu* is pronounced 'hau, as in *bahu*, much, pronounced 'hau, and *ahī* is pronounced 'hai, as in *lahiyō*, a scribe, pronounced 'lahiyō. Similarly, words like *rahyō*, he remained, *kahyū*, it was said, are pronounced *r'hayō*, *k'hayū*, etc.

<sup>1</sup> See Vol VII, p 22

<sup>2</sup> See Vol VII, p 65

In the Surat and Broach districts there are a few peculiarities of pronunciation. There is a tendency to double consonants, even at the beginning of a word. Thus, *diṭṭhō* for *dīthō*, seen, *nōkhar* for *nōkar*, a servant, *ammē* for *amē*, we, *nāllō* for *nālō* (i.e. *nānō*), small, *mmāiō*, my. As in *nāllō*, just quoted, there is a tendency to change *n* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *ṛ*. Thus, *māryō*, struck, is pronounced *māṛyō*. Even in standard Gujarātī such forms as *āvvyō*, *lāvyō*, are pronounced *āvvyō*, *lāvyō*.

In Gujarātī we often meet oases of metathesis, i.e. of the interchange of consonants in the same word. Thus, *ṭip'vū* or *pit'vū*, to beat, so *kharāvēs* for *kharāvēs*, I will give to eat, *dī't'vā* for *dēv'tā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charotar tract we meet *janibūt*, for *maybūt*, strong, *mag*, for *gam*, towards, and *nushān*, for *nulsān*, injury.

The last remark leads us to the Gujarātī spoken by uneducated Musalmāns, who do not speak Hindōstānī. Their vocabulary is, naturally full of Persian and Arabic words, and they have also many peculiarities of pronunciation which will be described in the proper place.<sup>1</sup> The principal is the incapability of distinguishing between cerebral and dental letters.

Very similarly the Gujarātī spoken by Pārsis often exhibits the change of cerebral letters to dentals.

Gujarātī differs from Hindōstānī in having a neuter gender. It is true that in Hindōstānī there is a neuter interrogative pronoun, and that in other dialects of Western Hindī sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindī, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rājasthānī these instances cease to be sporadic, and become more and more frequent as we go westwards, till we find the neuter gender firmly established in Gujarat. In this respect Gujarātī agrees with Marāṭhī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōk'rō* (masc.), a boy, *chhōk'rī* (fem.), a girl, *chhōk'rū* (neut.), a child (male or female).

The suffix *dō* (masc.), *dī* fem., and *dū* neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhramśa in which it also occurs. It is generally pleonastic in its signification, but sometimes (especially in the neuter) gives an idea of contempt. Examples of its use are *kul'dō*, a cock, *biādī*, a cat, *gadhdēdū*, an ass.

In the declension of nouns Gujarātī agrees with Western Hindī (except with the Hindōstānī dialect, which in this respect follows Pañjābī) and Rājasthānī in having the nominative singular of strong masculine *a*-bases ending in *ō*. Thus, *ghōdō*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, *viz* in having the oblique form in *ā*, which is quite strange to Western Hindī. Thus, *ghōdānō*, of a horse, but Western Hindī *ghodā-kā*. Another peculiarity of Gujarātī declension is the optional employment of the syllable *ō* to form the plural.

In the declension of pronouns Gujarātī has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the

<sup>1</sup> See pp. 437 and ff.



word *śū*, to mean 'what?' The Hindōstānī *kyā* is also used, especially in the north where it appears under the form *chīyā*

In the conjugation of verbs we may note the use of the word *chhū*, to mean 'I am' This occurs (in various forms) in all the languages of the Outer Circle and also in Panjābī and Rājasthānī, but is unknown to Western Hindī, the pure representative of the Central Group The characteristic letter of the future is *s* or *ṣ* This *s* future is also found in Lahndā (a language of the Outer Circle) and in some dialects of Rājasthānī In Western Hindī, when it occurs, the *s* has been weakened to *h* This weakening also occurs in some forms of colloquial Gujarātī Gujarātī also possesses a true passive voice Thus, *dēkh'wū*, to see, *dēkhāwū*, to be seen It often forms its causals by adding *ād* or more commonly *āw* and sometimes *aw*, to the root Thus, *dēl' hād'wū*, to cause to see, *karāw'wū*, to cause to do

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rājasthānī, but which I have not noted elsewhere in India It is in the use of the past tenses of transitive verbs These are used either as passives, as in other Indian languages, or impersonally In the former case, the participle which forms the tense agrees in gender and number with the object Thus, *tēnē rāj-dhānī lārī*, he founded a capital city, literally, by him a capital city was founded In Hindōstānī (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine Thus, *us-nē rānī lō chhōiā*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done) In Gujarātī, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object Thus, *tēnē rāqīnē mukī*, he left the queen, literally, by him as for the queen, she was left This idiom should be carefully noted, as it is very characteristic of the language Here, again, we may note that the same idiom is found in the Marāṭhī of the Konkan.<sup>1</sup>

Gujarātī has not a large literature, but it is larger than it has sometimes been credited with Most of the books written before the introduction of printing were, as in the case of other Indo-Aryan Vernaculars, in verse The earliest, and at the same time the most famous, poet whose works have come down to us in a connected form was Nar-singh Mētā, who lived in the 15th century A.D. Before him there were writers on Sanskrit Grammar, Rhetoric, and the like, who employed an old form of Gujarātī for their explanations One of these grammars, the *Mugdhaśābōdha-mauktīla*, was written in 1394 A.D. and has been printed Nar-singh Mētā (or Mēhētā) himself does not appear to have written any long continuous work His fame rests upon his short songs, many of which exhibit considerable elegance He was a Nāgar Brāhman by caste, and was born at Junagadh in the year 1413 A.D.<sup>2</sup> His father was a worshipper of Śiva, but his mother was devoted to Vishnu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs He died in the year 1479, in the sixty-sixth year of his age Other poets followed him, amongst whom we may mention Prēmānand Bhatt (fl. 1651 A.D. Author of the *Nar-singh Mēhētānū Māmērū*), Vallabh,

<sup>1</sup> See Vol. VII., pp. 67 and 170

<sup>2</sup> For an account of Nar-singh Mētā, see the Indian Antiquary, Vol. xxiv (1895), p. 74

Kāldās, Pritam, Rōwaṣankar (translated the Mahābhārata), Muktānand, Sāmal Bhatt (author of *Akōlā-Rānī*, *Baiās Kastūī*, *Mundā Pachīsī*, *Nand Batīsī*, *Padmāvatī*, *Strī-charitra*, *Vīlram-charitra*). Brahmānand and Dayārām All these are admittedly inferior to Nar-singh Mōtā in grace and feeling Gujarat has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindōstān A more important side of Gujarātī literaturo is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known *Rās Mālā*

The name 'Gujarat' has been known in Europe since the time of Marco Polo (1254—1324 A.D.), but the first mention that I find of the

Authorities

name 'Gujarātī' as applied to a language is in 1731 In

November of that year the great Berlin librarian La Croze writes to his friend Theophilus Bayer a Latin letter in which he mentions the various languages of India, one of which is the 'Gutzerratica lingua' The next reference to the language which I have seen is a version of the Lord's Prayer in the '*Lingua Guzuratica*,' with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultze, and published by Johann Friedrich Fritz (1748 A.D.) in that remarkable compilation entitled the *Orientalisch und Occidentalscher Sprachmeister* The version in the vernacular is in the ordinary Gujarātī character, and not in Dēva-nāgarī, as well as in Roman letters A few lines of this version are here given as a specimen,—

Paramand alo tzc amarā Pitā  
Cælo in qui es noster Pater

Tumāra namā puṣa-karwāno  
tuum nomen sanctificetur

Tumāra ratschia āwé  
tuum regnum veniat

Tumāra mán paramandaló kewun karótzó jewutzé bumimá karó  
tua voluntas cælo in sicut fit ita terra in fiat

Adelung (1806), in his *Mithridates*<sup>2</sup> gives a brief notice of the language under the name of 'Guzuratte' or 'Suratte' and reprints (with corrections) Schultze's version of the Lord's Prayer He mentions a manuscript Gujarātī Dictionary by François Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Linguae Indianæ* Adelung's brief notice (about half a small octavo page) is nearly all the written information which was available to the Serampore Missionaries when they published (in 1820, after thirteen years' labour) their version of the New Testament in 'Gujaratee'

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<sup>1</sup> *Thesaurus epistolicus LaCrozeanus*, Vol. iii, p. 84. Before this, in 1715 John Joseph Ketelaar, who in 1712 was the Dutch East India Company's Director of trade at Surat, had written a Hindōstānī Grammar, which contains one or two Gujarātī idioms wrongly attributed to Hindōstānī

<sup>2</sup> Vol. i, p. 198 Published 1806

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Two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgarī. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhmins, but the first printed Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgarī, and closely resembles the ordinary Kaithī character employed all over Northern India. A Turkish scribe finds little difficulty in reading a Gujarātī book. In ordinary mercantile correspondence it is usual to omit all vowels except when initial, which makes the reading of a banker's letter a task of some difficulty. It then corresponds to what is known as the Mahājani script in Upper India, and in Gujarat it is known as *Tāmūī* or *Šarrāfi* (from *Tānūō*, a shop-keeper, and *Sarrāf*, a banker), or *Bōdū* (from *Bōdi*, clipped or shorn).

As the Gujarātī alphabet is treated exactly like Dēva-nāgarī it is unnecessary to give any lengthy explanation of its principles,—for which the reader is referred to the account of the latter character on pp 7 and ff of Vol V, Pt II. It will suffice to give the forms of the letters.

These are as follows —

#### VOWELS, ETC

अ a, आ ā, ए e, ई ē, ऊ u, औ ō, ऋ rī, ॠ ṛī, ॡ au, or ° both *anuswār* and *anunāsik*. Although Gujarātī has both a short e and a long ē, no distinction is made in writing them. Nor is any distinction made between *anuswār* and *anunāsik*, both being represented by °.

#### CONSONANTS

क ka,	ख kha,	ग ga,	घ gha,	ङ ṅa
च cha,	छ chha,	ज ja,	झ jha,	ञ ña
ट ta,	ठ tha,	ड da,	ढ dh,	ण ṇa
त ta,	थ tha,	ड da,	ध dha,	न na
प pa,	फ or ॡ pha,	ब ba,	भ bha,	म ma
य ya,	र ra,	ल la,	व va or va	
श śa,	ष śha,	स sa,	ह ha,	ळ ḷa

It will be noted that Gujarātī has a cerebral *la*.

The following examples show the employment of non-initial vowels.—

आ ā,	बि bi,	बि bi,	बु bu,	बू bū,	ब्रि bri
बे be,	बा bi,	बू bū,	बाव bav,		

The following are more or less irregular,—

र ru or rū, also ॠ rī, ॡ rū,				
ज ā (hardly irregular),	जि ji,	जु ju,	जू jū,	
द ri,	ॠ ṛī, and	ह ri		

For some of these regular forms are also used. Thus, ॠ ṛī, ॡ rū

The following are examples of compound consonants —

क्ष kṣha,	ज्झ jḥha,	ल्ल ḷḷa,	ग्व gva
त्त tta,	त्र tra,	ल्ल ḷḷa,	प्ता pta.
स्त śta,	द्व dṛva,	द्य dya,	
द्ध ddha,	श्च ścha,	श्च ścha,	
ॠ (or, better, ॡ) ththa (tta),	ह्य hya,	ध्य dhyā.	

It will be seen that these all closely follow Dēva-nāgarī, and numerous other compounds (which will be found in the grammars) are formed on the same principles. When *ra* is the first member of a compound, it takes the form *ṛ*. Thus, *ṛ̥, r̥tha*. When it is not the first member of a compound, it takes the form *-*. Thus, *ṛ̥ g̥ya, ṛ̥, bra*.

A good deal of this has been already dealt with on pp 329 and ff, and need not be repeated. We may add that *ṛ̥* is often written for *ṛ̥* and *u* for *ū*. *R̥* is often pronounced *r̥* (German *ü*), but more commonly as the English *ru* in 'rule'. The letter *ṛ̥* is a pure labial, as explained under Rājasthānī (*ante*, p 5), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *v*, otherwise *w*. The letter *ṣ̥* is properly pronounced like the *ss* in 'session,' but in some dialects sounds like an ordinary dental *s*. The letter *ṣ̥* is pronounced *g̥ya*, not *d̥ya* as in Marāṭhī. In the Charōtar tract, *ch*, *chh*, *j*, and *jh* are sounded *ts*, *tsh*, *dz*, and *dzh*, respectively (see pp 394 and ff below).

As a general rule, the spelling of Gujarātī is capricious, but recently steps have been taken by the Educational Department, with a view to securing a nearer approach to uniformity in this respect.

After the foregoing explanations, it is hoped that the following brief sketch of Gujarātī Grammar will enable the reader to understand the specimens

Grammar



# GUJARATĪ SKELETON GRAMMAR

**I—NOUNS**—There are three genders, masculine, feminine, and neuter. There are two numbers, singular and plural.

**Case**—Besides the nominative, there is a general oblique form, and an agent locative. This—

**A—Strong nouns**

		Masc.	Fem.	Neut.
Sing.	Nom.	chhōl*ṛō, a boy	chhōl*ṛi, a girl	chhōl*ṛā, a child
	Ob.	chhōl*ṛā	chhōl*ṛi	chhōl*ṛā
	Ag. Loc.	chhōl*ṛā, chhōl*ṛā, by or in a boy	chhōl*ṛi, chhōl*ṛi, by or in a girl	chhōl*ṛā, chhōl*ṛā, by or in a child
Plur.	Nom.	chhōl*ṛā, chhōl*ṛā, boys	chhōl*ṛi, chhōl*ṛi, girls	chhōl*ṛā, chhōl*ṛā, children
	Ob.	chhōl*ṛā, chhōl*ṛā	chhōl*ṛi, chhōl*ṛi	chhōl*ṛā, chhōl*ṛā
	Ag. Loc.	chhōl*ṛā, chhōl*ṛā, by or in boys	chhōl*ṛi, chhōl*ṛi, by or in girls	chhōl*ṛā, chhōl*ṛā, by or in children

**B—Other nouns** *Bālā*, a child (nom. and obl. sing.) *Bālā*, by or in a child; *Bālā* (nom. and obl. plur.) *Bālā*, by or in children. The usual case suffixes are, acc-dat. *nē*, abl. *thi*, gen. *nā*, loc. (instead of *by or in*) *nā*. They are all added to the oblique form. Thus *chhōl\*ṛānē*, to a boy, *chhōl\*ṛā thi*, from a boy, *chhōl\*ṛānā*, of a boy; *chhōl\*ṛānā* is in a boy. *Chhōl* is a letter, is always written and pronounced *chh*.

The genitive *nā* is an adjective and agrees in gender, number and case with the noun which governs it. In poetry we often find *tan* or *kērō* instead of *nā*.

Instead of the ablative *thi*, we sometimes, in the dialects, find *thi*, which is an adjective agreeing in gender, number and case with the thing which is taken from the noun in the ablative.

The case of the agent is also used as an instrumental.

Note that *nē*, the sign of the acc-dat. is the locative of the genitive *nā*. *Nā* and *n* are not real prefixes. They are terminations and are added to the noun without hyphens. Thus *chhōl\*ṛānā*. On the other hand, *thi* and *nā* are prepositions and require hyphens. Thus, *chhōl\*ṛā thi*. This is a matter of history which is too long to explain here. (See p. 225.)

**Adjectives**—A strong adjective (including genitives and the *thi*-ablative) has its masculine in *ṛ*, its feminine in *i*, and its neuter in *ā*. It agrees with its noun in gender, number, and case except that it does not take the plural forms in *i*. When a noun is in the oblique form, so is the adjective, and when it is in the agent locative, so is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples *sārū chhōl\*ṛi*, a good boy, *sārū chhōl\*ṛi*, to the good boy, *sārī chhōl\*ṛi*, good girls, *sārū chhōl\*ṛā*, a good child, *sārū chhōl\*ṛānē*, to good children, *ḍyē dādāḍi*, on the second day, *ḍyē (ṛ) dādāḍi*, his nephew asked. Adjectives other than strong, do not change.

Comparison is formed as usual by the ablative. Thus, *māthi thi māsū*, larger than the leaf, or, as in *Uḍ wāḍi*, with the obl. gen., thus, *dār\*ujānā kar\*ṛā ūchū*, higher than the deer. Generally *nā* is omitted. *Saḍa thi māsū* or *sāḍa kar\*ṛā māsū*, larger of all largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

**II—PRONOUNS**—The following is taken from Mr. Taylor's Grammar.

The first and second personal pronouns have each four bases employed in the declension of the singular and three in the plural, viz., first person, sing. *hū*, *mā*, *mārā*, and *maj* (or *muj*), plur. *am*, *amārā*, *amō*. Second person, sing. *tū*, *tā*, *tārā*, *tuj*, plur. *tam*, *tamārā*, *tamō*. We thus get the following declension—

First Person

	Singular				Plural		
Base	<i>hū</i>	<i>mā</i>	<i>mārā</i>	<i>maj</i>	<i>am</i>	<i>amārā</i>	<i>amō</i>
Nom.	<i>hū</i>				<i>am</i> , <i>am</i>		<i>amō</i>
Acc-Dat.		<i>manē</i>	<i>mārē</i>	<i>maj*nē</i>	<i>am*nē</i>	<i>amārē</i>	<i>amōnē</i>
Ag.		<i>mō</i>	<i>mārē</i>		<i>amē</i>	<i>amārē</i>	<i>amōē</i>
Abl.	<i>hū thi</i>		<i>mārā thi</i>	<i>maj thi</i>	<i>am thi</i>	<i>amārā thi</i>	<i>amō thi</i>
Gen.			<i>mārō</i>	<i>maj</i>		<i>amārō</i>	
Loc.			<i>mārā-mā</i>	<i>maj mā</i>	<i>am mā</i>	<i>amārā mā</i>	<i>amō mā</i>

Second Person

	Singular				Plural		
Base	<i>tū</i>	<i>tā</i>	<i>tārā</i>	<i>tuj</i>	<i>tam</i>	<i>tamārā</i>	<i>tamō</i>
Nom.	<i>tū</i>				<i>tamō</i> , <i>tam</i>		<i>tamō</i>
Acc-Dat.		<i>tanē</i>	<i>tārē</i>	<i>tuj*nē</i>	<i>tam*nē</i>	<i>tamārē</i>	<i>tamōnē</i>
Ag.		<i>tō</i>	<i>tārē</i>		<i>tamē</i>	<i>tamārē</i>	<i>tamōē</i>
Abl.	<i>tū thi</i>		<i>tārā thi</i>	<i>tuj thi</i>	<i>tam thi</i>	<i>tamārā thi</i>	<i>tamō thi</i>
Gen.			<i>tārō</i>	<i>tuj</i>		<i>tamārō</i>	
Loc.			<i>tārā mā</i>	<i>tuj mā</i>	<i>tam mā</i>	<i>tamārā mā</i>	<i>tamō mā</i>



## B—Finito Verb

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus *thar' rāṇit' māṇī* (not *māṇī*) by him, with reference to the queen, she (not 'it') was left, he left the queen.

## Principal parts.

Infinitive, *mār'wū*, obl. *mār'wō*, to strike

Present participle, *mār'ēḥ*, striking

Past " *mār'yō*, *mār'ō* (obsolete), *mār'ēḥ* (declinable), *mār'ē* (indeclinable), a struck

Future " *mār'wānō* (gen. of Infin.), about to strike

Conjunctive " *mārī*, *mār'īnē*, having struck

Present Gerund, *mār'ēḥ*, on striking

Post " *mār'yā*, or having struck

Noun of Agency, *mār'nārō* (declinable), *mār'nār* (indeclinable), one who strikes or is about to strike

## (a) Simple tenses

Present, 'I strike,' 'I may strike,' etc			Future, 'I shall strike,' etc				(2) Compound tenses Present, 'I am striking'	
	Sing.	Plur.	Standard		Postal		Sing.	Plur.
			Sing.	Plur.	Sing.	Plur.		
1	mārū	marū	marū	mārūū	mārū	mārūū	mārū cāḥ	mārū cāḥi
2	marē	mārē	mar'ē	mār'ēto	mār'ē	mār'ēto	mār'ē cāḥ	mār'ē cāḥi
3	mārē	mārē	mār'ē	mār'ē	mār'ē	mār'ē	mār'ē cāḥ	mār'ē cāḥi

Imperative, 'strike thou,' etc 2nd person sing. *mārō*, plur. *mārō*, familiar, *mār'ēḥ* *mār'ē*, polite sing. *mār'yō*, plur. *mār'yō*, prescriptive (2nd and 3rd person-), *mārō*

## (c) Principal tenses

## Transitive verb

*hū mār'ēḥ*, I used to strike  
 (jō) *hū mār'at*, (if) I had struck  
*hū mār'ēḥ hātō*, I was striking  
 (jō) *hū mār'ēḥ-hōḥ*, (if) I may be striking  
 (jō) *hū mār'ēḥ-hōḥ*, (if) I had been striking  
*mē mār'yō* (or *mār'ēḥ*), I struck (him)  
*mē mār'yō-chhē*, I have struck (him)  
*mē mār'yō hātō*, I had struck (him)  
 (jō) *mē mār'yō hōy*, (if) I may have struck (him)  
 (jō) *mē mār'yō hōḥ*, (if) I had struck (him)  
*hū mār'wānō chhū*, I am about to strike  
*hū mār'wānō hātō*, I was about to strike  
 (jō) *hū mār'wānō hōḥ*, (if) I be about to strike  
 (jō) *hū mār'wānō hōḥ*, (if) I had been about to strike

## Intransitive verb

*hū chāl'ēḥ*, I used to go  
 (jō) *hū chāl'at*, (if) I had gone  
*hū chāl'ēḥ hātō*, I was going  
 (jō) *hū chāl'ēḥ hōḥ*, (if) I may be going  
 (jō) *hū chāl'ēḥ-hōḥ*, (if) I had been going  
*hū chāl'yō* (or *chāl'ēḥ*), I went  
*hū chāl'yō chhū*, I have gone  
*hū chāl'yō hātō*, I had gone  
 (jō) *hū chāl'yō hōḥ*, (if) I may have gone  
 (jō) *hū chāl'yō hōḥ*, (if) I had gone  
*hū chāl'wānō chhū*, I am about to go  
*hū chāl'wānō hātō*, I was about to go  
 (jō) *hū chāl'wānō hōḥ*, (if) I be about to go  
 (jō) *hū chāl'wānō hōḥ*, (if) I had been about to go

## Irregular verbs

(1) *Thawū*, to become. Pres. sg. (1) *thāwū*, (2, 3) *thāy*, pl. (1) *thāwē*, (2) *thāwō*, (3) *thāw*. Future, (1) *thāwē*, (2) *thāwē*, and so on, conj. part. *thāwē*. The stem is *thā* before *y*, *r*, or a consonant. Otherwise it is *thāw*. Note, however, *thāwō*, past part., and *thāy* of pres. tense, 2nd and 3rd sing. and 3rd plur.

(2) *Jawū*, to go. Conjugated like *thawū*. Past part. also irregular. See below.

(3) *Joiḥ*, it is necessary (defective impersonal), fut. *jōiḥ*, past subj. (jō) *jōiḥ*, pres. part. *jōiḥ*. *Mār'ē chōp'ḥi jōiḥ*, to me this book is necessary.

(4) Verbs like *lēwū*, to take, *dāwū*, to give, *lēwū*, *kehēwū*, or *kāhēwū*, to say, *rēwū*, *rehēwū*, or *rahēwū*, to remain, form the 2nd and 3rd sing., and 3rd plur. pres., *lē*, *dē*, *lēhē* or *lāhē*, and *rehē* or *rahē*. So, conjunctive participle *kāhēnē*, *lāhēnē*, *dāhēnē*, fut. *lāhē*, and so on.

(5) Verbs with roots in *ē*, like *pīwū*, to drink, form the 1st plur. present like *pīē*.

(6) If the root ends in *ō*, it becomes *u* before the terminations *ē* and *ō*. Thus, *jōwū*, to see, *jūwē*, he sees; *jūwō*, you see. But *jōhēḥ*, because the *ē* is not a complete termination. *Hōwū*, to be, and *lāhēwū*, to be rotten, make *hōy* and *lāhōy*, respectively, with the termination *ē*.

(7) If the root ends in *s*, it becomes *t* before *s* or *y* in some dialects, but not in the Standard. Thus (dialectic), *bes'wū*, to sit, *bes'tēḥ*, having sat. *vas'wū*, to dwell, past part. *vas'yō*.

## (8) Irregular past participles

<i>Bes'wū</i> , to sit,	past part.	<i>bes'hō</i> , <i>bes'hēḥ</i>
<i>Dēkh'wū</i> , to see,	" "	<i>dēkhō</i> , <i>dēkhēḥ</i>
<i>Nās'wū</i> ( <i>nāh's'wū</i> ), to flee,	" "	<i>nāh'hō</i> , <i>nāh'hēḥ</i>
<i>Pes'wū</i> , to enter,	" "	<i>pes'hō</i> , <i>pes'hēḥ</i>
<i>Bih'wū</i> or, better, <i>bīwū</i> , to fear,	" "	<i>bīdhō</i> or <i>bīnō</i> , <i>bīdhēḥ</i> or <i>bīnēḥ</i>
<i>Dāwū</i> , to give,	" "	<i>dādhō</i> , <i>dādhēḥ</i>
<i>Kar'wū</i> , to do,	" "	<i>kādhō</i> or <i>karyō</i> , <i>kādhēḥ</i> or <i>karyēḥ</i>
<i>Khāwū</i> , to eat	" "	<i>kādhō</i> , <i>kādhēḥ</i>
<i>Lēwū</i> , to take,	" "	<i>lēdhō</i> , <i>lēdhēḥ</i>

<sup>1</sup> And so, throughout, the participle in *ēḥ* may be substituted for that in *yō*.

<sup>2</sup> Or *mār'nārō*, *chāl'nārō*, and so throughout.

<i>Picũ</i> , to drink,	past part	<i>pīdhō, pīdhēlō</i>
<i>Ḥōũ</i> , to be,	" "	<i>hātō, hōlō</i> (regular)
<i>Suōũ</i> , to sleep,	" "	<i>suṭō, suṭēlō</i>
<i>Mar*ũ</i> , to die,	" "	<i>muḥ, muḥlō</i> or <i>marēlō</i>
<i>Jauũ</i> , to go,	" "	<i>gayō, gayēlō</i>
<i>Kahōũ</i> , to be rotten,	" "	<i>kahōyō, kahēlō</i>
<i>Kehōũ</i> , or <i>lahōũ</i> , to eat,	" "	<i>kahyō kahēlō</i>
<i>Rehōũ</i> or <i>rahōũ</i> , to remain,	" "	<i>rahyō, rahēlō</i>
<i>Ḥīpaj*ũ</i> , to be produced,	" "	<i>nīpajyō</i> or <i>nīpanyō</i>
<i>Upaj*ũ</i> , to be produced,	" "	<i>upajyō</i> or <i>upanyō</i>

The past gerunds of these verbs are regular. Thus, *ēḥ lāyā* (not *lādhā*) *karē* *ohhe*, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarat, passives whose roots end in *ā*, may optionally form the past participle by adding *nō* (*nī, nū*) instead of *yō* (*ī, yū*). Thus, *bharānō* (or *bharāyō*), was filled, *marānō*, was killed, *chhapānō* was printed. So, also, *dīḥānō*, for *dēḥāyō*, was seen.

**Passive Voice** The passive voice can be formed from both transitive and intransitive verbs. The passive of an intransitive is always impersonal (cf. Latin *luditur a me*).

The passive stem is formed by adding *ā* to the root. Thus, *lālḥ\*ũ*, to write, *lālḥāũ*, to be written. If the root ends in a vowel, *ā* is added, not *ā*. Thus, *ḥōḥāũ*, to be seen. A preceding *ā* is shortened. Thus, *wāpar\*ũ*, to use, passive *wāp\*āũ*, *gāũ*, to sing, passive *gāũ*, *āũ*, to come, passive *auāũ*, *auāy*, it is come. These passives have usually a potential sense; *lālḥāy*, it can be written; *dēḥāy*, it can be seen, it is visible, *auāy*, it can be come.

Another passive is formed by conjugating the past participle with *javũ*, to go, as in Western Hindi. Thus, *ēḥ māryō gayō*, he was struck.

Another is formed with *āw\*ũ*, to come, and the locative of the infinitive. Thus, *ē wastu jāvō mā āw\*ēḥ*, this thing will come into seeing, will be seen.

With all these passives the doer of the action is put in the ablative, not in the case of the agent. Thus, *rājā ḥī ē kām karāyā*, this work was done by the king.

**Causal Verbs** These (including transitives from neutrals) are usually formed by adding *āw* or *āḍ* to the root, a preceding *ā* being shortened.

Thus, <i>lālḥ*ũ</i> , to write,	<i>lālḥāw*ũ</i> , to cause to write
<i>dēḥ*ũ</i> , to see,	<i>dēḥāḍ*ũ</i> , to cause to see
<i>śubḥal*ũ</i> , to hear,	<i>śubḥāl*āw*ũ</i> , to cause to hear

Sometimes the added syllable is *aw*. Thus, *chḥōḍ\*ũ*, to release, *chḥōḍāw\*ũ* or *chḥōḍāw\*ũ*, to cause to release.

Irregular are—

<i>bhaḥ*ũ</i> , to be mixed,	<i>bhēḥāw*ũ</i> , to mix
<i>phar*ũ</i> , to be turned,	<i>phēḥāw*ũ</i> , to turn
<i>maḥ*ũ</i> , to be met,	<i>meḥ*ũ</i> , to mingle
<i>pīũ</i> , to drink,	<i>pāũ</i> , to give to drink
<i>mar*ũ</i> , to die,	<i>mār*ũ</i> , to strike, kill
<i>ḥar*ũ</i> , to be fixed,	<i>ḥēḥāw*ũ</i> , or <i>ḥārāw*ũ</i> , to fix

and others.

Double causals and passives can be formed from causals. Thus, *lḥāw\*ḍāw\*ũ*, to cause to eat, *tapīw\*ũ*, to cause to be warm, *tapāw\*ũ*, to be caused to be warm.

**Compound Verbs** These are as in other Indo Aryan languages, viz—

(1) From the shorter form of the conjunctive participle

Intensives,—*mārī nāḥḥ\*ũ*, to strike down, kill

Potentials,—*lālḥī śak\*ũ*, to be able to write

*lālḥī śakāũ*, to be able to be written

Completives,—*lālḥī chḥuē\*ũ*, to finish writing

(2) From the past gerund

Frequentatives,—*bōlyā* (or *bōlyā*) *kar\*ũ*, to speak frequently

*khāyā* (or *lḥāyā*) *kar\*ũ*, to eat frequently

*gayā* (or *gayā*) *kar\*ũ*, to go frequently

(3) From the present participle, with *javũ*, *āw\*ũ*, or *rahōũ*.

Continuatives,—*bōl\*lō rahōũ*, to keep talking

(4) From the infinitive—

Obligatives,—*apāḥiṇō bhūḥḥ mar\*ũ paḍ\*ēḥ*, to the sepoy's dying by hunger will fall, the sepoy will have to die of hunger

Permissives,—*javā* (oblique) *dēũ*, to allow to go

Inceptives,—*kar\*ā lāg\*ũ*, to begin to do

**IV PARTICLES** The negative of the verb encliticative has been already described. *Mā* is prohibitive. It follows the verb; *bīḥō mā*, do not fear. *Nā* is used in answering questions like our 'no'. It and *na* are also used in prohibition, preceding the verb, *na bīḥē*, do not fear. *Nā* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *naḥ*.

Questions which do not contain an interrogative pronoun are generally indicated by *ēũ*, what? Thus, *ēũ tamē jāō chḥō*, are you going? The emphatic suffix *j* is of frequent occurrence. Thus, *tamēj*, you indeed, *ēḥaj*, only one. It corresponds to the Marāṭhī *ch*.

## GUJARĀTĪ GRAMMAR

## APPENDIX I

Words containing a short *e*The following list of Gujarātī words containing short *e* is taken from the *Narmal ūṭ*.—

<i>ed</i> ( <i>ekd</i> ), stocks, fetters.	<i>prem</i> <i>l</i> <i>e</i> , a woman passionately fond of her life, but
<i>edī</i> , lazy	<i>prem</i> love
<i>em</i> , thus	<i>phem</i> a snake a friend
<i>eru</i> , a snake	<i>phēl</i> , pretence
<i>ciṁā</i> ( <i>cīṁā</i> ), habit, custom	<i>phēl'wē</i> to be spread
<i>elē</i> , in vain	<i>phēl'le</i> , a decision
<i>leḍ</i> , the waist	<i>le</i> , two
<i>leḍiyū</i> , a jacket.	<i>leḍḍ</i> <i>leḍ</i> about two or four
<i>lenigam</i> , whither ?	<i>leḍḍal</i> a seat
<i>lem</i> , how ?	<i>len</i> ( <i>leḥn</i> ) a sister
<i>ler</i> , <i>lerū</i> , a certain wild fruit	<i>lerū</i> ( <i>leḥrū</i> ), deaf
<i>ler'qū</i> , a <i>ler</i> -tree	<i>leḥ</i> , a bull
<i>ler'ūḍ</i> , a kind of dance	<i>ler'wē</i> , to sit
<i>kerī</i> , a mango	<i>lē</i> or <i>lē</i> , fear
<i>leḍ</i> or <i>lal</i> , sharp pain, but <i>lēḍ</i> , a plantain	<i>lēnū</i> , an earthen cooking pot
<i>lē</i> , consumption	<i>lēnar</i> a certain musical mode a form of Siva
<i>lēn</i> , a hindrance	<i>lēḍal</i> a frog
<i>lēḍ</i> , paste, starch	<i>lēḍḍo</i> a ram
<i>geḍī</i> , secret, hidden	<i>lēḍī</i> , a certain plant ( <i>Lakshmi purpurea</i> )
<i>gel</i> , indulgence	<i>lēḍo</i> fine white flower
<i>ghen</i> , drowsiness	<i>lēnī</i> , a jar, a vessel
<i>gher</i> , in a house	<i>lēman</i> ( <i>lēḥmān</i> ), a guest
<i>gherū</i> , deep coloured	<i>lēr</i> , interjection 'be off'
<i>ghelū</i> , mad, foolish	<i>lēl</i> , dirt, filth
<i>che</i> or <i>cheḥ</i> , a funeral pyre	<i>lēḍ</i> spontaneously
<i>chen</i> , a muskrat	<i>ren</i> , night
<i>chen</i> ( <i>cheḥn</i> ), rest, repose	<i>renu</i> , dust.
<i>chel</i> , itching	<i>le</i> ( <i>leḥ</i> ) or <i>lē</i> , inclination, propensity
<i>chhe</i> , he is	<i>lēḍ</i> ( <i>lēḥḍ</i> ), motion, gait
<i>jejewanī</i> , a certain metre	<i>len</i> ( <i>leḥn</i> ), dues debts due
<i>jenīgam</i> , whither ?	<i>ler</i> ( <i>leḥr</i> ) a wave
<i>jem</i> , how	<i>lēlin</i> ( <i>leḥlīn</i> ), intent upon
<i>gher</i> , poison	<i>lēḍo</i> , a trowel
<i>fel</i> ( <i>feḥl</i> ), prying	<i>lēwū</i> ( <i>leḥwū</i> ), to reflect, think (but <i>lēwū</i> , to take)
<i>qhel</i> , a peabean	<i>ve</i> ( <i>veḥ</i> ), a hole
<i>tem</i> , so	<i>ven</i> voice, word
<i>den</i> , a debt	<i>venā</i> , a lute
<i>dhen</i> , a woman in her first pregnancy	<i>venī</i> , a wooden bar fitted against a door
<i>dhen</i> , a cow	<i>venū</i> a water cart
<i>nen</i> , an eye	<i>ver</i> , enmity
<i>nen</i> , intention	<i>verāg</i> , absence of worldly affection
<i>nenī</i> ( <i>neḥmī</i> ) or <i>neḥemī</i> , always	<i>verāḍī</i> , name of a certain musical mode
<i>nel</i> , a narrow lane	<i>vere</i> , with, along with
<i>pejan</i> , an anklet	<i>len</i> , wise, discreet.
<i>peḥū</i> , entered	<i>seher</i> a city
<i>peḥḍ</i> , like to	<i>sey</i> ( <i>seḥy</i> ) a little
<i>pēḍḍ</i> , a kind of sweetmeat	<i>sen</i> , hemp
<i>penī</i> , a frying pan	<i>seniyū</i> hemp-cloth
<i>penḍḍ</i> , a blow with the clenched fist.	<i>sel</i> , taking the air, a walk
<i>ped</i> , confusion	<i>sewū</i> ( <i>seḥwū</i> ), to bear, endure
<i>per</i> , a method.	<i>heḍ</i> , stocks fetters, of <i>ed</i>
<i>pel</i> ( <i>peḥl</i> ), beginning	<i>heḍā</i> , practice habit, of <i>ewā</i>
<i>pes'wū</i> , to enter	

## GUJARĀTĪ GRAMMAR

## APPENDIX II

Words containing a broad *o*

The following list of words in which *ō* is pronounced like the *aw* in 'law,' and transliterated *o*, is compiled from the Narmakōś and other standard dictionaries —

*ōkhar*, a surname  
*ōlāg\*ū*, to call out.  
*ōg\*nā*, small pieces of cake, etc  
*ōg\*lō*, half boiled rice  
*ōgaḷ\*ū*, to ooze  
*ōgaḷ*, that which is spit out after obewing a thing  
*ōchar*, a voucher, a document (a corruption of 'voucher')  
*ōchar\*ū*, to utter, speak  
*ōchintū*, unexpectedly  
*ōchhān*, holiday  
*ōchhāq* a sheet, coverlet  
*ōjhaḷ*, a slap.  
*ōjhaḷ*, a curtain, a veil  
*ōjhū*, a shadow  
*ōdāū*, to deare  
*ōtal\*ū*, to forget  
*ōthār*, a nightmare  
*ōdhān* pregnancy  
*ōdhār*, rescue, salvation  
*ōr* another See *ōhr* in App III  
*ōr\*lō*, joy, fruition  
*ōr\*māi*, a step-brother  
*ōryō*, joy, fruition, relief  
*ōl*, dry or arid saliva in the mouth  
*ōliyū*, simple articles  
*ōsanlāū*, to be bashful.  
*ōsāḷ*, free from obligation after returning a favour  
*ōsar\*ū*, to recede, be contracted  
*lōl*, a cuckoo.  
*kōlō* coal.  
*lōgaḷiyū*, cholera.  
*lōg\*lō*, a mouthful of water  
*lōch\*lū*, the shell of a nut  
*lōḷh*, *lōḷhū*, a wood apple, but *lōḷhū*, a face  
*kōḷā*, cowries  
*lōḷiyū* (*lōḷḷiyū*), a byre, afflicted with white leprosy  
*lōḷi* a score; a cowry  
*lōn*, who?  
*kōḷāḷi* a hoe  
*lōḷāḷh*, a large hoe  
*kōḷi*, ever, at any time  
*lōḷū*, an old she buffalo  
*kōḷ\*sō*, coal  
*kōḷō* greyish  
*lōḷhāk* one of a number of squares ruled on paper  
*kōsan\*ū*, to mix.  
*kōsar*, deficiency  
*kōs\*lū*, the iron part of a ploughshare  
*lōl*, a small wisp of grass, but *kōḷ*, a large rat  
*kōḷiyō*, a mouthful  
*kōḷō*, a wisp of grass

*lōḷi\*ū*, a pretext  
*kōḷrū*, rancid  
*lōḷ*, oilcake, a search  
*lōḷō*, the lap  
*gōlā\*lō*, a recess in a wall  
*gōḷ*, dirty, nasty  
*gōḷhō*, a byre, case; a nest.  
*gōḷ*, a boll, a tumour  
*gōnni*, a married woman invited to dinner in fulfilment of a vow  
*gōtar* a kind of cattle fodder  
*gōḷ* forage, manure  
*gōr*, a family priest  
*gōraw*, a dinner given by the father of a bride to the bridegroom  
*gōḷ*, treacle, but *gōḷ*, spherical  
*gōḷiyō*, an empty treacle jar  
*ghōn*, a large, heavy, hammer  
*ghōniyū*, a drum  
*chōk*, a quadrangle  
*chōk\*ḷhū* a quadrangular frame  
*chōk\*ḷi*, a square, an aggregate of four  
*chōk\*ḷū*, an ear ornament.  
*chōk\*ū*, to start, shy  
*chōkās*, exact  
*chōki*, a police station.  
*chōlō* a quadrangular spot for cooking  
*chōkḷānqū*, square  
*chōkḷānḷ*, a kind of obsequered cloth  
*chōkḷhū*, on all sides  
*chōkḷhū* quadrangular  
*chōg\*ḷō*, the figure 4  
*chōgcm*, on all sides  
*chōghadiyū*, a period of four *ghadi*  
*chōḷ*, a heap  
*chōḷaw\*ū* to cook  
*chōḷān* breadth  
*chōḷū*, broad, fourfold.  
*chōḷō*, a heap  
*chōtaraph* on all sides  
*chōt\*ris*, thirty four  
*chōt\*ro*, a raised square, a *chabutra*  
*chōtar*, a kind of cloth  
*chōtāl*, having four measures of time  
*chōth*, a tribute of one-fourth of the revenue; the fourth day of a lunar fortnight  
*chōḷū*, fourth  
*chōḷh\*ri* a certain public officer  
*chōḷhārū*, four edged  
*chōp*, vigilance, a mace  
*chōpagū*, a quadruped



## GUJARĀTĪ GRAMMAR

## APPENDIX III

Words in which there is an unwritten *h*

In a good many Gujarātī words, a slight sound of *h* is heard although that letter is not represented in writing. The presence of this *h*-sound is indicated in the *Narmahōś* and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus *ṣṣṣ*, pronounced *ṣṣṣṣ*, to say. The words in which this *h*-sound is heard vary according to locality and the speaker, but the following list includes most of those in which the standard dictionaries admit it. It will be observed that in many of these words the *h* is optionally written fully, thus, *ṣṣṣ* *ṣṣṣṣ* or *ṣṣṣṣ*, and that the *h*-sound is in most of them there by right of origin, as in *ṣṣṣ* *behr*, deaf, derived from the Sanskrit *badhrah*, through the Prakrit *bohrō*, or as in *ṣṣṣ* *bēhtar*, better, from the Persian *bih̄tar*. In the list, I have indicated this slightly pronounced *h*-sound by *h* with a dot under it. In future pages, I shall not trouble to indicate it at all. The list will supply the necessary information in all cases of doubt.

*adāhr* (for *adāḥr* or *arāḥḥ*) eighteen  
*an\*rahmay*, without understanding  
*ahmē*, we  
*ahwālai* pertinacity  
*ahwāḥḥ* or *ahwāḥḥ*, the odder  
*ahwāḥḥ*, *ahwāḥḥ*, or *ahwāḥḥ*, a water trough  
*āhph*, panting  
*āhph'lu* *kāph'lu* confused  
*āhph'jau*, to pant  
*ahw* of this kind  
*uhl'ku* or *ul'ku* a rain of fire  
*āhnū*, hot  
*ehq* or *hed*, stocks, fetters, a drove of cattle  
*ehq'kī*, death-struggles  
*ehqiyā* (pl.) a drove of cattle, but *ehqiyū*, castor oil  
*ēhḥḥ*, affection  
*ēhr* or *hewāḥḥ*, a water trough  
*ēhl*, or *hēl*, an incessant shower of rain  
*ēhlwār* in this year  
*ēhlḥ*, a push  
*ehwā* or *hewā*, habit, custom  
*ēhw*, of this kind  
*ēhl'w* or *hāḥ'w*, to be familiar  
*ēhḥḥ*, a wave of water  
*ēhn*, in this year  
*ēhnn* or *ēh'nn*, an embroidered cloth  
*ēhr*, like, following the example of (The *Narmahōś* writes the word for 'other' *ōr* but other dictionaries have *ōhr* and do not give the meaning here given for *ēhr*)  
*ōrāḥḥ'w* or *ōrāḥḥ'w*, to clothe  
*ōhr*, near  
*ōhlān* or *hōhlān*, the sloping bullock track of a well  
*ōhlāw* or *hōhlāw*, to be extinguished  
*ōhl'w* to comb  
*ka-dāḥḥ* or *ka dahāḥḥ*, on an unlucky day  
*kaḥnāyḥ*, a fop, a ballad  
*kaḥyū* or *kaḥyū*, said

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*kaḥr*, the wall of a house  
*kaḥla*, tin  
*kaḥlauc*, a part of a marriage ceremony in which women offer sweetmeats to the bridegroom  
*kāḥ*, or *kyāḥ*, where? but *kāḥ*, why?  
*kāḥḥ ghāl*, removing and replacing  
*kāḥḥ'w*, to extract  
*kāḥḥ'nār*, one who brings out  
*kāḥḥu*, a decoction, an exit water channel  
*kāḥn*, a message, but *kāḥn*, a visit of condolence  
*kāḥnī*, a story  
*kāḥr*, a paliki boxer, but *kār*, a door  
*kāḥr'w*, a kind of dance  
*kāḥr* or *kyāḥr*, when?  
*kāḥlū*, a cotton pod, but *kāḥlū* lying  
*kāḥw*, coffee  
*kuḥḥ'w*, to be tensed  
*kuḥḥḥpō* vexation  
*kuḥḥḥ* or *kuḥḥḥ*, an earthen pot.  
*kēḥn*, a message  
*kēḥn*, a proverb  
*kēḥnū*, whose  
*kēḥr* or *kēḥr*, a catastrophe  
*kēḥw*, a proverb.  
*kēḥwār*, at what time?  
*kēḥw*, of what sort?  
*kēḥw* to say  
*kēḥ*, mortification (the disease)  
*kēḥḥ*, a riddle  
*kēḥḥ*, a byre  
*kēḥḥ*, white leprosy  
*kēḥḥḥḥ*, afflicted with white leprosy  
*kēḥḥḥḥ*, a byre  
*kēḥḥḥḥ-ḥōḥḥ*, a kind of gum  
*kēḥḥḥḥ ḥḥ*, a kind of serpent  
*kēḥḥḥ nār*, a kind of grain, *jucār*  
*kēḥḥḥḥ*, a riddle, but *kēḥḥḥḥ* a whip





APPENDIX III—*contd*

*tēhtrīs*, thirty three  
*tēhnāi jawū*, to be ripe  
*tēhset*, sixty three  
*tēhwārē*, then  
*tēhwū*, snob  
*tēhwē*, immediately, instantly  
*tēhtēr*, seventy three  
*tōhrī*, anger, wrath  
*thuhēriyō* *thuhwar* or *tōōhr*, a kind of Euphorbia  
*dahrō*, a ditch  
*dāhđ, dādđ, or dāđđ*, a molar tooth  
*dāhdam*, a pomegranate  
*dāhđi dāđđi, or dāhđi*, the board  
*dāhdo, dāđđđ, or dāhđđ*, a day  
*dāhy\*lū* or *das\*lō*, a group of ten a decade.  
*dēhrīar*, the room in which the family gods are kept.  
*dēhrī* a small *āēhrū*  
*dēhrū* a small temple  
*dēhlī*, the upper story in front of a house  
*dēhlū dēhlō, dāhlū, or dāhlō*, the gate of a street  
*dōhđ*, one and a half  
*dōhđiyū* or *duhđiyū*, three pice, a pice  
*dōhni* or *dōh\*ni* a milk pan  
*dōhđ\*đū* a kind of musical instrument.  
*dōhy\*lū*, difficult  
*dōhrō* or *dōh\*ro*, a couplet, a distich  
*dōhl*, affliction  
*namēhrū*, pitiless  
*naēhrīnī* or *naēhrēnī*, an instrument for paring the nails  
*naēhēhn*, a kitchen  
*naēhēlō*, the skin close to the nail  
*naēhānū* a wilderness, an abandoned place  
*nāhn* the meoses.  
*nāhnū*, the ceremony of bathing the bridegroom, but  
*nānū*, a coin  
*nāhđi dāhđi*, a woman arrived at full age  
*naēnam* inferiority  
*naēnū* or *nāhēnū*, small  
*nāhr\*khū*, the centre iron pipe of the nave of a wheel  
*nāhrū* guinea worm  
*nāhl*, see *nyāhl*  
*nāhwan*, bathing  
*nāhwū*, to bathe  
*nāh\*ri*, a certain small measure of valoo, half a pie  
*nāh\*wū* to run away  
*nāh*, the tobe of a hubbly bubble  
*nāhēhō*, the snake of a buqqā  
*nehmī* or *nehemī*, always  
*nēhrū*, a gutter  
*naihyū* or *naēhyū*, the skin close to the nail  
*nōhtar\*wū*, to invite  
*nōhtarīyō*, the bearer of an invitation  
*nōh\*ru*, an invitation  
*nōhy* or *nahōy*, may not ha  
*nōhr*, a scratch made by the nails.  
*nōhr\*īū*, the name of a certain festival  
*nyāhl* or *nāhl*, rich  
*paēnē* or *pāh*, there, in that place  
*paēnō*, the breadth of a cloth.  
*paēnōfī*, a certain evil conjunction of the planets

*paēnōfū*, fortunate  
*paērāpō*, against the will  
*paērāpō, paērōnō*, a goad  
*paērē*, dawn, daybreak  
*paērē*, or *par\*hē*, abstinence  
*parōhđ, parōđh, parōhđiyū, or parōđhīyū*, dawn, day break  
*paērōnō* a guest.  
*pāh*, see *paēnā*  
*pāhđ*, a mountain, but *pāđ*, obligation.  
*pāhđi*, rocky, mountainous  
*pāhđō*, a custom, but *pāđō*, a he-buffalo.  
*pāhn* or *pāhnō*, a stone, a rock.  
*pāhnyārū*, the place in a house where water pots are kept.  
*pāhnī*, the heel  
*pāhnō*, the flowing of milk into the udder  
*pīhđ* or *pīđh*, a grinder (tooth), a paint for the teeth, but  
*pīđ*, pain  
*pīhyal*, beaming the forehead of a woman with red ointment  
*pīhyō*, the mucus of the eye  
*pēhđi* or *pēđhī*, a generation  
*pēhđu*, the lower part of the belly  
*pēhran*, a kind of shirt  
*pēhr nū*, a garment  
*pēhr\*wū*, to wear, put on, but *pēr\*wū*, a piece of sugarcane  
*pēhrāwū*, to cause to put on  
*pēhrēgīr*, a sentinel  
*pēhrō*, see *pōhrō*  
*pēhl*, beginning  
*pēhl wān*, a wrestler  
*pēhlā*, at first  
*pēhlū* or *pāhelū*, first, but *pēlū*, that.  
*pōh*, early morning  
*pōhlyū* or *pōhlyū*, an ear of *yuwārī*, fit to be parched  
*pōhch* arrival, a receipt  
*pōhch\*wū* or *pōhch\*wū*, to arrive  
*pōhchī*, a wrestler.  
*pōhchēlū*, knowing, well instructed.  
*pōhchō* or *pōhchō*, the wrist.  
*pōhđ wū*, to sleep  
*pōhnyū*, a three fourths part  
*pōhđ\*wū*, to crush  
*pōhđō*, crashed.  
*pōhīū*, *pōhīyū*, arrived  
*pōhr*, a period of three hours, but *pōr*, a city, *pōr* next year  
*pōhras*, delight.  
*pōhrēgīr*, a sentinel  
*pōhrō*, or *pēhrō*, a watch, a guard.  
*pōhlā*, breadth  
*pōhlyū*, a broad rapee  
*pōhlū* broad  
*pōhđ*, a family priest  
*phaērāf* a slight meal  
*phaērō kāl*, a woolen partition  
*phaērō*, a certain measure of grain.  
*phaēwārō* or *phaēwārō* a fountain  
*phaēlyū*, a street.  
*baēnōfī*, a sister's husband

APPENDIX III—*contd*

*bāḥrō*, pimples on the lips, but *barō*, pride  
*bāḥlayā kḥēḥ\*wa*, to write off an account  
*bāḥlī*, *bāḥlā*, coagulated milk, but *bāḥlī*, strong  
*bāḥy*, the arm.  
*bāḥy-dhar*, *bāḥy dharī*, a guarantee  
*bāḥyū*, a wooden support placed in the shutters of a door  
*bāḥnū*, a pretence, hut *bānū*, a lady  
*bāḥyū*, the treble end of a drum, to which iron paste is not applied  
*bāhr* or *bahār*, spring, outside  
*bāḥranīyō*, a sifter of goldsmith's dust  
*bāhrwafiyō*, an outlaw  
*bāhrwafī*, outlawry  
*bāhrwāsīyō*, a sweeper  
*bāhr\*wū*, to sweep.  
*bāhrū*, ringing out of tune, hut *bārū*, a door  
*bāḥrayō*, a rafter twelve cubits long, a sweeper, an outlaw.  
*bāhl* or *bahāl*, established, confirmed  
*bāḥw\*rū*, bewildered  
*bāḥw\*ī*, a doll, a statue  
*bāḥkanū*, timid  
*bāḥyāmanū*, frightful.  
*bāḥdāḥū*, *bāḥnū*, afraid  
*bāḥwū* or *bāḥ\*wū*, etc., to fear  
*bāḥū*, both  
*bāḥlālū*, uncontrollable in temper  
*bāḥtālā*, the time of life at which a man has to use spectacles.  
*bāḥtālā*, forty two  
*bāḥl\*īwū*, to send forth fragrance, to be disobedient  
*bāḥdū*, two waterpots, one on the top of the other, carried on the head  
*bāḥtar*, better good  
*bāḥn*, *bāḥn\*di*, a sister  
*bāḥn-panā*, sisterhood  
*bāḥn paṇi*, a female friend  
*bāḥnī*, a confidante  
*bāḥr*, *bāḥrū*, deaf  
*bāḥrakāḥ* or *bāḥḥarakāḥ*, a flag  
*bāḥr\*khī*, a wristlet.  
*bāḥr\*khō* a rosary  
*bāḥrīyū*, a kind of bird  
*bāḥrū*, see *bāḥr*  
*bāḥn\*īwū*, to be a purchaser, to give a handsel  
*bāḥnī*, a handsel  
*bāḥt* or *bāḥut*, much  
*bāḥtār* seventy two  
*bāḥyū*, a baoy  
*bāḥlū*, large, excessive  
*māḥq\*īwū* or *māḥh\*īwū*, to overlay, line  
*māḥlāw\*dā*, coaxing  
*māḥlāw\*īwū* to beautify  
*māḥlāwū* beautifying  
*māḥs*, much, many  
*māḥy*, *māḥy*, or *māḥi* in  
*māḥt*, or *māḥat*, obeckmate, a mabout, of *māḥwat*  
*māḥmērū*, a present sent by parents to their daughter in the seventh month of her first pregnancy

*māḥy*, in, inside  
*māḥy\*rū* or *māḥyār*, a married woman's mother's house  
*māḥyō-māḥy*, mutually  
*māḥrō*, my  
*māḥl* or *māḥāl*, a certain fiscal division of the country  
*māḥl karī*, an officer in charge of a *māḥāl*  
*māḥl\*īwū*, to strut, but *māl\*īwū*, a whey pot  
*māḥwat*, *māḥwadāḥ*, a mabout, cf *māḥt*  
*māḥwarō*, or *māḥāwarō*, practice, habit  
*mūḥrat* or *mūḥrīa*, an instant  
*māḥ* or *māḥ*, a cloud  
*māḥyar*, a memorial representation (corruption of English 'measure')  
*māḥnū*, a taunt  
*māḥtar*, a sweeper  
*māḥtā jī* or *māḥtō*, a teacher  
*māḥmān* or *māḥmān*, a guest  
*māḥl\*īwū*, to send  
*māḥlō*, *māḥlō*, *māḥlō*, *māḥlō*, or *māḥlōlō* a street  
*māḥ*, *māḥ*, the face, see *māḥqū*  
*māḥ jānū*, *māḥ jānū*, the ceremony of first seeing the bride and bridegroom  
*māḥt*, *māḥtū*, *māḥtārū*, large  
*māḥtāp*, *māḥtāp* *māḥtāpan*, *māḥtāī*, greatness  
*māḥtī bāī*, a husband's sister  
*māḥtā tī*, loudly  
*māḥq*, a section among Brāhmins, Bauviās etc, hut *māḥq*, a chaplet  
*māḥq\*īwū*, a pile of cowdung-cakes or grass, but *māḥq īwū*, to twist  
*māḥqīyū*, the mouth of a thung  
*māḥqū* or *māḥqū*, month, the face, hut *māḥqū*, delay  
*māḥqā*, by heart, by rote  
*māḥqō* or *māḥy\*dō*, a net muzzle  
*māḥt*, death  
*māḥtīyū*, the eaves of a house  
*māḥ māgyū*, as much as is asked for, without haggling  
*māḥy\*dō*, a net muzzle  
*māḥr*, before, *māḥr* (or *māḥar*), a blossom  
*māḥr\*īwū* to blossom  
*māḥrī*, a small net muzzle  
*māḥrū* or *māḥdārū*, a chessman, a piece or counter in a game  
*māḥrō*, the mythical stone found in the head of a snake  
*māḥl* or *māḥāl* a palace, but *māḥl*, a crop  
*māḥlā*, pieces of old leather  
*māḥlō*, see *māḥlō*  
*māḥlān* oil poured on dough  
*māḥlān* a disease of the mouth in cattle  
*māḥlāw\*īwū*, to cry with the head covered  
*māḥlāwū* or *māḥl\*īwū*, to bewitch  
*māḥsāl*, a summons  
*māḥsām* a season  
*māḥl*, low prices but *māḥl*, nonsense.  
*māḥlāī*, pertaining to a maternal grandfather's house  
*māḥlāqō* the *māḥlā* tree.  
*māḥlāwar* *māḥlāwār*, or *māḥlāwar*, a snake-charmer's flute  
*ragat rāḥy\*dō*, a certain medicinal plant

APPENDIX III—*contd*

*rāḥ* or *rāh*, a road  
*rāḥd* or *rādḥ*, a oar, a noise  
*rāhi* (fem.), resin, (masc.), a dollar (corruption of English 'royal')  
*rihy\*uw* or *ryh\*uw*, to be pleased  
*rūhy* or *rūyḥ*, healing  
*rēḥl\*lo*, a kind of bullock-cart  
*rēḥt*, a water wheel  
*rēḥt māḥ* the line of vessels on a water wheel  
*rēḥtiyō*, a spinning wheel  
*rēḥḍh\*uw*, a cart  
*rēhn* or *rēhn*, a kind of cement, but *ren*, night.  
*rēhtḥān*, a residence  
*rēḥnī*, manner of living, conduct.  
*rēḥicūsi*, inhabiting  
*rēḥicū*, *raḥēwū*, etc., to remain, dwell  
*rēḥi*, *nāḥk\*uw*, to rub away  
*rēḥcāḥō* or *rēḥcḥō*, rustic, boorish  
*rēḥḍḥō*, luncheon  
*rōḥḍ*, very thick  
*rōḥn*, a fierce quarrel  
*rōḥy\*li*, an anchor  
*lāḥn* or *lāḥwō*, enjoyment of a pleasure, fruition  
*lāḥi*, a paste  
*lāhu laḥlar* or *lāḥio laḥlar*, a complete army  
*lāḥḍ*, a person of a certain sect of Banīyās  
*lāḥnī*, distribution of presents to members of a community,  
 but *lānī*, reaping  
*lāḥt*, a kick  
*lāḥy*, a conflagration, medicine that is to be licked, a  
 kind of silk cloth  
*lāḥy\*ri* or *laḥ\*ri*, boasting  
*lāḥr*, a line a row  
*lāḥrū*, a bramble  
*lāḥrō*, burning charcoal, see *lāḥlō*  
*lāḥw* see *lāḥwō*  
*lāḥw\*nī*, a ballad  
*lāḥw-laḥlar*, an army  
*lāḥwū*, to distribute presents to members of a community  
*lāḥwō*, *lāḥw*, or *lāḥn*, friction  
*lāḥahr*, delay  
*lāḥlō*, burning charcoal, see *lāḥrō*  
*luḥcḥamīyū*, a towel  
*luḥcḥh\*uw* or *luḥcḥh\*uw*, to wipe  
*luḥḥi phāḥt*, plunder  
*luḥḥi\*uw*, to plunder  
*luḥḥū*, plundered property  
*luḥḥārō* a plunderer  
*luḥḥū luḥḥi* robbery in several places.  
*luḥwār* or *luḥār*, a blacksmith  
*luḥḥi* booty  
*lah* or *lhc*, inclination, propensity  
*lāḥkōw\*uw* or *lāḥkōw\*uw*, to move the limbs  
*lāḥkō* or *lāḥkō*, a gesture  
*lāḥghāwū*, to limp  
*lāḥghī*, small trouser  
*lāḥghō*, trousers.  
*lāḥcāi* a kind of thin wheaten cake

*lehn* or *lehnū*, dues, debts due  
*lāḥmāḥl*, taking and putting  
*leḥr* or *laḥar*, a wave  
*leḥriyā*, wavy lines  
*leḥriyū*, a kind of necklace  
*leḥri*, fanciful  
*leḥ lin*, intent upon  
*leḥ-luḥt*, overtaken by sleep  
*leḥ luḥt*, hurry  
*leḥwū*, to reflect, think, but *lōwū* to take  
*laihyo* a scribe, a writer  
*lōḥ* or *lōḥḍū*, iron  
*lōḥi* or *lōḥi*, blood  
*lōḥiyū*, *lōḥiyū*, or *lōḥiyū*, a frying pan  
*lōḥḍi* or *lōḥḍi*, an iron pan  
*lōḥḍū* or *lōḥ*, iron  
*lōḥwū*, to wipe  
*lauḥō*, a buffoon  
*waḥu*, a daughter-in law  
*waḥu-ar*, *waḥu-āru*, girls who are both daughters in law  
 in the same house  
*waḥu war*, a married couple  
*waḥḍ* *waḥḍ* or *waḥḍ waḥḍ*, a dispute  
*waḥḍ waḥḍiyā*, a certain quarrelsome kind of bird  
*waḥḍ waḥḍiyū*, quarrelsome  
*waḥḍ\*uw* or *waḥḍ\*uw*, to quarrel  
*waḥḥi* or *waḥḥi*, increasing  
*waḥr\*ḍū*, the shoot of a pulse-plant  
*waḥr\*uw*, ugly, but *war\*uw*, to marry, to be spent.  
*waḥrḥiḥi*, *waḥrḥiḥi*, a certain caste-dinner  
*waḥlōr\*uw*, to scrape  
*waḥwōwū*, to be cheated  
*waḥḍ* or *waḥḍ*, the edge of a cutting instrument.  
*waḥḍ kuḥiyō*, a man who wrangles in order to pay less than  
 he owes  
*waḥḍ\*uw* or *waḥḍ\*uw*, to cut in two  
*waḥḍiyō*, *waḥḍiyō*, or *waḥḍiyō*, a desire  
*waḥḍi*, a vessel for holding *ghī*, but *waḥḍi*, a garden.  
*waḥn*, a ship, but *waḥn*, speech  
*waḥnū* or *waḥnū*, the dawn  
*waḥr* or *waḥr*, help, aid, but *wār*, a day  
*waḥl* or *waḥl*, love  
*waḥlam* or *waḥlam*, a lover  
*waḥlū* or *waḥlū*, dear, beloved  
*waḥlōsari* or *waḥlōsari*, well wishing  
*waḥlōl* or *waḥlōl*, a kind of bean  
*waḥwū*, to persuade to be dragged, but *wāwū*, to blow  
*wāḥlā* or *wāḥlā*, a kind of bird.  
*wāḥlū* or *wāḥlū*, abashed, alone  
*wāḥwō* a marriage.  
*waḥ*, *waḥ*, or *waḥ*, a hole  
*wāḥnī* distribution  
*wāḥn\*uw*, to distribute  
*wāḥt*, the span.  
*wāḥtiyū*, dwarfish, span high  
*wāḥḍ* or *wāḥḍ*, a finger ring  
*wāḥḍmī*, a kind of sweetmeat.  
*wāḥḍō* or *wāḥḍō*, a mango-fruit plucker

APPENDIX III—*concl'd*

- cāṅkai-cāṅkai, to be the time of dawn.  
 cāṅkai or cāṅkai flowing (of water).  
 cāṅkai, trade.  
 cāṅkai a trader.  
 cāṅkai or cāṅkai, suspicion.  
 cāṅkai or cāṅkai, suspicions.  
 cāṅkai or cāṅkai, suspect, but cāṅkai, enemy.  
 cāṅkai or cāṅkai, to sow.  
 cāṅkai or cāṅkai difference, but cāṅkai, a tax.  
 cāṅkai or cāṅkai, a bullock-cart, but cāṅkai, a creeper.  
 cāṅkai distress.  
 cāṅkai or cāṅkai quiet.  
 cāṅkai or cāṅkai to scold by over-indulgence.  
 cāṅkai, cāṅkai or cāṅkai, a mother-in-law as related to her co-mother-in-law.  
 cāṅkai or cāṅkai, the getting a thing cheap.  
 cāṅkai or cāṅkai, to be cheated.  
 cāṅkai marriage.  
 cāṅkai a father-in-law, as related to his co-father-in-law.  
 cāṅkai intercourse.  
 cāṅkai or cāṅkai a dealer.  
 cāṅkai or cāṅkai to flow to rear, carry.  
 cāṅkai a register, but cāṅkai, a trap.  
 cāṅkai or cāṅkai, to pass away.  
 cāṅkai or cāṅkai forced labour.  
 cāṅkai or cāṅkai harness.  
 cāṅkai a flow of water.  
 cāṅkai a ditch full of stagnant water.  
 cāṅkai or cāṅkai, without, deprived of.  
 cāṅkai buying.  
 cāṅkai or cāṅkai a purchaser.  
 cāṅkai or cāṅkai or cāṅkai to purchase.  
 cāṅkai, a trader, a Boṅkai.  
 cāṅkai taste, reliable.  
 cāṅkai or cāṅkai, honest, cf. cāṅkai.  
 cāṅkai or cāṅkai, (a bill) payable to the holder.  
 cāṅkai or cāṅkai, a female friend.  
 cāṅkai or cāṅkai, all.  
 cāṅkai or cāṅkai, the sail of a ship.  
 cāṅkai or cāṅkai still, calm.  
 cāṅkai or cāṅkai to make a lattice frame with bamboo chips but cāṅkai, to rot.  
 cāṅkai or cāṅkai a kind of large leaf-vein.  
 cāṅkai or cāṅkai see cāṅkai or cāṅkai.  
 cāṅkai or cāṅkai to fasten bamboos together.  
 cāṅkai or cāṅkai, an auspicious time.  
 cāṅkai or cāṅkai a channel-son.  
 cāṅkai or cāṅkai the Survey Department.
- cāṅkai or cāṅkai, a pleasant taste or smell.  
 cāṅkai, palatable.  
 cāṅkai, a perfume-seller.  
 cāṅkai or cāṅkai, to be in heat (of an animal).  
 cāṅkai, dawn, but cāṅkai, a rider.  
 cāṅkai early, betimes.  
 cāṅkai, to be pregnant (of an animal).  
 cāṅkai, evening.  
 cāṅkai, a song sung in the evening.  
 cāṅkai or cāṅkai, a bull.  
 cāṅkai or cāṅkai, upright honest, cf. cāṅkai.  
 cāṅkai a merchant.  
 cāṅkai merchant's dealing.  
 cāṅkai a female friend.  
 cāṅkai a meeting of respectable people.  
 cāṅkai, a caste meeting.  
 cāṅkai or cāṅkai see cāṅkai or cāṅkai.  
 cāṅkai, sixty.  
 cāṅkai sixty years of age.  
 cāṅkai, plus one-half.  
 cāṅkai, a wife's sister's husband.  
 cāṅkai, wife, discreet.  
 cāṅkai or cāṅkai an opponent.  
 cāṅkai or cāṅkai, face to face.  
 cāṅkai or cāṅkai, in front of.  
 cāṅkai, to catch, hold.  
 cāṅkai sweet-ness.  
 cāṅkai a kind of sweet-meat.  
 cāṅkai or cāṅkai, an elephant's trunk.  
 cāṅkai or cāṅkai, a kind of dry cake.  
 cāṅkai or cāṅkai, soft, smooth.  
 cāṅkai, a hundred.  
 cāṅkai or cāṅkai an aggregate of a hundred.  
 cāṅkai, power of endurance.  
 cāṅkai, easily, a little.  
 cāṅkai or cāṅkai, easy, not difficult, but cāṅkai a dress of honour.  
 cāṅkai, to endure, bear.  
 cāṅkai, to be agreeable.  
 cāṅkai a female companion, cf. cāṅkai.  
 cāṅkai co-operation.  
 cāṅkai conduct, character.  
 cāṅkai or cāṅkai, a veil.  
 cāṅkai or cāṅkai easy not difficult.  
 cāṅkai or cāṅkai noise.  
 cāṅkai or cāṅkai, to scrape.  
 cāṅkai or cāṅkai to be beautiful, cāṅkai to lift.  
 cāṅkai a garment worn at times of ceremonial cleanliness.  
 cāṅkai or cāṅkai a matter sixteen feet long.

## OLD GUJARĀTĪ GRAMMAR

## APPENDIX IV

In the year 1889, the late Mr H H Dhruva published an edition of the *Mugdhā-  
vabōdhamauktika*, which he described as "a Grammar for Beginners of the Gujarāt  
Language" He cannot have given much study to the work, for a perusal of it will  
show that it is not a Gujarātī Grammar at all It is a very elementary Sanskrit Gram-  
mar, with the explanations written in an old form of Gujarātī The date of the work  
is A.D 1394, and all that is known of the author is that he was the pupil of Dēva-sun-  
dara His name is not given As a Sanskrit Grammar the *Mugdhāvabōdhamauktika* is  
of very small value It deals more with what we should call syntax than with the  
formation of words But, as the explanations are written in the vernacular, these inci-  
dentally afford information as to what was the condition of the language of Gujarāt  
between the time of the Prakrit Grammarian Hēma-chandra (fl 1150 A.D) and the time  
of Narsingh Mētā (fl 1450 A.D), with whom Gujarātī literature is commonly said to com-  
mence The close connection of this Old Gujarātī with the Gaurjara Apabhramśa of  
the Prakrit Grammarians is remarkable, and, though the materials are very incomplete  
we are entitled to say that for the first time we have before us an unbroken chain of  
development between a Prakrit dialect and a modern Indian vernacular

## PHONETICS

The original is carelessly printed Great laxity is shown in the use of *anusvāra*,  
which is omitted *ad libitum* When printed, it usually represents *anunāsika* Possibly  
it sometimes represents *anusvāra* As one cannot distinguish between the two uses of  
this sign, I have contented myself with uniformly transliterating it by ~ Forms like  
*tā, jā*, should perhaps be written *tam, jam*, respectively I have silently corrected the  
numerous misprints in the use of *anusvāra*

The letters *e* and *o* are no doubt often short, as in Apabhramśa As the original  
makes no distinction in the quantity of these vowels, I have perforce left them  
unmarked

In Marāṭhī a single Prakrit *n* remains cerebralized in the modern vernacular, but a  
double cerebral *nn* becomes dentalized to *n*, thus following the example of Jaina Māhā-  
rāṣṭrī The same rule obtains in Old Gujarātī Thus, Apabhramśa *jānas*, Old Guj -  
*jānas*, he knows, but Ap *panna*, Old Guj *pāna*, a leaf, Ap *anna*, Old Guj *anas*,  
and

The rule, of course, does not apply to tatsamas like *dāna*, a gift

As in Apabhramśa, a conjunct *r* is optionally retained (He, iv, 398) Thus,  
*Chaitra* or *Chaitta*, N P, *prāmar*, he obtains

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a*  
and *u*, respectively They are not the Sanskrit diphthongs, and are usually written as  
separate letters, thus, *ai, ai* I have followed Professor Jacob's example in omitting the  
diæresis as a useless complication

## NOUNS

WEAK NOUN IN *a*

Base *dāna* (neut., Sanskrit loan-word), a gift, *Chaitta* (masc.), N P, Chaitra

## Singular

	आपह्रालसा	OLD GUJARATĪ	MODERN GUJARATĪ
Nom	<i>dāna</i> <i>dāna, Chaitta</i>	<i>dāna, Chaitta</i> <i>dānā, Chaitta</i>	<i>dān</i>
Acc	<i>dāna</i> <i>dāna, Chaitta</i>	<i>dāna Chaitta</i> <i>dānā, Chaitta</i>	<i>dān</i>
		Also same as Dat	Also same as Da
Inst	<i>dāna-ka, dānā</i>	<i>dānā, dānā</i>	<i>dānā</i>
Dat	<i>dāna-ka, ir, 425, 343<sup>1</sup></i>	<i>dāna na</i>	<i>dānā</i>
Abl	<i>dāna-ka -ka, -ka, -ka</i> <i>dāna-ka</i>	<i>dāna-ka -ka, -ka, -ka</i> <i>dāna-ka</i>	<i>dānā-ka</i> (declined as adjectives) <i>-ka, -ka, -ka</i>
Gen	<i>dāna-ka</i>	<i>dāna-ka</i> <i>dāna-ka</i> <i>dāna-ka</i> <i>dāna-ka, -ka, -ka</i>	<i>dānā-ka</i> <i>dānā</i> (cf. <i>Mānā, dānā</i> )
Loc	<i>dāna-ka</i> (dative) <i>ir, 425, 343</i> <i>dāna</i>	<i>dāna-ka</i> <i>dāna</i>	cf. <i>dānā-ka</i>
Obl base	<i>dāna-ka, dāna</i>	<i>dāna</i>	<i>dānā</i>

## Plural

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nāchaī*, peacocks dance. In Ap it would be the same. In Mod. Guj., it would be *mōr(-ō)*. Cf., however, *je linga vibhakti tachana huī, te śatī pratyaya parāī āhī*, the terminations of gender, case and number, are added to the suffix *śatī*.

Examples of the various cases—

Nominative—(a) *chandra āgaī*, the moon rises, *dāna dīgaī*, a gift is given, *śishya pūchhaī*, the disciple asks, *dharmakāraṇahāra jīva sukha prāmaī*, an individual who acts virtuously obtains bliss, *loka dekhaī*, the person sees

(b) *Chaitta loka-sū tāta karaī*, Chaitra converses with a person, *Maitta nāchaī*, Maitra dances, *anyādika-nau yogu huī*, the sense of 'other' or the like is indicated, *pumlinga prathamā eka-vachana huī*, it is the third person masculine singular. Neut. *dharmū sukha-nai kāraṇi huī*, virtue is for (te leads to) happiness, *chaitta-tapaū dhanū gāma chhaī*, Chaitra's wealth is in the village

<sup>1</sup> References here and elsewhere are to Hema-chandra's Grammar. In iv 425 Hema-chandra gives *tanā* but we are authorised to substitute *tanā* for this by 343

Accusative — (a) *ritarāga rāñchhita dui*, the ascetic grants a boon, *vāta karai*, converses (see above), *tapā karai*, he performs austerities, *guru-ṭanañ vachana hañ sābhalañ* I listen to the word of the preceptor, *urtha pūchhai*, he asks the meaning, *hala khedatau* driving the plough (of below), *bija vāvai*, he sows seed, *sukha prāmai*, he obtains happiness, *ishya hañ sābhalañ*, I hear the disciple, *kāstra pathatau*, reading the scriptures

(b) *Chaittu katu karai*, Chaitra makes a straw mat, *samsāru tarai*, he passes over existence, *qurī arthu lalatai*, while the preceptor is telling the meaning, *kisñ lhedatau*, *halu*, what is he driving? the plough (cf. above)

Instrumental — (a) *jīva dharmī samsāru tarai*, by virtue a living being crosses (the ocean of) existence (see below), *kinañ kījatau*, *sūtradhārī*, by whom is it being made? by the architect (see below), *kishuñ pathītañ hañ sābhalañ*, I listen to what is being read by the disciple, *e grantha sulhī pathayai*, this book can be read with pleasure, *īrārālī decu pūjin*, the god is worshipped by the votary, *gopālī gāe dohitī*, while the cows are being milked by Gopila, *chaitī qaitai maṭṭu vāchai*, while (a song) is being sung by Chaitra, Maṭra dances

(b) *līnī tarai*, *dharmī*, by what does one cross? by virtue, *sūtradhārī kījatau prasāda lola delhai*, a person looks on while the palace is being built by the architect

Dative — *sulha-naī* for bliss, *jeha vastu-naī parituūga sūchū*, for what thing abandonment is indicated. Instead of *naī*, the word *lāraṇi* (the locative of *lāraṇa*), preceded by *naī* (the termination of the genitive put into the locative neuter to agree with *lāraṇi*), is commonly used. Thus, *vecheṇ moksha-naī lāraṇi khapai*, the man of discrimination strives after salvation, *dharmī sulha-naī lāraṇi huī*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahaī* is used to indicate the dative. Thus, *jeha-rahaī dāna dījai*, to whom a gift is given.

In the following instance the dative is used for the accusative — *lāra-naī bolitai*, in saving the letter :

Ablative — *ṛṣiṣha-ṭau pāna padai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive — Examples of *ṭanaṇ* and of *naṇ* will be given under the head of adjectives. The suffixes *rahaī* and *rahī* occur frequently in the grammatical rules, as in *chakrahaī*, of this, *a-varṇa-rahī*, (in the place) of a vowel of the *a* set. No examples are available of *līhī*.

Locative — *sampradāni*, in the dative, *chaitta-ṭanañ dhanñ gāmi ohhai*, Chaitra's wealth is in the village, *chaittu gāmi vasai*, Oh lives in the village, *śabda-naī ohhehi*, at the end of a word, *meghī varasatū mora nūchaī*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *naī* of the dative is really the instrumental masculine or neuter of the genitive termination *naṇ*, which, as we shall see, is capable of being declined in all its cases.



STRONG NOUN IN *a*Base, *tārau* (masc), a stai, *sonaũ* (neut), gold*Singular*

	APABHRAMŚA	OLD GUJARĀTĪ	MODERN GUJARĀTĪ
Nom	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i>	<i>tārē, sōnũ</i>
Acc	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i> Also same as Dat.	<i>tārō, sōnũ</i> Also same as Dat
Instr	<i>tāraahĩ, tārē</i>	<i>tāraĩ</i>	<i>tārē</i>
Dat	<i>tāraa tanē</i>	<i>tārā naĩ</i>	<i>tārā nō</i>
Abl	<i>tāraa hu, hĩmto, -sũhĩto, tāraatĩto</i>	<i>tārā tau hũtau, -thau, thalau</i>	<i>tārā thō, thĩ, thalĩ</i>
Gen	<i>tāraa tanau</i>	<i>tārā tanau, tārā-nau, tārā rahĩ, rahaĩ</i>	<i>tārā tanō, tārā nō (tārā-rō)</i>
	<i>tārāa lehĩ (dative)</i>	<i>tārā lihĩ</i>	<i>tārā lērō</i>
Loc	<i>tāraa</i>	<i>tāraa</i>	<i>tārē</i>
Obl base	<i>tāraaho, tāraa</i>	<i>tārā</i>	<i>tārā</i>

*Plural*

In Old Gujarātī, the nom plural masc appears to end in *ā* and the neuter in *ā*. Cf Apabhramśa *tārao* and *sonnaũ*. The distinction between masc and neut is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarātī the forms for both the Nom and the Obl base are *tārā-(ō)* and *sonā-(ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlagā kartā kṛiyā suchīyāĩ*, the original subject and action are indicated (here apparently *kartā* and *kṛiyā* agree with an adjective in the neuter plural, unless the termination is also used for the masculine), *ātmanepada-tanā nava vachanā*, the nine persons of the ātmanepada, *ketalā*, how many (apparently masc), and similar forms.

The following are examples of the use of some of the cases of the singular —

Nominative — *kṛiyā karivai ju mūlagau hu, su kartā*, the originator in doing an action is the subject, *tārau ūgu*, the star rose, *thā sonaũ suhūgaũ vīhār*, gold is sold cheap here, *ātmanepada-naũ pahīlāũ ekū-ja vachana hu*, the first (i.e., what we should call the third) person of the ātmanepada is only in the singular (*ja*=Śaurasēnī *jjeva*), *jeha-rahāĩ kṛiyā hetupanaũ na huĩ*, the actions of which do not become causality.

Accusative — *sūtradhārĩ kījataũ deharaũ loha dekhar*, a person looks at a temple being built by the architect.

Instrumental — *karĩ lei dei ityādi bolivāĩ*, by saying 'having done,' 'having taken,' 'having given,' etcetera.

Locative — *ju karĩ le di padhar hu ityādi bolivāĩ*, in saying the person who does, takes, gives, reads, becomes, etcetera, *kṛiyā karivai ju mūlagau hu, su kartā* (see Nom).

Oblique base — *varga-tanā pahīlā akshaĩ parai*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following —

Nominative singular — *vivekīu mokṣa-nai kārāṇi kṛpav*, a man of discrimination strives for final beatitude, *karasānī kala kṛdātāu bīja vāva*, the cultivator, while driving his plough, sows seed, *guri anṭhu kahataṛ pramādiu ūghar*, while the preceptor is telling the meaning, *Pramādi* (or the lazy one) is drowsy

Accusative singular — *sūtradhārī kījati vāvī loka dekhar*, a person looks at a well being built by the architect

Dative singular — *jeha vastu-naī paritīyāga sūchīu*, for what thing abandonment is indicated

Genitive singular — *guri u-tanaū vachana*, the word of the preceptor

Genitive plural — *e bhīu-nai yogi*, in the sense of these two

Locative singular — *guri*, loc of *guri u*, see Nom sing above

Locative plural — *gopālī gāe* (gen sg *gār-nau*) *dohitīe chaṭṭu avu*, Chaitra came while the cows were being milked by Gopāla (loc plur absolute)

Oblique singular — *kartā* (nom the same) *āgal*, before the subject

ADJECTIVES

The feminine of strong nouns or adjectives in *au* (neut *aū*) ends in *ī*. Thus, *puvīlau*, first, *puvīlī kīyā*, the first verb. So *kījatan* (maso), *kījati* (fem), *kījataū* (neut), being done (pres part pass). Adjectives are declined like substantives. Thus, *sonaū suhūgaū* (nom neut), cheap gold, *varga-tanā trījā* (nom masc *trījau*) *akṣhara-rahī padānti*, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive), *linga chhehlā* (oblique form) *śabda-tanaū hu*, the gender (of a dvandva compound) is that of the last word, *gāe dohitīe*, while the cows are being milked (loc plur absolute)

The genitive in *tanau* or *nau* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies. When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case. Examples are—

Nom sing masc — *cha-tanau* or *cha-nau*, of this, *anyādika-nau yogu*, the sense of 'other,' and the like, *je kartā-nau athavā karma-nau ādhāra huī*, *te adhikarana*, those things which are the receptacle of the subject or of the object are the *adhikarana*, *teha trījā akṣhara parai hakāra-rahī trījā-nau sagau chaṭṭau hu*, after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha*

Nom sing. fem — *kartā-nī apekṣā hu*, there is a reference to subject

Nom sing neut — *chaṭṭa taṇaū dhanū*, the wealth of Chaitra, *launa-tanaū dhanū*, whose wealth? *guru-tanaū vachana*, the word of the preceptor, *āpanā karma-naū viśeshana*, a qualifier of its own object, *bhāva-nū* (sic) *viśeshanu* (sic), a qualifier of impersonality, an impersonal verbal adjective

Loc sing — *teha-nai yogi*, in the sense of that, *jeha-nai kārani*, for whose sake, *vivekhu moksha-nai kārani khapai*, a man of discrimination strives for final beatitude, *dharmu sukha-nai kārani hui*, virtue is for happiness, *ktivā-nai karmu dvitīyā*, in the object of (a word ending in) the suffix *ktivā* there is the accusative case, *śabda-nai chhehi*, at the end of a word, *karasanī nai vīśham*, in the adjective qualifying the word *karasanī*

Obl form sing — *pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*), *varga tanā trījā akshara-ahī*, (in the place) of the third letter of a *varga*, *varga-tanā pahilā akshara paraī*, after the first letter of a *varga*

Nom plur — *ātmanepada-tanā nava vachana*, the nine persons of the ātmanepada

## PRONOUNS

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haū*, I. So Ap, Mod Guj *hū*. No instance of the pronoun of the second person occurs. It was probably *tuhū*, as in Apabhramśa. In Mod Guj it is *tū*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap *māharau*, Mod Guj *māhrō*), my, *amhārau*, (Ap, *amhārau*, Mod Guj *ahmārō*), our, *tāharau* (Ap *tuhārau*, Mod Guj *tāhrō*), thy, *tamhārau* (Ap *tumhārau*, Mod Guj *tahmārō*), you.

'He,' 'that' is *su*, neut *tā*. No instance of the feminine has been noted. The corresponding forms in Ap are *su* (m), *sa* (f), *tam* (n). In Mod Guj we have *tē* (com gen). The nom plural is *te* (? com gen). In Ap it is *te* (m), *tāo* (f), *tāī* (n). Mod Guj has *tē* (-ō) (com gen). Examples of these pronouns are—

*Guru-tanaū vachana haū sābhalaū*, I listen to the word of the preceptor.

*Ju tarai su kartā*, he who crosses (the ocean of existence) is the subject (of the sentence), so *ju dekhai su kartā*, *jā kījai tā karma*, that which is done is the object (of the sentence), *śishya śāstra padhī artha pūchhai*, *ju pūchhai su kartā*, *tihā prathamā*, *kisū pūchhai*, *artha*, *jā pūchhai*, *tā karma*, *tihā dvitīyā*, the disciple having read the holy book asks the meaning, he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case, *je luga vibhakti vachana hūī*, *te śati pratyaya paraī ānī*, the signs of gender, case, and number are put after the suffix *śati*.

'This' is *e*, which is both masc and neut sing and plur. In Ap the forms are *eho* (m.), *eha* (f), *ehu* (n), sing, *e* (com gen), plur. In Mod Guj it is *ē* for all genders and both numbers. There is a substantival oblique form, *eha*, for both sing and plur. Examples are—

*E grantha sukhi pathāyai*, this book can be read with pleasure, *e bhūi-nai yogi*, in the sense of these two, *eha-nai*, of this, *cha-rahaī*, of this. From this oblique form we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut *ja*. The feminine has not been noted. The corresponding Ap forms are *ju*, *ja*, *jam*, Mod Guj *jē* (com gen). There is also an instrumental *jīnaī* or *jīnā* (this latter may possibly be an accusative), both used as

substantives The nom plur is *je*, with a neuter substantive *jeḥāṭ* The substantival oblique form, both singular and plural, is *jeḥa* Examples are—

*Ju tarai, jā pūchhai*, as given above under *su*, *jinaṇ kari karai lu di styāde yuktīṭ jeḥāṭ laḥāṭ*, *anai jinaṇ kari kartā kriyā sādhai, tā karana*, the instrument is those things which are said (i.e. indicated) by the expression 'having done (by) what, he does, takes, or gives,' and 'having done (by) what, the subject accomplishes an action', *jinaṇ mūlagā kartā kriyā suchīyāṭ*, by which the original subject and action are indicated The dative sing is *jeḥa-naṭ* or *jeḥa-nai kārani*, the abl *jeḥa-tau, -hūtau, -thau, -thakau*, *jeḥa-sū styāde bolivai sahāde jogi tritiyā hu*, in saying 'with whom' and the like, in the sense of 'with' and the like, the third case is used The genitive is *jeḥa-nau* or *jeḥa-raḥāṭ*, with a loc of gen *jeḥa-nai*, and an obl gen *jeḥa-nā* For the nom plur we have *je* *linga vibhakti vachana hu* as given under *su*

The interrogative pronoun for masc and fem is *kauna* or *kuna* Its instrumental singular is *kinaṭ* or *kanaṭ*, its abl *kauna-tau*, its gen *kaiha-tanau*, and its obl base *kauna* or *kinaṇ* Compare Ap *lavani*, fem *lavana*, and Mod Guj *lōn*, obl *lōnā* Examples are—

*Kauna tarai*, who passes over? *chandra ūgai, luna ūgai, chandra*, the moon rises Who rises? The moon, *kinaṭ kījatau*, by whom is (the palace) being made? *gāe kanaṭ doḥitī*, while the cows are being milked by whom? *viksha-tau pāna padai, kauna-tan padai*, the leaf falls from the tree From what does it fall? *kinaṭ-sū*, with whom?

The neuter interrogative pronoun is *kisāṭ*, *kisū*, or *kisui*, instr *kisīṭ*, dat *kisā-nai kārani* or *kauna-nai kārā*, abl *kauna-tau*, gen *kauna-tanau*, loc *kisai*, loc plur fem (see examples below) *kisīe* The forms with *kauna* refer to nouns having grammatically a masculine gender Compare Ap *lini*, instr *linā*, abl *kīsa*, gen *kissā* Mod Guj has *kū* Examples of this pronoun are—

*Kisū pūchhai*, what does he ask? *kisū khedatau, halu*, what does he drive? the plough, *kisāṭ dekhai, prasāda*, what is he looking at? the palace, *guri arthu kahatai, kisui kahatai*, while the preceptor is telling the meaning What is he telling? *kisīṭ tarai, dharmī*, by what does he cross? by virtue, *kauna-nai kārani, moksha-naṭ*, for the sake of what? for beatitude, *kisā-nai kārani dharmu hu*, *sukha-naṭ*, for what (i.e. tending to what) is virtue? for happiness, *kauna-tau padai, viksha-tau*, from what does it fall? from the tree, *kisai hūtai, gāitai*, while what is going on? while singing is going on (loc abs.), *gopālīṭ gāe doḥitīe chaittu avu*, *kisai hūtai, gāe, gāe kisīe, doḥitīe*, while the cows were being milked by Gopāla, Chaitra came, while what were being dealt with? cows, while what was being done to the cows (lit while the cows were what, loc plur fem abs)? while they were being milked

The reflexive pronoun occurs only in the genitive Thus, *āpanī* (fem of *-nai*) *kriyā*, its own action, *āpanā karma-nau*, of its own object Ap has *appana* Mod Guj has *āpanō*, but it is used in the meaning of 'our' including the person addressed

The only instance of an indefinite pronoun which I have noted is *amukau*, a certain person.

## VERBS

Conjugation is very superficially dealt with in the *Mugdāvalōdhamauktika* No attempt is made to explain the formations of the various tenses Only the personal terminations are given in Sanskrit, and that without any translation into the writer's

vernacular Participles and the like are treated more fully From what is given we can gather the following concerning Old Gujarātī

**Present tense.**—The only instance of the first person singular is *sābhalañ*, I hear The only other persons which occur are the third persons singular and plural The termination of the third person singular is *at*, or, after a vowel, *i* That of the third person plural is *añ*, or, after a vowel, *ī* There are several examples of the third singular Thus—

(a) *Consonantal roots*

<i>āvat</i> , he comes	<i>dekhāt</i> , he sees
<i>ūghat</i> , she is drowned	<i>nāchat</i> , he dances
<i>ūgat</i> , (the moon) rises	<i>padat</i> , it falls
<i>katat</i> , he does	<i>padhāt</i> , he reads
<i>lhapat</i> , he strives	<i>pūchhāt</i> , he asks
<i>chhat</i> , it is	<i>prāmat</i> , he obtains
<i>jānat</i> , he knows	<i>vasat</i> , he dwells
<i>tarat</i> , he passes over	<i>vāvat</i> , he sows
<i>sakat</i> , he can	

(b) *Vocalic roots*

<i>hu</i> , he becomes	<i>lit</i> , he takes
<i>du</i> , he gives	

The following are examples of the third person plural *nāchañ*, they dance, *huñ*, they become.

The following table compares the forms of Old Guj with Ap and Mod Guj —

APABHRANŚĀ.	OLD GUJARĀTĪ	MODERN GUJARĀTĪ	ENGLISH
<i>nachchañ</i>	<i>nāchāñ</i>	<i>nāchñ</i>	I dance
<i>nachchat</i>	<i>nāchat</i>	<i>nāche</i>	he dances
<i>nachchahñ</i>	<i>nāchahñ</i>	<i>nāchē</i>	they dance

**Future tense.**—No example of the future occurs We should expect a form such as *nāchīsañ*, corresponding to the Mod Guj *nāchīs* and the Ap *nachchīssañ* The noun of agency in *-anahāta* can be used as an immediate future, as in *hañ lālā amulañ karanañāta*, I shall do such and such a thing to-morrow

**Past tense**—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive All three constructions, the active, the personal passive, and the impersonal passive are used Thus, *chaittu amu*, Chaitra is come, *śrāvaktī deva pūjū*, the god was worshipped by the votary, *te*, the votary worshipped the god, *śrāvaktī deva pūjūñ*, by the votary, with reference to the god, worship was done, *te* the votary worshipped the god In the impersonal construction the verb is not attracted to the gender of the object as is the case in modern Gujarātī

**Past conditional.**—This is formed with the present participle, as in *jañ hañ padhata tau ubhalañ hūta*, if I had read I should have (?) understood So also in Jaina Prakrit

The **passive voice** is formed by adding *iy* to consonantal roots, and *ij* to vocalic ones With the terminations *at* and *añ* of the third person, *iyat* can become *it*, and *iyañ* *it*

The Ap termination of the passive is *yya*, or in Śaurasēnī Ap. *īa* This form of the passive is not used in modern standard Gujarātī Examples are—

(a) *Consonantal roots*

<i>uchcharīyaī</i> , it is pronounced	<i>bolīyaī</i> , it is said
<i>kahīyaī</i> , it is said	<i>sūchīyaī</i> , it is indicated
<i>kahīti</i> , it is said	<i>sūchīti</i> , it is indicated
<i>tarīti</i> , it is passed over	<i>ānīti</i> , they are brought.
<i>pathīti</i> (not <i>padhīti</i> ), it is read	<i>sūchīyaīti</i> , they are indicated

(b) *Vocalic roots*

<i>dīyaī</i> , it is given	<i>līyaī</i> , it is taken
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*kīyaī*, it is done

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr *kiyyaī*), as, indeed, it is in Sanskrit

A potential passive is formed by adding *ā* or *āy* to the root So also in Mod Guj Examples are—

<i>pathāyaī</i> (not <i>padhāyaī</i> ), it can be read	<i>bolāyaī</i> , it can be said, it is called
	<i>vikāi</i> , it can be sold
<i>kahāīti</i> , they can be said	

**Present Participle.**—This is formed by adding *atu* (weak form) or *ītau* (strong form) I have only noted the weak form in the neuter (cf the genitive termination *nū* on p 351) Thus, masc *karatau*, fem *karatī*, neut *karatī* or *karatāū*, doing So in the passive, *kīyatau*, *-tī*, *-tāū*, being done These are declined like adjectives and locatives absolute are common Examples are—

(a) *Active*

<i>karatau</i> , doing	<i>pathatau</i> , reading
<i>kahatau</i> , saying Loo abs	<i>letau</i> , taking
<i>kahatai</i>	<i>varasatau</i> , raining Loc abs <i>varasatai</i>
<i>khedatau</i> , driving (a plough)	<i>hūtau</i> or <i>hūtāu</i> , becoming Loo abs. <i>hūtai</i>
<i>ghatatau</i> , happening	or <i>hūtāi</i>

(b) *Passive*

<i>kīyatau</i> , being done	<i>pathītau</i> , being read
<i>gātāu</i> , being sung Loc abs	<i>līyatau</i> , being taken
<i>gātāi</i>	
<i>dohītau</i> , being milked Loo	
plur fem abs <i>dohītīe</i>	

Examples of the use of these participles are—

*Meghi varasatai mora nāchaīti*, while the cloud rains the peacocks dance, *guri arthi kahatai pramādin ūghai*, while the preceptor is telling the meaning, *Pramādi* is drowsy, *gopālīti gāe dohītīe chaittu avu*, while the cows were being milked by *Gopāla*, *Chaitra* came, *śishya śāstra pathatau haū śābhalaū*, I listen to the disciple reading the holy book, *śishyīti śāstra pathītaū haū śābhalaū*, I listen to the holy book being read by the disciple, *chaittīti gātāi matitu nāchai*, *Mantra* dances while it is being sung (impersonal) by *Chaitra*, &c while *Chaitra* sings

**Past Participle passive**—This usually ends in *u*, as in Ap The examples found are *avu*, come, *gu*, went, *pīyū* (neut), worshipped, *ūghu*, risen, *jāgu*, awakened

The Sanskrit *supta* (la) becomes, through the Ap *suttau*, *sūtau*. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *uthyō*, risen.

The conjunctive participle ends in *ī* as in Mod. Guj., corresponding to the Ap. *-i* or *-u*. Examples are *karī*, having done, *leī*, having taken, *deī*, having given, *padhī*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *karī jānai*, he knows how to do, *leī sakai*, he can take. So, the Ap. *-u* is by origin an infinitive.

**Verbal noun.**—This ends in *vañ* after consonantal and *vañ* after vocalic roots. Thus, *karivañ*, the act of doing, *levañ*, the act of taking. The oblique forms, such as *karivā*, *levā*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot" (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *anahāra* to consonantal and *nahāra* to vocalic roots. Thus, *karanahāra*, a doer, *lenahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lēnār*.

### POSTPOSITIONS

The following postpositions have been noted. They all govern nouns in the oblique form—

<i>siñ</i> , with	<i>āgalī</i> , before
<i>māñhi</i> , in	<i>pāchhalī</i> , behind.
	<i>parai</i> or <i>pari</i> , after

It will be seen that the last four are nouns in the locative.

### MISCELLANEOUS PRONOMINAL FORMS

*ihā* or *ihāñ*, here, *tihāñ*, there, *jihāñ*, where, *lihāñ*, where?

*havādñ*, now, *taṇāñ*, then, *lavādrāñ*, when? *anerī-vāra*, at another time; *eka-vāra*, once, *sadavai*, always

*im*, in this manner, *tim*, in that manner, *im*, how, *lim*, how?

*isui* or *isau*, like this, *tisui*, like that, *jisui*, like what, *lisui*, like what?

*etalau*, this much, *tetalau*, *jetalau*, *ketalau*

*etalā* (plural), this many, *tetalā*, *jetalā*, *ketalā*

*evadau*, this big, *teveda*, *jevadau*, *levadau*

*athau*, facing in this direction, *tethau*, *jethau*, *lethau*

The following is a list of words not mentioned in the preceding pages —

*aiya*, (?) thus

*ajī*, even to-day, still, yet

*anar-kāñ*, what else?

*anareu* (?) *anerui*, adj., like another, of another kind

*anerai dīsi*, on another day (both words in loc.)

*anerā-tanau*, belonging to another

*ahuna*, during the present year.

*ahunoka*, belonging to the present year

*āyilu*, adj., before, in front

*ājū*, to day

*ājūnu*, of to-day, modern  
*āvataṣ kālṣ*, to-morrow (both words in loo)  
*ihā-tanau*, belonging to here  
*uparī*, above  
*urahau*, near, on this side  
*ūpilu*, adj, upper  
*ūyatra*, ascent (*udyātī ā*)  
*ekū-ja*, one only  
*olu* (of *paslau*), facing towards one  
*lanhaṣ*, near  
*kāṣ*, somewhat (*ḥimapi*)  
*kālṣ*, to-morrow, yesterday Cf *gi-kālṣ*, *āvataṣ-kālṣ*  
*kālūna*, of yesterday or to-morrow  
*ḥuṣ-kāṣ*, who knows what, something or other  
*lehāgamā-tanau*, adj, belonging to where?  
*gamā*, in *lehāgamā*, *chihugamā*, *jīmanāgamā*, and *dāvāgamā*, qq. v  
*gāma-tanau*, of or belonging to a village, rustic  
*gi-kālṣ*, yesterday (both words in loo)  
*chau*, four  
*chauthau*, fourth  
*chihugamā*, in all directions, on all sides  
*ohheḥilu* (obl sg *ohheḥilā*), final, last  
*ja*, in *ekū-ja*, only one = Ap *ji* (Heb 1v, 420)  
*jā*, (1) rel pron neut (*yat*), (2) as far as (*yāvat*)  
*jai*, if The correlative is *taṣ* or *tau*  
*jaīya-lagaī* (? also *jaī-lā°*), from what time forth  
*jīmanāgamā*, on the right hand  
*dāvāgamā*, on the left hand  
*tā*, (1) dem pron neut (*tat*), (2) so far as (*tāvat*)  
*taṣ* or *tau*, then Correlative of *jaṣ*  
*taī-lagaī*, from that time forth  
*tau*, see *taṣ*.  
*tau-kṣitū*, what then? of what use is it (*tataḥ kṣm*) ?  
*trīhu*, the three  
*trījau*, third  
*dīṣ*, on a day, in *aneraṣ dīṣ*, q v  
*navā*, the nine  
*paslau*, facing away from one, cf *olu*  
*paura*, last year  
*parāya*, belonging to another  
*parāru*, the year before last  
*parāroka*, belonging to the year before last  
*paroka*, belonging to last year  
*pahilau*, first  
*pāchamau*, fifth





## STANDARD GUJARĀTĪ.

The first specimen of standard Gujarātī is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society's translation of the Gospel of St. Luke

[ No 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

SPECIMEN I.

(British and Foreign Bible Society, 1894 )

એક માણસને બે દીકરા હતા અને તેઓમાના નાનાએ બાપને કહ્યું કે, બાપ, સપતનો પહોંચતો ભાગ મને આપ, ને તેણે તેઓને પુંછ વહેંચી આપી અને યોગ દહાડા પછી નાનો દીકરો સઘળું એકું કરીને વેગળા દેશમા ગયો, ને ત્યા રગ ભોગે પોતાની સપત હાડવી નાખી અને તેણે બધું ખરચી નાખ્યું, ત્યાર પછી તે દેશમા મોટા દુકાળ પડ્યો, ને તેને તગી પડવા લાગી અને તે જઈને તે દેશના વતનીઓમાના એકને ત્યા રહ્યો, ને તેણે પોતાના ખેતરમા જુડોને ચારવા સાર તેને મોકલ્યો અને જો શિગો જુડો ખાતા હતા તેમાથી પોતાનું પેટ ભરવાને તેની ઈચ્છા હતી, ને કોઈએ તેને આપ્યું નહીં અને તે સાવચીત થયો ત્યારે તેણે કહ્યું કે, મારા બાપના ફેટલા મજુરોને પુષ્કળ ચોટલા છે, પણ હું તો જૂએ વિનાશ પામું છું હું હીને મારા બાપની પાસે જઈશ ને તેને કહીશ કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે અને હવે તારો દીકરો કહેવાવા હું ચોગ્ય નથી, મને તારા મજુરોમાના એકના જેવો ગણ અને તે હીને પોતાના બાપની પાસે ગયો, ને તે હજી ધણે વેગળા હતો ત્યારે તેના બાપે તેને દીઠો, ને તેને કરચા આવી, ને તે દોડીને તેની ઘોટે વળગ્યો, ને તેને ચુપન કીધું અને દીકરાએ તેને કહ્યું કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે, ને હવે તારો દીકરો કહેવાવા હું ચોગ્ય નથી પણ બાપે પોતાના દાસને કહ્યું કે, ઉત્તમ વસ્ત્ર લઈ આવો, ને એને પહેરાવો, ને એને હાથે વીટી ધાલો, ને પગમા જોડા પહેરાવો અને પાળેલા વાછરડાને લાવીને કાપો, ને આપણે ખાઈને આનંદ કરીએ કેમકે આ મારો દીકરો મુઓ હતો ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે, ને તેઓ આનંદ કરવા લાગ્યા

અને તેના વડો દીકરો ખેતરમા હતો, ને તે આવતા ઘરની પાસે પહોંચ્યો, ત્યારે તેણે રાગ તથા નાચ સામળ્યા અને તેણે ચાકરોમાના એકને બોલાવીને પુછ્યું કે, આ શું છે? ને તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા બાપે પાળેલા વાછરડાને કપાળ્યો, કેમકે તે તેને સહીસલામત પાછો મળ્યો છે પણ તે ચુસ્ત થયો, ને મહિં આવવાની તેની ખુશી ન હોતી માટે તેના બાપે બહાર આવીને તેને સમજાવ્યો પણ તેણે ઉત્તર આપતા બાપને કહ્યું કે, જો, આટલા વરસ હું તારી ચાકરી કરું છું, ને તારી આજ્ઞા મેં કદી ઉલ્લંઘી નથી, તો પણ મારા મિત્રોની સાથે ખુશી કરવાને, તે મને મોકલ્યું પણ કદી ન હોતું આખું પણ આ તારો દીકરો જેણે કસબેજોની સાથે તારી સપત ખર્ચી નાખી, તેના આવતાજ તે તેને સાર પાળેલા વાછરડાને કપાળ્યો અને તેણે કહ્યું કે, દીકરા, તું મારી સાથે નિલ્ય છે, ને મારું સઘળું તારું છે આપણે તો ખુશી થવું તથા હર્ષ કરવો જોઈતો હતો કેમકે આ તારો ભાઈ મુઓ હતો, ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે.

[ No 1 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ

## SPECIMEN I

(British and Foreign Bible Society, 1894)

## TRANSLITERATION AND TRANSLATION

Ēk manās'nē be dīk'rā hatā Anē tēō mā-nā nānāē  
*A to-man two sons were And them-in-of by-the-younger*  
 bāp'nē kahyū kē, 'bāp, sampat'nō pahōch'tō bhāg  
*to-the-father it-was-said that, 'father, of-the-property the-arriving share*  
 manē āp,' nē tēnē tēōnē puñjī wahēchī āpī  
*to-me give, and by-him to-them the-stock having-divided was-given*  
 Anē thōdā dahādā pachhī nānō dīk'rō sagh'lū ēk'thū  
*And a-few days after the-younger son everything together*  
 karīnē vūg'lā dēs-mā gavō, nē tyā rang-bhōgē pōtānī  
*having-made a-distant country-in went, and there in-pleasure-delight his own*  
 sampat udāvi-nakhī Anē tēnē badhū khar'chī-nākhū,  
*property was-caused-to-fly-away-entirely And by-him the-entire was-spent-entirely,*  
 tvār pachhī tē dēs-mā mōtō dukāl padyō, nē tēnē tangī  
*then after that country-in a-heavy famine fell, and to-him distress*  
 pad'wā lāgī Anē tē jāinē tē dēs'nā wat'nīō-mā-nā  
*to-fall began And he having-gone that of-country inhabitants-in-of*  
 ēk'nē tvā rahvō, nē tēnē pōtānā khētar-mā bhundōnē  
*in of-one there he-remained, and by-him his-own fields-in to-sieve*  
 chīr'wā sīru tēnē mōkalyō Anē jē śingō bhundō  
*feeding for (as-) for-him he-was-sent And what husks the sieve*  
 khātī-hatī tē-mā-thī pōtānū pēt bhar'wānē tēnī iohēbhā hatī, nē  
*eating-were them-in-by his-own belly for-filling of-him the-wish was, and*  
 kōē tēnē āpvū nahī Anē tē sāv'chit thayō tyārē  
*by-anyone to-him it-was-given not And he conscious became then*  
 tēnē kahyū kē, 'mārā bāp'nā kūt'la majūrōnē pushkal  
*to-him it-was-said that, 'my of-father how many to-hired-servants copious*  
 rot'la chhe, pan hū tō bhūkhē vīnās pāmū-chhū  
*loaves are, but I on-the-other-hand by-hunger destruction getting-am*  
 Hū utthine mīrī bāp'nī pīs jū, nē tēnē kahīs  
*I having-arise: my of-father in-neighbourhood will-go, and to-him I-will-say*

kē, "bīp, mē ākās sāmā tathā tārī agal pāp kīdhū-chho.  
*that, "father, by-me heaven against also of-thee before sin done-is*  
 Anē havī tārō dīk'rō kahēwāwā hū yōgya nathī, manī tārā  
*And now thy son to-be-called I worthy am-not, me thy*  
 majūrō mā-nā ēk'nā jēwō gan'' Anē tē uthīnī pōtānā  
*servants-in-of of one like count'' And he having-arisen his-own*  
 bāp'nī pīc gavō, nī tē hājī ghānō rīg'jō hatō tyārō  
*of-father in neighbourhood went, and he yet great distant was then*  
 tēnā bāpī tēnī dīthō, nē tēnē karunā āvī, nī tē  
*his by father (as-) for-him he-was-seen, and to-him pity came, and he*  
 dōdīnō tēnī kōtē wāl'gavō, nō tēnē ohuīmban kīdhū  
*having-run his on-neck was-embraced, and to-him kiss was-done*  
 Anē dīk'rāc tēnē kahyū kē, 'bāp, mē ākās sāmā  
*And by the son to-him it-was-said that, 'father, by-me heaven against*  
 tathā tārī agal pīp kīdhū-chhe, nē havē tārō dīk'rō kahēwāwā  
*also of-thee before sin done-is, and now thy son to-be-called*  
 hū yōgya nathī' Pan bāpī pōtānā dās'nē kahyū  
*I worthy am-not' But by-the-father his-own to-servants it-was said*  
 kē, 'uttam wāstra lāī-āwō, nē tēnē pahārāwō, nē  
*that, 'excellent garment having-taken-come, and to-this-one clothe, and*  
 tēnī hāthī vīti ghālō, nī pag-mā jōdā pahārāwō,  
*on-of-this one on-the-hand a-ring put, and feet-on shoes cause-to-wear,*  
 anē pālīlā wāchhar'dānē lāvinī kāpō, nē āp'nī khāinē  
*and the-fatted to calf having brought slaughter, and ice all having-eaten*  
 inand karīc Kem-kē ā mārō dīk'rō muō hatō, nē  
*rejoicing may male Because-that this my son dead was, and*  
 pāchhō jīw'tō thavō-chhe, nī khōwāclō hatō, nī jadyō-chho' Nē  
*afterwards living become is, and lost was, and got-is' And*  
 tō ānand kar'wā lāgyā  
*they rejoicing to-male began*

Anē tēnō wadō dīk'rō khītar-mā hatō Nī tē āw'tā  
*And of-him the-great son the-field-in was And he in-coming*  
 ghar'nī pāsī pahōohyō Tyarī tēnī rāg tathā nāch  
*of-the-house in-neighbourhood arrived Then by-him music also dancing*  
 sībhaḷyā Anē tēnē ohāk'rō-mā-nā cīk'nīc bōlāvinīc puchhyū  
*were heard And by him the-servants-in-of to one having-called it-was-asked*  
 kē, 'ā sū ohhe?' Nē tēnō tēnē kahyū kē, 'tārō  
*that, 'this what is?' And by-him to-him it-was-said that, 'thy*  
 bhāī āvyō-chhe, nē tārā bāpō pālīlā wāchhar'dānē  
*brother come-is, and thy by-father the-fatted (as-) for-the calf*  
 kapāvyō, kom-kē tē tēnē sahī-salāmat pāchhō mālyō-chhe'  
*it-has been-slaughtered, because that he him safe-sound back-again got-is'*

Pan tē gussē thayō, nē māl̥h̥ āw'wānī tēnī khuśī nahōtī  
*But he in-anger became, and inside of-going of-him pleasure not-was.*  
 Mātē tēnā bāp̥ bahār āvinē tēnū  
*Therefore his by-father outside having-come (as-) for-him*  
 sam'jāvyō Pan tēn̥ uttar āp'tā bāp'n̥  
*he-was-caused-to-understand But by-him answer in-giving to-the-father*  
 kahyū kē, 'jō, āt'lā waras hū tārī chāk'rī karū-ohhū, nē  
*it-was-said that, 'see, so-many years I thy service doing-am, and*  
 tārī ājñā mē, kadī ullanghī nathī, tō-pan mārū mitrōnī  
*thy order by-me ever transgressed is-not, nevertheless my of-friends*  
 sāthē khuśī kar'wān̥, tē man̥ bōk'diyū pan kadī  
*in-company rejoicing for-making, by-thee to-me a-lid even ever*  
 nahōtū-āpyū Pan ā tārō dīk'rō, jēnē kas'bēnōnī sāth̥ tārī  
*not-was-given But this thy son, by-whom of-harlots in-company thy*  
 sampat khāi-nākhī, tēnā āw'tā-j tē tēn̥ sārū  
*property was-devoured-entirely, of-him on-the-coming-even by-thee of-him for*  
 pālēlā wāchhar'dānē kapāvyō ' An̥ tēnē kahyū kē,  
*the-fatted (as-)for-the-calf it-was-slaughtered' And by-him it-was-said that,*  
 'dīk'rā, tū mārī sāthē nitya chhe, n̥ mārū sagh'lū tārū  
*'son, thou of-me in-company always art, and mine everything thine*  
 chhe Āp'nē tō khuśī thawū tathā harkh kar'wō  
*is By-us-all on-the-other-hand rejoicing to-become also joy to-make*  
 jōitō-hatō, kem-kē ā tārō bhāi muō hatō, nē pāohhō  
*being-proper-was, because-that this thy brother dead was, and afterwards*  
 jīw'tō thayō chhe, nē khōwāēlō hatō, nē jadyō-chhe '  
*living become-is, and lost was, and got-is '*

## OLD STANDARD DIALECT.

As a specimen of old Gujarātī, I give a short poem by Nar-Singh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurjī Edalji's Gujarātī dictionary, p. xiv

[ No 2.]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

## GUJARĀTĪ

A POEM BY NAR-SINGH MĒTĀ (CIRC 1450 A D)

પટો રે પોપટ રાજ રામની સતી સીતા પદાવે ॥  
 પામે બધાવી પાજડે, મુખે રામ જપાવે ॥  
 પોપટ તારે કારણે લીલા વાશ વઢાવું ॥  
 તેનું ધડાવું પોપટ પાજડે, હીંગ રતને જડાવું ॥  
 પોપટ તારે કારણે શી શી રસોઈ રંધાવું ॥  
 સાકરના કરી ચૂરમા ઉપરથી પીરમાવું ॥  
 પાખ પીળી ને પગ પાડુરા, દોટે કંઠેલા કાળો ॥  
 નરસાઈના સ્વામીને બનને રાગ તાણી રંધાવે ॥

## TRANSLATION

Recite, O Parrot, may Sitā, the chaste (wife) of King Rāma, teach you  
 Beside you having built a cage, may she cause you to mutter the name of Rām  
 with your mouth  
 Parrot, for you I cause green bamboos to be cut ,  
 Of them, O parrot, I am getting a cage made , I am causing it to be studded with  
 diamonds and jewels  
 Parrot, for you what kinds of food shall I cause to be cooked ?  
 Having made sugared powder of wheat, I shall pour (*ghī*) over (it) ,  
 Your wing is yellow , and your foot is white , on your neck is a ring of black  
 Worship the lord of Nar Sāi (Nar-Singh), troling a pleasant song

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad

[ No 3 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## GUJARATI

(DISTRICT AHMEDABAD)

એક હોતો ગળ તેને માત તો દીડગ માટે ઉપર વીગ્બાઈ બહેન હતી આમે મામ આગ્યો અન્નાળો પખવાડો આગ્યો વન્નેશમનો દહાડો આગ્યો માટે ભાઈશિની વડુરોએ વરત માગ્યા બહેન કંદે, ભાભી, ભાભી, મને ડો'તો હુ રૂ ભાભી બોલ્યા, તમથી થશે નહિ બહેને કીધું, થશે તોએ રંગીન, નહિ થાય તોએ રંગીન વીગ્બાઈ તો વગત લઈને મૂતા દોહલી ગીતે પૂર કરીને ઉજવ્યું વણે દહાડે ગોરમા રીઝ્યા, અને વીગ્બાઈને તો લીલા-લહેર થઈ ગઈ ભાભી બાભી જોઈ ગયા, ગોરમા ઉપર લાઘણ કરી ગોરમાએ મપના દીધા, આમ કાગજ નહિ મરે વીગ્બાઈની વેળા વિચારો તેની પેરવગત રશે તમે મને કુલને માટે મોનાતુ કુલ આપ્યું, પાણી સાટે દૂધ આપ્યું, ખાવા માટે અમગત આપ્યા તમે વીગ્બાઈને દુખ પમાડ્યા વીગ્બાઈએ તો દુખની મારી કુલને સાટે જળ ચડાવ્યા, ખાવા માટે જળ ચડાવ્યા, અને એવી રીતે જે રૂં તે ખગ લાવથી રૂં વીગ્બાઈનું પાણી તે તમાગ અમરતથી પણ મેં અદકુ ગપ્યું મોનેથી તો અમે લીપીએ છીએ, ને અમગતથી અમે માજીએ છીએ અમે તો લાવના ભૂખ્યા છીએ વીગ્બાઈ જેવું રંગે, તેને વીગ્બાઈ જેવું થશે તમે રંગે, તેવું તમે પામશે

[No 3]

## INDO-ARYAN FAMILY

## CENTRAL GROUP

## GUJARĀTĪ

(DISTRICT AHMEDABAD)

## TRANSLITERATION AND TRANSLATION

Ek	hātō'	rijā	Tēnē	sāt-tō'	dik'rā	Sātē'	upar	
One	was	king	To him	seven-ecrily	sons	The-seven	above	
Vir-bāi	bāhen	hātī	Āsō	mās	āvō	Aj'wālō	pak'h'wādō'	āvō
Fir-bāi	sister	was	Āśin	month	came	Bright	fortnight	came
Wajē-da'ram'no'		dahidō	āvō	Sātī	bhāirōnī'		wahurōc	
Of-the-Fayya-da'ram,		day	came	The-seven	of-brothers	by-sisters-in-law		
warat	mādvā	Bāhen	kahē,	'bhābhī,		bhābhī,	manē	
voics	were begun	The-sister	says,	'sisters-in-law,		sisters-in-law,	to-me	
kō'tō'	hū	karū'	Bibhī	bōlvā,	'tam-thī	thaśē		
(if)-you-say, then	I	may-do'	The-sisters-in-law	said,	'you-by	it-will-become		
nahī	Bāhenē	kidhū'	'thaśē,	tōr	karīś,	nahī		
not	By the-sister	it was-said,	'it-will become,	even then	I-will-do,	not		
thāy,	tōc	karīś'	Vir-bāi	to	warat	lānē		
(if)-it-become,	even-then	I-will-do'	Fir bāi	then	the-voice	having-taken		
sūtā'	Dōhē	rītē	pūrū	karīnē	ujavyū	Ghanē		
slept	Painful	in-manner	the-whole	having done	was-finished	In many		
dahādē	Gōr-mā	rijhyā,	anē	Vir-bāinē	tō	lilā-lahē		
in-days	Gaurī-mother	was-pleased,	and	to-Fir-bāi	on-the-one-hand	happiness		
thai-gai	Bhābhī-bābhī	jōi	rahī	Gōr-mā				
having become-went	The-sisters-in-law-etc	having-seen	remained	Gaurī-mother				
upar	lāghan	karī	Gōr-māc	sap'nā'	dīdhā,	'ām		
upon	fasting	was-done	By-Gaurī-mother	dreams	were-given,	'in-this-manner		
karaj	nahī	sarē	Vir-bāinī	vā	vohārō	Tēnī	pīrē	
object	not	may be-accomplished	Fir-bāi's	time	consider	Her	in-manner	

NOTES.—This story is in the colloquial Gujarātī of educated women. It is recorded in the language of an elderly lady of the Nāgar Brāhman caste.

<sup>1</sup> The verb *hātō* is put out of its usual place at the end of the sentence for the sake of rhythm.

<sup>2</sup> The word *tō* is a common expletive used after numerals.

<sup>3</sup> The *ē* at the end of *sātē* gives definiteness. The seven.

<sup>4</sup> *Pak'h'wādō* is here colloquially used in the masculine. The usual form is *pak'h'wādīyū*, neuter.

<sup>5</sup> *Wajē* is a colloquial form of *vijaya*.

<sup>6</sup> *Ho*, *dō*, and *lō* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

<sup>7</sup> *Kō'tō* is a colloquial contraction of *kāhō tō*.

<sup>8</sup> *Kidhū*, done, is quite commonly employed in the sense of *kāhyū*, said.

<sup>9</sup> The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other instances in the story.

<sup>10</sup> *Sap'nā*. Here the plural is used instead of the singular to indicate respect.



warat karō Tamē manē phul'nē sātē sōnānū phul āpyū, pānī  
*vows make By-you to-me of-flower for of-gold flower was-given, water*  
 sātē dūdh ālyū, khāwā sātē am'rat ālyū Tamē  
*for milk was-presented, eating for nectar was-presented By-you*  
 Vir-bāinē dukh pamādyā Vir-bāiē tō dukh'nī  
*to-Vir-bāi pain was-caused-to-reach By-Vir-bāi on-the-other-hand of-pain*  
 mārī phul'nē sātē jaḷ chadhāvyā, khāwā sātē jaḷ  
*the-struck one of-flower for water was-offered, food for water*  
 chadhāvyā, anē ēvī rītē jē karyū, tē kharā bhāw-thī  
*was offered, and such by-manner what was-done, that true feeling-from*  
 karyū Vir-bāinū pānī tē tamārā am'rat-thī pan mē ad'kū  
*was-done Vir-bāi's water that your nectar-than even by-me more*  
 ganyū Sōnē-thī tō amē līpiē-chhiē, nē am'rat-thī amē  
*was-reckoned In-gold-by indeed we smearing-are, and nectar-by we*  
 mājīē-cahiē Amē tō, bhāw'nā bhūkhyā chhiē Vir-bāi  
*scouring-are We on-the-other-hand of-affection hungry are Vir-bāi*  
 jēwū kar'sē, tēnē Vir-bāi jēwū thaśō Tamē kar'sō, tēwū  
*as he-will-do, to-him Vir-bāi as it-will-become You will-do, so*  
 pām'sō '  
*will-you-get '*

### FREE TRANSLATION OF THE FOREGOING

There was a king He had as many as seven sons These seven brothers had but one younger sister named Virbāi It was the month of Āśvin, the bright fortnight, and the day of the *Vijaya-daśmī* The young wives of the seven brothers went through the initiatory ceremonies of the vow of the day The sister says, 'dear Sisters, I would also do it, if you let me' The sisters-in-law replied, 'you are not able to go through it' The sister said, 'I will go through it, whether I have the ability or not' As for Virbāi, she went through the initiatory ceremonies, and laid herself down In spite of insurmountable difficulties she finished it up to its closing ceremonies As days went by, the goddess, Mother Gaurī, was pleased with her, and Virbāi was blessed with great happiness Her sisters-in-law and others looked on in disappointment and resolved to starve themselves to death before the mother goddess The mother goddess appeared before them in a dream, and said, 'you cannot secure your object in this way Think of the circumstances under which Virbāi performed her vow Do as she did In place of a flower, you gave me a gold flower, in place of water you gave me milk You gave me the most delicious dishes in place of ordinary dishes You put Virbāi to immense trouble As for Virbāi, oppressed with difficulties, she gave me water in place of flowers, she gave me water in place of food—and thus whatever she did, she did with all her heart I considered the water given by Virbāi as of greater value than even the nectar given by you As for gold, we smear our ground with it, and we scrub our pots with nectar It is devotion that we hunger for Those who do as Virbāi did will get what Virbāi has got You will get as you will do'

The next specimen is a folksong from the district of Broach. It deals with the arrest and trial of the Garkawār of Baroda, Malhār-rāo, for the attempted poisoning of Colonel Phayre

[No 4]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### GUJARATI

STANDARD DIALECT

(DISTRICT BROACH)

#### મહારાવનો ગરબો.

કેદી બન્યોરે ભુપાળ, મહારાવ કેદી બન્યોરે,  
લાગી પકડતાં ન વોગ, મહારાવ કેદી બન્યોરે.      ટેક  
મવત ઝોગણીસે ઝેકત્રીસ, પોમ માસ ગુરવાર,  
મુકલ પક્ષની માતમે, જોને જાણ્યો ઝઠ અસવાગ

મહારાવ૦ ૧

મલવા આવ્યા મહીપતી, બેલી શુંદર વેહેલ,  
પકડ્યો તેને એક પલકમા, ત્યારે પામ્યો જ્યા નવ ઘેર

મહારાવ૦ ૨

કીધો કાપમા કેદ ને, જપત કહું ધરખાગ,  
પાપ મુકે નહી કોઈને, એ તો કોણુ કરે વેહેવાર

મહારાવ૦ ૩

કુવાઈ ફરી અંમેજની, થરથગ ધૂળે લોક,  
થમે હવે શું ગયનું, મહુ પામ્યા અતીશે શોક

મહારાવ૦ ૪

રાણી બે રૂદન કરે, સુના કમાખાઈ સોત,  
કરે પ્રાર્થના ઈગની, હવે આપો હમાઈ મોત

મહારાવ૦ ૫

આવ્યા વિપ્ર દેશ પરદેશના, બેઠા કરે બહુ જપ,  
ધ્યાન ધરે જુગદીશનું, જાણે કાલે છુતી જશે નૃપ

મહારાવ૦ ૬

કહે મહારાવ વાંક શો, કીધો મુજને કેદ,  
કો જોડી કહે કરગરી, મને ખોલી બતાવેની ભેદ

મહારાવ૦ ૭

મર છુઈસ પેલી કહે, કીધો રાય તમે કેર,  
સરખતમા ઘોલી કરી, તમે પાથું કરનલને જોહેર

મહારાવ૦ ૮

ડરનક દેર ગણી તણો, રેતીડેન્ટ સરદાર :  
તેને હજુવા કારણે તમે લેશ કરી નહી વાર

મહારરાવ૦ ૯

મહારરાવ વિરમય થઈ, બોલીએ દીન વચન ,  
નથી ખબર એ સુનને, મારું બહુરે બને છે મન

મહારરાવ૦ ૧૦

સર હુઈસ પેલી હું, ન્યાય થશે પવિત્ર ,  
નહી કરશે ચિતા હી, તમે ધીરજ રાખો મિત્ર

મહારરાવ૦ ૧૧

બરૂચમાં બન્યો સહી, આ ગરબો રસાલ :  
જ્યારીતો તે લઈ ગયા બેને મદ્રાસમાં બુપાળ

મહારરાવ૦ ૧૨

[No. 4.]

## INDO-ARYAN FAMILY

## WEST-CENTRAL GROUP.

## GUJARĀTĪ

STANDARD DIALECT

(DISTRICT BROACH)

## TRANSLITERATION AND TRANSLATION.

MALĀR-RĀW<sup>1</sup>NŌ      GAR<sup>1</sup>BŌ  
OF-MALĀR-RĀW      SONG

Kēdī    banyō-rē                    bhupāl,                    -    Malāi-Rāw    kēdī    banyō-rē  
*A-captive    became-O    the-protector-of-the-earth,    Malāi-Rāw    a-captive    became-O*  
Lāgī                    pakad<sup>tā</sup>    na    wār,    Malār-Rāw    kēdī    banyō-rē  
*There-was-undergone    in-capturing    no    delay,    Malār-Rāw    a-captive    became-O*

॥ Tēk ॥

॥ Refrain ॥

Samvat                    ōganisē-ēkatris,                    Pōs                    mās                    guū-wār,  
*Samvat                    nineteen-hundred-thirty-one,                    Pōs                    month                    Thursday,*  
Sukal    paksh<sup>nī</sup>                    sāt<sup>mē</sup>    jōnē                    jhālyō                    jhat                    as<sup>wār</sup>  
*Bright    the-half-of    on-the-seventh    see    arrested-(him)    suddenly    by-the-troops*

Malār-Rāw, etc ॥ 1 ॥

Malār-Rāw, etc ॥ 1 ॥

Mal<sup>wā</sup> (for mal<sup>wā</sup>)    āvā                    mahīpatī,                    beśī    sundai (for sundar)    vēhēl,  
*To-visit                    came    the-lord-of-the-earth, sitting                    a-beautiful    chariot,*  
Pak<sup>dyō</sup>                    tēnē                    ēk    palak-mā,    tyārē    pāmyō    jawā    naw    gher  
*He-was-captured (as-for) him    one moment-in,    then he-obtained to-go    not in-house*

Malār-Rāw ॥ 2 ॥

Malār-Rāw ॥ 2 ॥

Kidhō    kām<sup>p</sup>-mā                    ēd    nē    japat    kanyū                    ghar-bār,  
*He-was made the-camp-in a-captive and attached was-made (his) house-(and-)property,*  
Pāp    mukē    nahī                    kōinē,                    ē    tō    kōn    karē    vēhēwār?  
*Sin    leaves    not    anybody (unpunished) thus then who would-do a-sinful-act?*

Malār-Rāw ॥ 3 ॥

Malār-Rāw ॥ 3 ॥

Du<sup>wāi</sup>                    pharī                    Angrōj<sup>nī</sup>,                    thai thar                    dhrūjē                    lōk,  
*A-proclamation    went-round    of-the-English,    shiveringly    trembled    the-people,*  
Thasē                    havē                    sū                    rāy<sup>nū</sup>,                    saū    pāmyā<sup>1</sup>                    atisē                    śōk  
*Will-become    now    what    of-the-king,    all    got    excessive    grief*

Malār-Rāw ॥ 4 ॥

Malār-Rāw ॥ 4 ॥

<sup>1</sup> Pām<sup>wū</sup> although a transitive verb is construed as though it were intransitive

Rānī be rūdan karē, Sunā Kamā-bāī sōt,  
*Queens two weeping make, Sunā-(bāī) Kamā-bāī with,*  
 Karē prārthanā Īś'nī, 'havē āpō hamārū mōt'  
*They-make a-prayer of-God, 'now give our death'*

Malār-Rāw ॥ 5 ॥

Malār-Rāw ॥ 5 ॥

Āryā vipra dēs par-dēs'nā, bethā karē bahu  
*There-came Brāhman (of-)the-county of-other-countries, seated make much*  
 jap,  
*incantation,*

Dhyān dharē Jugadis'nū, jānē kālē chhutī (for chhutī) jāśē  
*Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free*

nrip  
*the-king*

Malār-Rāw ॥ 6 ॥

Malār-Rāw ॥ 6 ॥

Kahē Malār-Rāw 'wāk sō kīdhō muj'nē kēd,'  
*Says Malār-Rāw 'fault what was-made to-me a-captive,'*  
 Kar jōdī kahē karagarī, 'manē khōlī  
*The-hands having-folded he-says having-employed, 'to-me having-disclosed*  
 batāwōnī bhēd'  
*do-show the-mystery'*

Malār-Rāw ॥ 7 ॥

Malār-Rāw ॥ 7 ॥

Sar Luis Pēlī kahē, 'kīdhō iāy tamē kēr,  
*Sir Lewis Pelly says, 'committed O-king by-you a-bad-act,*  
 Sarbat-mā ghōlī-karī, tamē pāyū kar'nal'nē jēher  
*Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison*

Malār-Rāw ॥ 8 ॥

Malār-Rāw ॥ 8 ॥

Kar'nal Phēr rānī-tanō Rēsident Sar'dār,  
*Colonel Phayre the-Queen-of the-Resident General,*  
 Tīnī han'wā kār'nī, tamē lēs karī nahī wār'  
*Him to-kill for, by-you a-little was-made not delay'*

Malār-Rāw ॥ 9 ॥

Malār-Rāw ॥ 9 ॥

Malār-Rāw vismay-thai bōlō (for bōlvō) dīn vachan,  
*Malār-Rāw being-astonished spoke humble words;*  
 'Nathī khabar ē muj'nē, mārū bahu-rē bajē-chhe man'  
*'There-is-not knowledge (of)-this to-me, my excessive-O burns mind'*

Malār-Rāw ॥ 10 ॥

Malār-Rāw ॥ 10 ॥

Sar	Luis	Pēli	lahē,	'nyāy	thaśē	pavitra,		
Sir	Lewis	Pelly	says,	'justice	there-will-be	pure,		
	Nahī	kar <sup>o</sup> śō	chintā	kadī,	tamē	dhīraj	rākhō	mitra
	Do-not	make	anxiety	ever,	you	patience	keep	O-friend
Malār-Rāw    11								
Malār-Rāw    11								
Bharuch-mā		banyō		sahī,	ā	gar <sup>o</sup> bō		rasāl,
Broach-in		was composed		indeed,	this	song		interesting,
	Ō-chītō	tē	lai-gayā,	jōnē	Madrās-mā		bhupāl	
	Unexpectedly	they	carried-off,	see	Madras-in	the-protector-of-the-earth		
Malār-Rāw    12								
Malār Rāw    12								

### FREE TRANSLATION OF THE FOREGOING THE SONG<sup>1</sup> OF MALHĀR-RĀO

*Refian* — Malhār-rāo, the protector of the earth, became a captive Suddenly did he become a captive

- (1) On Thursday, the seventh of the bright half of Pōs in the Samvat year 1931, behold the troops suddenly arrested him
- (2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home
- (3) In the camp he was made a captive, and his house and property were attached Sin leaves no one unpunished Who therefore would do a sinful act?
- (4) The English made proclamation, and the people trembled and shivered They all felt excessive grief in their doubt as to what would now become of the king
- (5) His two queens, Sunā-bāi and Kamā-bāi, weep and pray to God to end their lives
- (6) Brāhmans came from near and far, and sat and made incantations They meditate on the God of the universe, as if the king would be set free to-morrow
- (7) Says Malhār-rāo, 'for what fault have I been made captive?' with hands folded in supplication he implores them to unfold the mystery
- (8) Says Sir Lewis Pelly, 'O king, you have committed a bad act You mixed poison in sharbat and gave it to the Colonel to drink'
- (9) 'Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him'
- (10) Malhār rāo was astonished and spoke humble words, 'Nothing know I of this My mind is on fire'
- (11) Says Sir Lewis Pelly, 'pure justice will be done Be not anxious Keep patient, my friend'
- (12) This interesting song was composed in Broach. Unexpectedly they carried Malhār-rāo off, and now, behold, the protector of the earth is in Madras

<sup>1</sup> A gar<sup>o</sup>bō is a kind of song sung by women, while dancing in a circle.

## NĀGARĪ GUJARĀTĪ

The Nāgar Brāhmans have always formed an important part of the Gujarat community. The literary form of the Apabhramśa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhramśa, and some scholars maintain that the Dēva-nāgarī character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgarī and not the Gujarātī character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgarī Gujarātī, but their language is ordinary Gujarātī, with a slightly greater use of Sanskrit words than is met with in the Gujarātī of other castes.

As a specimen I give a short extract from a version of the Parable of the Prodigal Son received from the Collector of Customs, Bombay.

[ No 5 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### GUJARĀTĪ

#### NĀGARĪ DIALECT

#### (BOMBAY TOWN AND ISLAND)

एक माणसने बे छोकरा हता । अने ते-मां-ना न्हाना पोताना बापने कष्टुं के बापा तमारी माल मिलकत-मां-थी जे हिस्सो मारो आवतो होय ते मने आपो । ते-थी तेणे पोतानी मिलकत तेओ-मां वेहेची आपी । बहु दिवस थयां नही एटला-मां तो न्हाना छोकराए सघळी पूंजी एकठी करीने दूर देश तरफ प्रयाण कयुं ने पोतानुं सर्वस्व उन्मत्तायी-थी उडावी नाखुं । तेनी पासे काँई शेष रक्षुं नही अने ते वखते ते देश-मां मोटो दुष्काळ पद्यो ने ते मोटी आपत्ती-मां आव्यो । एथी ते ते देश-ना एक नागरिकनी पासे गयो अने तेना आश्रय-मां रक्ष्यो । तेणे तेने पोताना खेतर-मां डुकर चराववा मोकल्यो । अने डुकर जे कालां खातां हतां तेज खाईने पेट भरवाने पण ते मग्न थात । पण ते पण कोइए तेने आप्यां नही ॥

[No 5]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND)

## TRANSLITERATION AND TRANSLATION.

Ek mānas'nē be chhōk'rā hatā Anē tē-mā-nā nhānāē  
*A-certain to man two sons were And them-in-of by the-younger*  
 pōtānā bāp'nē kahyū kē, 'bāpā, tamārī māl-mil'kat mā-thī  
*his-own to-father it-was-said that, 'father, your goods-and-property-in from*  
 jē hussō mārō āw'tō hōy tē manē āpō' Tē-thī tēnē  
*what share my coming-may-be that to-me give' Therefore by him*  
 pōtānī mil'kat' tēō mā vēhēchī āpī Bahu diwas thayā nahi  
*his own property them-in having-divided was given Many days passed not*  
 ēt'lā-mā tō nhānā chhōk'rāē sagh'ī pūji ēk'thi karīnē  
*meanwhile-in that younger by-son all substance together having-made*  
 dūr dēs-taraph prayān karyū, nē pōtānū sarwaswa  
*distant country towards departure was-made, and his-own substance*  
 unmattāyī-thī udāvi-nākhyū Tēnī-pāsē kāī sēsah rahyū nahi,  
*notous-living by was squandered Of-him-near any remainder remained not,*  
 anē tē-wakh'tē tē dēs-mā mōtō dushkāl padyō nē tē mōtī  
*and at-that-time that country-in mighty famine fell and he great*  
 āpatti-mā āvyō Tē-thī tē tē dēs'nā ēk nāg'rik'nī pāsē gayō,  
*want-in came Therefore he that of-country one of-citizen near went,*  
 anē tēnā āsray-mā rahyō Tēpē tēnē pōtānā khētar-mā dukkar  
*and his shelter-in lived By-him to-him his-own field-in some*  
 oharāw'wā mōk'lyō Anē dukkar jē chhālā khātā hatā tē-j  
*to-graze he-was-sent And the-swine what husks eating were that-even*  
 khānē pēt bhar'wānē pan tē magna thāt, pan tē  
*having-eaten belly to-fill even he happy would-have-become, but that*  
 pan kōiē tēnē āpyā nahi  
*even anyone-by him-to was-given not*



## BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāṭhī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāṭhī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgarī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like *rahīs* for the Arabic-Hindōstānī *raīs*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāṭhī, we may quote the use of *ṣōp'wū*, instead of *āp'wū*, to give, *bār gām* (cf. Marāṭhī *bāhār gāvē*), to a distant village, *wāpar'wū*, to squander, and *gayā lāgī*, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindōstānī, but their selection *here* is no doubt due to the influence of Marāṭhī.

[No 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## GUJARĀTĪ.

## BOMBAY DIALECT

## (BOMBAY TOWN AND ISLAND)

एक माणसने वे छोकरा हता । ते-मा-ना नाना छोकराए तेना वापने कछुं के वापा मारो भाग मने शोपो । बापे तेनी दोलतना वे भाग कया । थोडा दिवस पछी नानो छोकरो पोतानी दोलत लई बार गाम गयो अने त्यां वोहके हाथे पोतानी दोलत वापरी-नाखी । अने भारे तेणे वधी दोलत उडावी-नाखी त्यारे ते देश-मां मोटो दुकाळ पयो अने पैसानी एने गरज लागी । त्यारे ते देशना एक रहीश पांसे गयो जेणे एने खेतर-मां डुकरो चारवा मोकल्यो । डुकरो खाता तेछाल खाई एणे पोतानुं पेट भखुं-होत पण ते कोइए एने आप्या नही ॥

## TRANSLITERATION AND TRANSLATION

Ēk	mānas'nē	be	chhok'rā	hatā	Tc-mā-nā	nānā	chhōk'rāē	
One	to-man	two	sons	were	Them-in-of	the-younger	by-son	
tēnā	bāp'nē	kahyū	kē,	'bāpā,	māiō	bhāg	manē	ṣōpō'
his	to-father	it-was-said	that,	'father,	my	share	to-me	give'
Bāpē	tēnī	dōlat'nā	be	bhāg	kayā	Thōdā	diwas	pachhī
By-the-father	his	of-wealth	two	shares	were-made	A-few	days	after
nānō	chhōk'rō	pōtānī	dōlat	lāi	bār	gām	gayō,	
the-younger	son	his-own	wealth	having-taken	a-distant	village	went,	
anē	tyā	bōh'lē-hāthē	pōtānī	dōlat	wāp'rī-nākhī	Anē	jhārē	
and	there	with-excessive-hand	his-own	wealth	squandered-entirely	And	when	
tēnē	badhī	dōlat	udāvī-nākhī,	tyārē	tē	dēs-mā	mōttō	dukāl
by-him	all	wealth	was-loasted-entirely,	then	that	country-in	a-mighty	famine

padyō, anē paisāni ēne garaj lāgī Tyārē tē dēs'nā ēk rahīś  
*fell, and of-money to-him want began Then that of-country a citizen*  
 pāsē gavō, jēnē ēnē khētai-mā dukk'rō chār'wā mōkalyō  
*near he-went, by-whom as-for-him field-in swine to-feed he-was-sent*  
 Dukk'rō khātā, tē chhāl khāi ēnē pōtānū pēt  
*The-swine used-to-eat, those husks having-eaten by-him his-own belly*  
 bhāryū-hōt, pan tē kōiē ēnē āpyā nahī  
*filled-would-have-been, but they by-anyone to-him were-given not*

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### GĀMADIĀ

The Gāmadiā, or Grāmya, Gujarātī is a general name for the dialect spoken by the uneducated village people of Gujarat generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Sur'tī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmadiā Gujarātī, are the tendency to drop the letter *h*, and on the other hand to pronounce *s* as *h*, and *chh* as *s*, the tendency to pronounce a *y* when it follows another consonant in standard Gujarātī, before the consonant, and a weak sense of the distinction between dental and cerebral letters. These will all be noted in the examples given in the following pages.

## SURATĪ GUJARĀTĪ.

The educated classes of the districts of Surat and Broach speak ordinary Gujarātī, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Suratī*, or the language of Surat

In pronunciation, *Suratī* continually pronounces the letter *s* as *h*, as we find in the Bhil languages and in Southern Rājasthānī. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten, *mānah*, for *mānas*, a man, *hārō* for *sārō*, good, *hū*, for *sū*, what? *hōdē*, for *sōdē*, near

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hū* or *ū*, pronounced *ū*, I, *utō* for *hutō*, a dialectic form of *hatō*, was, *kaū* for *kahū*, I say

The letter *chh* is pronounced *s*. Thus, *chha*, six, is pronounced *sa*, and *chhū*, I am, is pronounced *sū*

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thōdā* or *thōdā*, few, *ēk'thū* or *ēk'thū*, in one place, *diḍhū*, *diḍhū*, or *diḍhū*, given, *tangī* or *tangī*, want, *tem* or *tem*, that much, *diṭhō* or *dīthō*, seen, *tamārō* or *tamārō*, your, *tū* or *tū*, thou, *tēdinē* or *tēdinē*, having called, *dāh'dō* for *dahādō*, a day. Cerebral *n* and *l* are rare. Thus we have *lāran*, not *lāran*, a cause, *galē*, not *galē*, on the neck

The letter *n* is often changed to *l*. Thus, *nāllō* for *nānō*, younger, *lākh'wū*, for *nākh'wū*, to throw

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nāllō*, younger, *diṭhō*, seen, *nōkkar* or *nōkar*, a servant, *ammē*, we, *mmārō*, my

The letter *gh* is pronounced as *z*. Thus, *ghād*, pronounced *zād*, a tree

When the letter *y* follows a consonant, it is pronounced before it, and is then sometimes written *y* and sometimes *s*. As most past participles end in *y* preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few,—*māy'rō* or *mārō*, for *māryō*, struck, *pāy'dō* or *pādō* for *pādyō*, caused to fall, made, *chāy'lō* or *chāilō*, for *chālyō*, went, *may'lō* or *mailō*, for *malyō*, met, *pōy'rō*, for *pōryō* or *pōryō*, a son

It may be noted that exactly the same peculiarity is noticeable in the Nāgpurī sub-dialect of the Bhojpurī dialect of Bihārī

Nouns ending in a consonant optionally add *ā* in the oblique form. Thus, *bāp'nē* or *bāpānē*, to a father, *bāpō* or *bāpāō*, fathers

The following are the first two personal pronouns —

	I		Thou.	
	Sing	Plur	Sing	Plur
Nom	ū	hamē, ammē, ammō	tū	tamē, tammē, tammō
Agent	mē	hamē, ammē, ammō	tē	tamē, tammē, tammō
Gen	mārō, mmārō	hamārō, ammārō	tārō	tamārō, tammārō

Other forms are as in the standard dialect. As explained above, the *t* of the second person can optionally be cerebralised

Besides the usual standard forms, *hē* is also used to mean 'that'

The following are the forms of the verb substantive —

## Present

	Sing	Plur
1	<i>chhaurũ, chhũ, chhe, chha</i>	<i>chhavyē, chhīē</i>
2	<i>chhe, chha</i>	<i>chhō, chhe, chha</i>
3	<i>chhe, chha</i>	<i>chhe, chha</i>

It will be noticed that *chhe* or *chha* can be used for any form except the first person plural

It should be remembered that the *chh* is pronounced like *s*, so that the words are really *saurũ, sũ, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling

The past is *hutō* or *utō*, both being pronounced *utō*. When employed as an auxiliary verb *tō* is often used instead of *utō*

As regards finite verbs, the present definite is either conjugated as in the standard, or *chh* is added to all persons of the simple present. Thus, I strike

	Sing	Plur
1	<i>mārũ-chh</i>	<i>mārīē chh</i>
2	<i>mārē-ohh</i>	<i>mārē-chh</i>
3	<i>mārē chh</i>	<i>mārē chh</i>

As explained above, the auxiliary employed for the imperfect is usually *tō*. Thus, *ũ mār<sup>o</sup>tō-tō*, I was beating

The formation of the past participle has been explained under the head of pronunciation

The future is sometimes written as in the standard dialect,—thus, *mārīs*, I will strike, but the *ś* is pronounced as *h*, so that the true form of the future is—

	Sing	Plur
1	<i>mārīh</i>	<i>mār<sup>o</sup>hũ</i>
2	<i>mār<sup>o</sup>hē</i>	<i>mār<sup>o</sup>hō</i>
3	<i>mār<sup>o</sup>hē</i>	<i>mār<sup>o</sup>hē</i>

Sometimes the future ends in *ā* or *wānō*. Thus, *ũ ut<sup>h</sup>ā*, I will arise, *ũ jawā*, I will go, *ũ kēwānō*, I will say

The following specimen of Sur'ti is provided by the Collector of Customs, Bombay  
It is printed, as received, in the Dēva-nāgarī character

[ No 7 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

### GUJARĀTĪ

#### SUR'ti DIALECT

#### (VILLAGES OF SURAT AND BROACH).

एक जणने बे पोयरा उता । ते-माँ-ना नाझाण वापने कयुं के वापा जे मिलकत मारि भागे  
आवे ते मने आपी-लाखो । वापे मिलकतना बे भाग पाइडा । थोडा (ठोडा) डाह्दा-माँ नाझो  
पोयरो सगलुं एकथुं (एकठुं) करीने दूर मुलख चाइलो ने तां पोतानी दोलतना यटाणा ववडाइवा ।  
भारे तेणे सगलुं उदाधी-दीहुं (डीहुं) ते वखते ते मुलख-माँ मोटो दुकाल पइडो अने तेने तगी (टगी)  
पडवा लागी । एटले ते ते मुलखना रेनारने मइलो जेणे तेनी जमीन-माँ डुकर चारवा मोकइलो ।  
तेणे पोतानुं पेट डुकर खाता ते कुसका-धी भइरुं-होत पण ते फोइण तेने आपपा नई । अने ते  
वारे तेनी सुठ ठेकाणे आवी ते बीइलो के मारा वापने तां राखेला केटला वडा मानहोने जोये  
टेम (तेम) खावानुं मले-छे ने वली जंघुं मुके-छे अने उं तो भुखे मरुं-छुं । उं उठा ने मारा वाप  
होडे जवा ने केवानो के वापा में टमारी (तमारी) आगक ईहरनो वाँक कइरी-छे अने तमारो  
छोकारी केवडावा मने लाजम नथी । मने तमारा नोकर पेठे राखो । ते उइठो ने तेना वाप  
होडे आइवो । पण हजु घणो आवो उतो ते वारे तेना वापे तेने दीठा (डिठो) । तेने दया  
आवी ने ते दोइडो ने गले वलगी-पइडो अने वल्ली कीधी । पोयराए कयुं वापा में टमारी खडु  
(रजु) ईहरनो घुनो कइरी-छे अने टमारो पोयरो केवडावा मने लाजम नथी । पण वापे नोकरोने  
तेडीने (टेडीने) केयुं के सकय-माँ सकइ 'भळो लावो ने एने पेरावो । एना हाय-माँ धीटी घालो  
ने पगे जोडा (जोडा) पेरावो अने कउं के चालो आपणे खाये पीये ने गम्मत कयें केम-के आ  
मारो पोयरो मरी-गइलो-तो ते फरी-ठी (थी) जीवटो थइलो-छे ने खोवई-गइलो-तो ते पाछो जइडो  
छे । ने तेओ गम्मत करवा लाइगा ॥

तेनो वडो पोयरो खेतर-माँ उतो । ते जेम जेम घेर तरफ आइवो तेम गान-तान-ना अवाज  
संभकाया । तेणे एक चाकरने बोलाइवो अने पुइछुं के आ हुं छे । तेणे केयुं के तारो नाझो  
भई आइवो-छे अने तारा वापे एक जाफट आली-छे । कारन के ते हारी पठेम हाजी-इमो  
आइवो-छे । ते-ठी ते मुखे थयो अने घर-माँ पेठो नई । तेठी तेनो वाप बार आइवो अने  
तेना काला वाला कइरा । तेणे तेना वापने कयुं के में तमारी (टमारी) केटला वधा (बद्धा)  
वरहो थया वरदास्त कइरी-छे अने कोई वखत मजात तमारा (टमारा) हुकम तोइडा नथी ।  
तो-पण तमे मारा दोस्डारी भेगी गम्मत उडाववा एक वोकहुं पण आइलुं-नथी । पण आ  
पोयरो जेणे तमारी माल-मता राँडी-माँ फने-फात-करी मुकी-छे ते आइवो ते-हारु तमे एक  
जाफट (भाफट) आइपी । तेणे जवाप आइलो बेइा तुं (टुं) तो हर-हमोस मारी साठे रहे-छे  
अने ते-ही जे सगलुं मारी कने छे ते तारुं छे । अने आ तारो भई मरी-गइलो-तो ते जीवटो  
पाछो आइवो-छे अने गुमइ गइलो ते पाछो जइडो छे । माटे गम्मत करी राजी थवं ए बडो-  
वड छे ॥

[No 7]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SURĀTĪ DIALECT

VILLAGES OF SURAT AND BROACH

## TRANSLITERATION AND TRANSLATION

Ēk	jan'nē	be	pōy'rā	utā	Tē-mā-nā	nāllāē	bāp'nē	
One	to-man	two	sons	were	Them in-of	by-the-younger	to-the-father	
kayū	kē,	'bāpā,	jē	mīl'kat	mārē	bhāgē	āvē,	tē
it-was-said	that,	'father,	what	property	in-my	in share	may-come,	that
manē	āpī-lākhō	(for nākhō)		Bāpē	mīl'kat'nā	be	bhāg	
to-me	give-away			By-the-father	of-the-property	two	shares	
pāidā	Thōdā	(or thōdā)	dāh'dā-mā	(for dahādā-mā)	nāllō	pōy'rō		
were-made	A-few		days-in		the-younger	son		
sag'lū	ēk'thū	(or ēk'thū)	karinē	dūr	mulakh	chālō,	nē	tā
everything	in-one-place		having made	a-far	country	went,	and	there
pōtānī	dōlat'nā	watānā	waw'dāwā	Jhārē	tēnē	sag'lū		
his own	of-wealth	peas	threw-away	When	by-him	everything		
udāvi	(for udāvi)	-didhū	(or didhū, for didhū),	tē	wakh'tē	tē	mulakh-mā	
	was-squandered-completely,			that	at-time	that	country-in	
mōtō	dukāl	paidō,	anē	tēnē	tangī	(or tangī)	pad'wā	lāgī
a-mighty	famine	fell,	and	to-him	want		to-fall	began
Ēt'lē	tē	tē	mulakh'nā	rēnār'nē	maīlō	jēnē	tēnī	
In-the-meantime	he	that	of-country	to-a-dweller	met	by-whom	his	
jamīn-mā	dukkar	chār'wā	mōkailō	Tēnē	pōtānū	pēt	dukkar	
land-in	swine	to-feed	he-was sent	By-him	his-own	belly	swine	
khātā,	tē	kus'kā-thī	bhairū-hōt,	pan	tē	kōlē		
used-to-eat,	those	husks-by	filled-would-have-been,	but	those	by-anyone		
tēnē	āpā	naī	Anē	tē	wārē	tēnī	sudh	(for sudh) thēkānē
to-him	were given	not	And	that	at-time	of-him	sense	in-place
āvī,	tē	bōilō	kē,	'mārā	bāp'nē	tā	rākhēlā	kē't'lā
came,	he	said	that,	'my	in-of-father	near	hired	how-many
badhā	(for badhā)	mānabhōnē	jōyyē	tem	(or tem)	khāwānū	malē	chhe,
all		to-men	is-sufficient	so-much		of-eating	they-getting-are,	
nē	walī	ūchū	mukē-chhe,	anē	ū	tō	bhukhē	
and	also	above	leave,	and	I	on-the-other-hand	by-hunger	
marū-chhū	Ū	uthā	nē	mārā	bāp	hōde	jawā	nē
dying-am	I	will-arise	and	my	father	near	will-go	and
								will-say

1 Threw away like peas, squandered.

kē, “bāpā, mē tamārī (or tamārī) āgal Ihar'nō wāk kaīrō-ohhe, anē  
*that, “father, by-me of-you before of-God sin done-is, and*  
 tamārō ohhōk'rō kēw'dāwā manē lājam nathī Manē tamārā nokar  
*your son to-be-called to-me fitness is-not Me your servant*  
 pethē rākhō”’ Tē uithō nē tēnū bāp hōdē āwō Pan haju ghanō  
*like keep”’ He arose and his father near came But yet much*  
 āghō utō, tē wārē tēnā bāpē tēnē dīthō (or dīthō)  
*distant he-was, that at-time his by-father as-for-him he-was-seen.*  
 Tēnē dayā āvī nē tē dōidō nē galē wal'gī-paidō, anē  
*To-him compassion came and he ran and on-neck embracing-fell, and*  
 buchchī kīdhī. Pōy'rāē kayū, ‘bīpā, mē tamārī  
*kiss was-made By-the-son it-was-said, ‘father, by-me of-you*  
 rubadu (or raju) Ihar'nō ghunō kaīrō-ohhe, anē tamārō pōy'rō kēw'dāwā  
*before of-God sin done-is, and your son to-be-called*  
 manē lājam nathī. Pan bāpē nōkkarōnē tēdinē (or tēdinē)  
*to-me fitness is-not’ But by-the-father to-the-servants having-called*  
 keyū kē, ‘sakay-mā sakai jhabbō lāwō nē ēnē pērāwō  
*it-was-said that, ‘good-in good a-robe bring and to-this-one put-on*  
 Enā hāth-mā vītī ghālō, nē pagē jōdū (for jōdū) pērāwō,  
*Of-this-one hand-on a-ring put, and on-feet shoes put-on,*  
 anē kaū kē, “chālō, āp'nē khāyyē piyyē nē gammat (for gamat)  
*and I-say that, “come, let-us-all eat drink and merriment*  
 karyē, kem-kē ā mārō pōy'rō marī-gailō-tō, tē pharī-thī (or thī)  
*make, because-that this my son dead-gone-was, he again*  
 jīw'tō (for jīw'tō) thailō-ohhe, nē khōwai-gailō-tō, tē pāchhō jūdō  
*living become-is, and lost-gone-was, he again recovered*  
 ohhe.”’ Nē tēō gammat kar'wā lāigā  
*is.”’ And they merriment to-make began*

Tēnō wadō pōy'rō khētar-mā utō Tē jem-jem gher taraph  
*His elder son the-field-in was He as-as in-the-house towards*  
 āwō, tem gān-tān'nā awāj sābh'jāyā Tēnē ēk ohākar'nē  
*came, so of-singing-music the-sounds were-heard By-him a as-for-servant*  
 bōlāwō, anē punchhū kē, ‘ā hū chhe?’ Tēnē keyū  
*he-was-called, and it-was-asked that, ‘this what is?’ By-him it-was said*  
 kē, ‘tārō nāllo bhai āwō-ohhe, anē tārā bāpē ēk jāphat  
*that, ‘thy younger brother come-is, and thy by-father a feast*  
 āli chhe, karan kē tē hārī paṭhem hājō-hamō āwō-ohhe.  
*given is, because that he well like safe-sound come-is*  
 Tē-thī (for -thī) tē gussē thayō, anē ghar mā pethō ‘naī  
*That-from he in-anger became, and the-house-in entered not*

Tē-thī tēnō bāp bār āiwō anē tēnā kālā-wālā kaīrā  
*That-from his father outside came and of-him entreaties were-made*  
 Tēnē tēnā bāp'nē kayū kē, 'mē tamārī (or tamāvi) kēt'lā  
*By-him his to-father it-was-said that, 'by-me your how-many*  
 badhā (or baddhā) bar'hō thayā bardāst kaīrī-ohhe, anē kōi vakhat majāt  
*all years were service made-is, and any time single*  
 tamārā (or tamārā) hukam tōidā nathī. Tō-pan tamē mārā  
*your orders broken were-not Nevertheless by-you my*  
 dōsdārō bhēgī gammat udāw'wā ēk wōk'dū pan ālū-nathī  
*friends with merriment to-cause-to-fly a kid even given is-not*  
 Pan ā pōy'rō jēnē tamārī māl-matā rādō-mā phanē-phāt-karī  
*But this son by-whom your property harlots in having-wasted*  
 mukī-ohhe, tē āiwō tē-hāru tamē ēk jāphat (or jhāphat) āipī  
*thrown-is, he came him for by-you a feast was-given*  
 Tēnē jabāp ālō, 'bettā, tū (or tū) tō har-hammēs  
*By-him answer was-given, 'son, thou on-the-one-hand always*  
 mārī sūthē rahē-ohhe, anē tē-tthī (for thī) jē sag'lū mārī kanē  
*of-me with remaining at, and that-from what all of me near*  
 chhe, tē tārū chhe Anē ā tārō bhai mārī gailō-tō,  
*is, that thine is And this thy brother dead-gone-was,*  
 tē jiw'tō pāchhō āiwō-ohhe, anē gumaī gailō, tē pāohhō jāidō-ohhe,  
*he living again come-is, and lost went, he again recovered-is,*  
 mātē gammat karī rājī thawū ē badōbad ohhe  
*therefore merriment having-made happy to-be this proper is*



## ANĀW'ĪLĀ OR BHĀTHEĪLĀ

This is the dialect spoken by Bhāthēlā or Anāw'īlā Brāhmins of Surat, Jalalpur, Chikhli, Balsai, and the Navsari division of the Baroda State. Natives recognize it as a distinct dialect, but it does not differ from the Sur'tī just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhil Dhōdiās and Naikās. It is quite unnecessary to give any specimen of it. I may mention that in some of the specimens of this dialect which have reached me from Surat, words containing the letter *chh* are phonetically spelt with *s*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Sur'tī. Thus, the word for 'six' is written 'sa,' not 'chha,' and the present tense of the verb substantive is written

	Sing	Plur
1	se	siḥ
2	se	so
3	se	so

Thus, of course, is only a more phonetic way of writing, and does not constitute a new dialect.

## GUJARĀTĪ OF EASTERN BROACH

In the east of Broach, the language of the semi-civilized Bhil tribes is Gujarātī, much mixed with the Bhil dialects of the adjoining state of Rajpipla.

I give a short specimen of this mixed dialect.

We may note the occasional change of *s* to *h* as in *Har<sup>h</sup>bhān* for *Sarbhān*, and of *chh* to *s* as in *pāsā* for *pāchhā*, afterwards *L* sometimes becomes *n* as in *nōh* for *lōh*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *hā*, as in *nōh<sup>h</sup>hā* for *lōhē*, by the people. The dative plural ends in *hān*, as in *Talāvya<sup>h</sup>hān*, to Talāvyas.

The Genitive masculine ends in *nā*, and sometimes even in *ā*. Thus, *Har<sup>h</sup>bhān<sup>n</sup>nā* or *Har<sup>h</sup>bhānā*, of Sarbhān.

The sign of the locative is *mī*, as in *Angrējī-mī*, in English territory.

The following pronominal forms may be noted, *amī*, we, *am<sup>h</sup>hā* or *ām<sup>h</sup>hā*, by us, *amāhān*, to us, *amā*, our (oblique), *tamī*, you, *tīyē*, by him, *tīyā*, his (oblique).

In Verbs, note *way-nī*, it does not become, *ōiyō*, it became, *atā*, they were, *layō*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rahyān*, we lived, *am<sup>h</sup>hā i<sup>h</sup>piā māgyān*, we asked for money, *amāhān rūpiā nī āpyān*, money was not given to us.

The Future is as in Bhil dialects, e.g. *āpūhū*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *ka<sup>t</sup>nā*, we were doing, *majūrī jatī rī*, wages were going away, *rāt*, (if) you remain. Note the additional suffix in *ka<sup>t</sup>nā* (for *ka<sup>r</sup>tō*), as in Rānī Bhil. *Rī*, of course, is for *rahī*, and *rāt* for *rahat*.

Examples of the Conjunctive Participle are *kaī*, having done, *chhōdī-n*, having left. Such forms are common in most Bhil dialects. In *jāt<sup>t</sup>nē*, going, and *nēt<sup>t</sup>nē-n*, taking off, there is a very old suffix *tanē*, instead of the modern form *nē*, added to the participle in *ī*. *nē* is itself derived from the ancient *tanē*.

[No 8]

## INDO-ARYAN FAMILY

## CENTRAL GROUP

### GUJARĀTĪ

#### MIXED DIALECT OF EAST BROACH

રેવાશી અમી હરભાણના અમી હરભાણા રખે કતના તી આમ ૧૫-૨૦ વગ્ગ રખે કયો તેઈ ગ્યા રપિઆ અમાહાન ૫ વરસ લગી ની આપ્યાન તાહા અમહ રપિઆ માગ્યાન તાહા નોકહ કહો કે આવત વગ્ગ અમી રપિઆ આપુંકુ તાહા અમહ પાસો રખો રાખ્યો પછુ આવત વગ્ગ પછુ રપિઆ ની આપ્યાન તાહા પાસા અમહ રપિઆ માગ્યાન તેથી ગામનોકહ રખો નેતનેન તલાવ્યાહાન આખો તેથી મેહનત મજૂરી જતી રી તેથી ગામ છોડીન અમી ગાયકવાડીમી ડભોઈ તાણકા ગામ ગોપારપરામી જઈતને ખેતી કનાહાક રવાન પછુ એક વગ્ગ પાકયો તયા ખીન્ વગ્ગ યોડો ધણો વીયો તીન્ વગ્ગ વરમાદ આલાતી તાહા આમા ગામા તહી અતા તીયા કની ગયાન તાહા તીયે યોડયોક એટલો અનાજ આનત વગ્ગ લગી માધી પુરો પયની વાસત અચેન્મી જત મેહનત મજૂરી કઈ છવતા રાત આન ૧ વગ્ગ પાસા તમી આવળ

[ No 8 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ

## MIXED DIALECT OF EAST BROACH

## TRANSLITERATION AND TRANSLATION

Rēwāṣī      amī      Har'bhān'nā.      Amī      Har'bhānā      rakhō      kat'nā,  
*Inhabitants      we      Sarbhān-of      We      of-Sarbhān      watch      were-doing,*  
 tī      āsar      15-20      waras      rakhō      kayō      Tēi      rakhā      rūpiā      amāhān  
*that      about      15-20      years      watch      was-done      But      of-watch      money      to-us*  
 5      waras-lagī      nī      āpyān      Tāhā      am'hā      rūpiā      māgyān      Tāhā  
*5      years-for      not      was-given      Then      by-us      money      was-asked      Then*  
 nōk'hā      kahyō      kē,      'āwat      waras      amī      rūpiā      āpūhū'      Tāhā  
*by-people      it-was-said      that,      'coming      year      we      money      shall-give.'      Then*  
 am'hā      pāsō      rakhō      rakhō,      pan      āwat      waras      pan      rūpiā      nī  
*by-us      again      watch      was-kept,      but      coming      year      again      money      not*  
 āpyān.      Tāhā      pāsā      am'hā      rūpiā      māgyān,      tēthī      gām-nōk'hā  
*was-given      Then      again      by-us      money      was-asked,      thereupon      by-village-people*  
 rakhō      nēt'nēn      talāvyāhān      āpyō      Tēthī      mēh'nat-majūrī  
*watch      taking-off      to-Talāvyas      was-given.      Thence      labour-working-for-hire*  
 jātī      rī.      Tēthī      gām      chhōdin      amī      Gāy'k'wādī-mī      Dabhōi  
*going-away      was      Thence      village      having-left      we      Gatk'wādī-in      Dabhoi*  
 tālukā      gām      Gōpār-parā-mī      jāit'nē      khēti      kanā-hārū      rahyān,      pan  
*Tāluka      village      Gōpālpur-in      going      cultivation      making-for      remained;      but*  
 ēk      waras      pākyō,      tathā      bij      waras      thōdō-ghanō      vīyō      Tīj  
*one      year      (the crop)-ripened,      and      second      year      scanty-very-(crop)      became      Third*  
 waras      war'sād      ālā-nī.      Tāhā      āmā      gāmā      tahī      atā      tiyā      kanī  
*year      rain      was-given-not      Then      our      of-village      owner      were      his      near*  
 gayān,      tāhā      tiyē      yōkyō-k,      'ēt'lō      anāj      āwat      waras      lagī  
*went,      then      by-him      it-was-said-that,      'so-much      grain      coming      year-to*  
 mā-thī      purō      way-nī;      wāsat      Angrējī-mī      jāt      mēh'nat-  
*me-from      sufficient      becomes-not;      therefore      English-among      going      labour-*  
 majūrī      kai      jīw'tā      rāt,      āwat      waras      pāsā      tamī      āw'jā'  
*working-for-hire      having-done      living      (if-)      you-remain,      coming      year      again      you      come'*

## FREE TRANSLATION OF THE FOREGOING

We are inhabitants of Sarbhān      We served as watchmen of Sarbhān for about 15  
 or 20 years, but we were not paid for 5 years      When we asked for the rupees the people

told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talāvyaś as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.

## PĀRSĪ GUJARĀTĪ

The Gujarātī spoken by Pārsīs varies from the standard form of the language in some respects like the Gāmadiā dialects, and has also some peculiarities of its own

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātī.

In pronunciation it as a rule prefers *r* to *d*, the dental *l* to the cerebral *l*, and the dental *n* to the cerebral *n*. Thus, *pariyō*, not *padyō*, he fell, *āgal*, not *āgal*, before, *tēnē*, for *tenē*, by him, *pan*, for *pan*, even. As in the Gāmadiā dialects, it shows a tendency to drop the letter *h*. Thus, *ā*, I. The *h* is, however, often written, although not pronounced. On the other hand, none of the specimens received show any trace of the change of *s* to *h* or of *chh* to *s*. The distinction between cerebral and dental letters is preserved, but *n* is liable to be changed to *l* or *ll*. Sometimes we find dentals preferred to cerebrals, as in *dukkhar* for *dukkhar*, swine. Initial *ē* is pronounced *yē*, as in *yēh* for *ēh*, one.

The declension of nouns is as in standard Gujarātī, except that we often hear *mē* instead of *mā* in the locative case. In the Pronouns, we have *ā*, I, plural *hamē*. *Amē* and *amō* are also used. For the third personal pronoun we often meet *tēwan*, he, feminine *tēnī*, she. The word for 'what?' is *sū*, not *śū* or *hū*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus —

I am striking

	Sing	Plur
1	<i>mārū-ch</i>	<i>mārīē-ch</i>
2	<i>mārē-ch</i>	<i>mārō-ch</i>
3	<i>mārē-ch</i>	<i>mārē ch</i>

The *ś* of the Future becomes *s* and is not changed to *h*. Thus, *mār<sup>s</sup>sē*, he will beat. The first person singular is *mā<sup>s</sup>as*, not *mārīś*. Similarly, the first person plural is *mār<sup>s</sup>sū*, not *mārīśū*.

The past participle sometimes inserts *r* before the *y*, and sometimes drops the *y* altogether. Thus, *māryō*, *māriyō*, or *mārō*, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *amō jatā hatā*, for *amē jatā hatā*, we were going. The past subjunctive takes the suffix *ē*. Thus (a woman is speaking), *agar-jō manē khabar hatē*, *to kadī-bī hū tyā sūtē nahī* for *jō manē khabar hōt*, *to kadī pan hū tyā sūtī nahot*, if I had known, I should never have slept there.

The past participle of *javū*, to go, is *gīyō*.

As a specimen of Pārsī Gujarātī, a short extract from a version of the Parable of the Prodigal Son will be sufficient.

Note that, as also occurs in the various dialects of Hindōstānī, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhāllā chhōk<sup>r</sup>rāē gīyō*, the younger son went.

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ

PĀRSĪ-GUJARĀTĪ

(BOMBAY TOWN AND ISLAND).

એક સખસને બે છોકરા હતા તેમના ન્હાણા છોકરાએ પોતાના બાવાને કેયું બાવા તમારી દોલતમાથી જે હિસ્સો મારો થાય તે મને આપો તેથી તેને પોતાની દોલત તેવનમા વેચી આપી ધના દાદા થયા નહ એટલામા ન્હાણા છોકરાએ પોતાની પુછ એકટી કરીને દૂર દેસાવર ગીયો ને તાં ખરાબ દોલતની અંદર બદલી ચુભાવી દીધી તેની પાસે એક પૈ પન રહી નહ ને જે વખતે તે દેશમા મોદો દુકાલ પરિયો તેથી તે મોદો આશ્વતમા આવી પરિયો ને તે દેસના મોદો ઘેરના માનસ પાસે ગીયો ને તેના આસામા ગ્યો તેને પોતાના ખેતરમા દુકર ચરાવા સાર તેને મોકલ્યો દુકર જે છાલા ખાતા હતા તે ખાઈને પેટ ભરવાને પન તે રાછ હતા પન તે પન કોઈએ તેને આપિયા નહ

## TRANSLITERATION AND TRANSLATION

Yēk sakhas'nē bo chhōk'rā utā Tē-mā-nā nhāllā chhōk'rāē  
*One to-person two sons were Them-in-of the-younger by-the-son*  
 pōtānā bāwānē koyū, 'bāwā, tamārī dōlat-mā-thī jē hussō  
*his own to-father it-was-said, 'father, your wealth-in-from what share*  
 mārō thāy, tē manō āpō' Tē-thī tēnē pōtānī dōlat  
*mine may-become, that to-me give' Thereupon by-him - his-own wealth.*  
 tēwan-mā vēchī āpī Ghanā dādā thayā nāī ēṭlā-mā  
*them-among having-divided was-given Many days became not the-meantime-in*  
 nhāllā chhōk'rāē pōtānī puñji ēk'tī karinē dūī dēsāwar  
*the-younger by-son his-own property together having-made a-far country*  
 giyō, nē tē khaiāb hālat'nī andai baddhī gumāvi-didhī Tēnī  
*he-went, and there bad of-ways in all was-squandered Of-him*  
 pāsē ēk pai pan rahī nāī, nē yē wakh'tē tē dēs-mā  
*near one pre even remained not, and this at-time that country-in*  
 mōttō dukāl pariyo Tē-thī tē mōttī āphat-mā āvi  
*a-mighty famine fell There-upon he mighty calamity-in having-come*  
 pariyo, nē tē dēs'nā mōttē gher'nā mānas pāsē giyō,  
*fell, and he of-the-country in-a-great of-in-house man near went,*  
 nē tēnā āsrā-mā rayō Tēnē pōtānā khētār-mā dukkar  
*and his refuge-in he remained By-him his-own field-in sown*  
 charāvā-sārū tēnē mōkalyō Dūkkar jē chhālā khātā-utā,  
*feeding-for as-for-him he-was-sent The-swine what husks eating-were,*  
 tē khāinē pēt bhar'wānē pan tē rāji utō Pan tē  
*those having-eaten belly for-filling even he willing was. But those*  
 pan kōiē tēnē āpiyā nāī  
*even by-anyone to-him were-given not.*

## CHARĒTARĪ

The *Charōtar*, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charōtarī dialect of Gujarātī takes its name from this tract, but is spoken over a somewhat wider area, i.e., over the whole of the Charōtar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahī.

The educated people of this tract speak standard Gujarātī, but the cultivators speak Charōtarī.

Charōtarī closely resembles the other Gāmadiā dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect.

**Pronunciation.**—The vowel *ā* often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *aw* in *haul*. This sound I represent in transliteration by *ō*. It also occurs, but to a less extent, in the standard dialect. Thus, *mā, in*, is pronounced in Charōtar like the French *mon*. Similarly, we have *kān* or *kōn*, an ear, *tṣōdō*, for *chādō*, the moon, *pōnī*, water, *hōdh*, a bull. It is shortened in *bhaī* for *bhāī*, a brother, *lhainē* for *lhāīnē*, having eaten, and similar words.

The vowel *a* preceding a *y* is often optionally omitted. Thus, *dzyō* for *dzayō* (i.e. *gayō*), he went, *thyō* or *thayō*, he became.

The letter *ī* is often changed to *ē*. Thus, *ṣēgō* for *ṣīgō*, husks, *hēdyō* for *hīdyō*, he started, *vēlī* for *vīlī*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mō* or *mō, in*, *thyū* or *thyu*, it became, *dzaū*, for *dzaū, I go*, *lahu* for *kahū, I say*. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals, thus, *mārū-tghu*, for *mārū-ū-chhū, I am striking*.

The letter *h* is often dropped, but there are not so many examples as in Surṭī. I have noted *dādā*, for *dahādā*, days, *hū* or *ū, I*, *pērāō*, for *pahērāō*, clothe, *kēw-rāicā* for *kahēw-rāicā*, to be called.

The letter *ch* is frequently pronounced as *tṣ*, *chh* as *tṣh*, *ḡ* as *dz*, and *gh* as *dzh*. The pronunciation is so common that I have transliterated these letters *tṣ*, *tṣh*, *dz* and *dzh* in the specimens and list of words. Examples are *vēṭṣī*, having divided, *tṣhōk'ō*, a son, *dzadyō*, found, *dzhārē*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (ṭ) or (ṣ) *tṣhe* or *se*, he is, *tṣhō* or *sō*, six, *tṣhētyū* or *sētyū*, far.

The letter *k* often becomes *ch* (*tṣ*) especially under the influence of a neighbouring *e* or *ī*, and *kh* often becomes *chh* (*tṣh*). Thus, *tṣēl'lā* for *kēt'lā*, how many, *dītṣ'rō*, for *dīk'rō*, a son, *nāṭṣh'ōū* for *nākh'ōū*, to throw, *tṣhētar* for *khētar*, a field, *bhutṣhē* for *bhukhē*, by hunger.

The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *hāru* for *sāru*, for, *hārō* for *sārō*, good, *hāw'tṣēt* for *sāw'chēt*, conscious, *hāmō* for *sāmō*, against, *hāhā* for *sāsā*, want, *hadz'īwan* for *saj'īwan*, alive.

In the word *hām'rīnē* for *sābhalīnē*, having heard, *l* has become *r*.

In words like *tā* for *tyā*, there, *tānē* for *tyārē*, then, a *y* has been dropped.

**Nouns.**—As in Surṭī, nouns ending in a consonant have an oblique form in *ā*. Thus, *bāpā-pāhē-thī* from a father, *bāpā*, fathers. Thus *ā* is often nasalized so that

(especially in the case of neuter nouns), we have words like *pharā*, houses, *tshil'raō*, fields. *Se* is a preposition of the instrumental, as in *Thaō-se*, joyfully.

**Pronouns**—The following are the first two personal pronouns —

	I		Thou	
	Sing.	Plur.	Sing.	Plur.
Nominative	ān	a / a-nā	tu tū	taōe, taō
Accusative	ān	a-nā	te, tē	taōā
Genitive		ānā-nā	taō-tshō	taō-tā

Other forms are as in the standard dialect. The list of words also gives *am'nō*, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns and the pronoun of the third person are as in the standard dialect but we have also a form with an initial *h*. Thus *hē*, he, *hēno* or *hanō*, his. *Te-se* by him, *taō-tāne* the from near him. *hēne* or *hane*, to him, *he-mō-no*, of him.

*Kōō* is 'anything'.

**Conjugation.**—In the conjugation of the verb, the principal irregularity to be noted is that the second person singular ends (like the first person) in *ū* as well as in *ē*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sur'ti forms.

	Sing.	Plur.
1	fehū	fehlo
2	fehū fehē	fehā, ē
3	te fehū te	tehe teha, te

The past tense is either *hitū* as in the standard, or *uto*, as in Sur'ti. When used as an auxiliary we also find *to*. Thus, *Thorayo to*, he was lost.

The verb *thauū*, to become, makes its past tense *thayō* or *thyō*.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of *mār'uō* or *mar'ou*, to strike —

	Sing.	Plur.
1	mārū fehū, fehū	mārū fehlo
2	mārū fehū, fehū, fehē	mārū fehō, mārū-ō
3	mārū fehē, mārū feh, mārū te	mārū tehe, feh, -se

The imperfect is *mār'lū ulū* or *mār'lū-lū*.



In none of the specimens have I met any instance of the *ś* of the future becoming *h*. The following is the conjugation of this tense

	Sing	Plur
1	ગઈશ, ગઈસ	ગઈશું
2	ગઈશી, ગઈસ	ગઈશો
3	ગઈશે	ગઈશે

Note how the *i* of the first and second persons singular is changed to *ē*, and how it is also optionally shortened to *ī*. So we have *gaiś*, I will go.

The past participle is much as in the standard dialect. Note, however, *āyō* for *āryō*, he came, and *āyō* *gūō* or *gayō* he went.

The conjunctive participle is irregular in verbs whose roots end in long *ā*. Thus, *khaīnē*, having eaten, for *khāīnē*.

At the end of a question, we find the word *lanē*, 'is it not?' Thus, *ē badhu tāru-dē tēhe-lanē* that all is thine or is it not thine : *e* it is certainly thine. The word is almost certainly a worn-down form of *lēnaki*, or not.



[No 10.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## GUJARATĪ.

CHARĪTARĪ DIALECT

(BOMBAY TOWN AND ISLAND)

## SPECIMEN I

## TRANSLITERATION AND TRANSLATION

Ek mānah'nē be tshōk'rā hatā Anē hē-mō-nā nānāō hēnā  
*A-certain to-man two sons were And them-in-of by-younger his*  
 bap'nē kalyū kē, 'bāppā, tamārī puñjī-mō-thī jē mārē bhāgē  
*to-father it-was-said that, 'father, your property-in-from what my in-share*  
 āvē tē manē āpō' Anē hēnē pōtānī mal'kat hem'nō  
*may-come that to-me give' And by-him his-own property to-them*  
 vētsī āpī Anē thōdā dādā thā nahi ē'lā-mō pēlī nānā  
*having-divided was-given And a-few days became not meanwhile that younger*  
 tshōk'rāē pōtānī badhī puñjī samēti karinē dēsāwai dzyō,  
*by-son his-own whole wealth together having-made to-a-far-country he-went,*  
 anē tē udāupanā-mō badhū khōi-nātshyū Anē dzhārē hanā-kauō-thī  
*and there riotous-living-in all was-squandered-away And when him-near-from*  
 badhu khalās thayu tārē ē mulak-mō bhārē dakāl padvō,  
*all expended became then that country-in a-mighty famine fell,*  
 anē hanē khādhā-pidhānā hāhā pad'wā mādyā Anē hēnē  
*and to-him eating-and-drinking-of difficulties to-fall began And by-him*  
 dzatē-kanē ē dēs'nū ēk rēh'wāsinō āsrō ladhō Enē hēnē  
*going that of-country one of-resident shelter was-taken By-him to-him*  
 bhund tsār'wā tshētar-mō mōk'lyō Dukkar dzē tshōdā khātā tē  
*swine to-feed field-in he-was-sent Some which hushs (are-)eating that*  
 malyā hōt tō khuśī-śī khāt, pan ēya ēnē  
*if-available had-been then pleasure-with he-would-have-eaten, but those-too to-him*  
 kōiē āpyā nahi Dzhārē ēnē bhān āyu tārē ē bōlyō kō,  
*by-anyone were-given not When to-him sense came then he said that,*  
 'mārā bāp'nā tsēt'lā badhā nōkai-tsāk'rōnē khātā-pitā wadhō  
*'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above*  
 ētlū tshe, ne mārē ahī bhutshō mar'wu padē-tshe Havō  
*so-much there-is, and to-me here hunger-with to-die fallen-is Now*  
 tō hēd mārā bāp-kanē dzaū nē kalu kē, "bāpā, mō  
*indeed walk my father-near I-go and I-say that, "father, by-me*

Par<sup>m</sup>ēsār<sup>n</sup>ō nē tamārō ghanō karyō-tshe, nē tamārō tshaiyō  
*of-God and your sin done-is, and your son*  
 kahēw<sup>r</sup>āwānē layak nathi, manē pagār āpī tsākar rāk<sup>h</sup>ō'' Ām  
*to-be-called worthy am-not, to-me pay giving servant keep'' So*  
 kahinē ē hēnā bāp-kanē dzyō Pan ēnā bāpā ēnē āghē-thi  
*having-said he his to-father went But his by-father to-him distance-from*  
 dzōyō ētlē dayā āi, tē-thi hadi-kādīnē ēnī kōtē bād<sup>z</sup>hi-padyō,  
*he-was seen so-much compassion came, that-from running his on-neck embracing-fell,*  
 anē batsī kari Tshōk<sup>r</sup>rāē bāp<sup>n</sup>ē kalyū, 'bāpā, mē tamārō nē  
*and kissing was-done By-the-son to father it-was-said, 'father, by-me your and*  
 Par<sup>m</sup>ēsār<sup>n</sup>ō ghanō karyō-tshe, nē tamārō dits<sup>r</sup>ō kēw<sup>r</sup>āwānē layak  
*of-God sin done-is, and your son to-be-called worthy*  
 rabyō nathi' Bāpē ēnā nōk<sup>r</sup>rōnē kalyū kē, 'hārā-mō hārā  
*remained not' By-the-father his to-servants it-was-said that, 'good-among good*  
 was<sup>t</sup>ar lānē hanē pērāō, anē hāthē vēti ghālō nē  
*clothes having-brought to-him put-on, his on-hand a-ring put-on and*  
 padzē dzōdā pērāō, anē khar-pīnē khuṣi tharē,  
*on-feet shoes put-on, and having-eaten-and-drunk merry let-us-become,*  
 sū-thi kē ā mārō dits<sup>r</sup>ō dzānē muēlō dzw<sup>t</sup>ō thayō-tshe, ē  
*what-for that this my son as-if dead alive become-is, he*  
 khōwāyō, tē dzadyō tshe'' Em karinē badhā rādzī thayā.  
*was-lost, he found is'' Thus making all merry became*

Ā-wakh<sup>t</sup>ē ēnō mōtō tshōk<sup>r</sup>rō tshētar-mō hatō, tē dzhārē ghar-bhanī  
*At-this-time his elder son field-in was, he when house-near*  
 āyō tārē gānu nē nāts hām<sup>r</sup>ryā Ēk tsākar<sup>n</sup>ē bōlānē  
*came then singing and dancing were-heard One to-servant having-called*  
 putshyū kē, 'ā badhī dhām-dhum sēnī tshe?' Tsāk<sup>r</sup>rē  
*it-was asked that, 'this all noise-and-bustle of-what is?' By-the-servant*  
 kalyū kē, 'tamārō bhai āyō tshe Ē hēm-khēm pātshō āyō  
*it-was-said that, 'your brother come is He safe-and-sound back came*  
 tē-thi tamārā bāpāē udzānī kari-tshe' Ā hām<sup>r</sup>rinē ē  
*therefore your by-father a-feast made-is' This having-heard he*  
 tapī-dzyō, nē ghar-mō pethō nahi Hēnō bāp ghar bār āyō  
*incensed-went, and house-in entered not His father house out came*  
 nē mōy āw<sup>r</sup>wānē ham<sup>r</sup>dzāwā māndyō Pan hēnē dzawāb āpyō kē,  
*and in to-come to-entreat began But by-him answer was-given that,*  
 'āt<sup>l</sup>ā warah-thi hū tamārī sēwā karū-tsbu, tamāru kalyū kōi  
*'so-many years-from I your service doing-am, your word any*  
 dādō uthāmyū nathi, tōya tamē manē ēk bak<sup>r</sup>inā bat<sup>ts</sup>ā  
*day was-transgressed not, still by-you to-me one of-she-goat young-one*  
 har<sup>k</sup>hu-ya mārā bhai-band-dzōdē gammat kar<sup>w</sup>ā nathi ālyū Pan ā  
*like-even my friends-with merriment to-do not was-given But this*

tamārō tshōk'rō dzēnē badhī puñjī rādō-mō dhul-mēl'vī-nātshī,  
*your son by-whom all properly harlots-in to-dust-reducing-was-thrown,*  
 tē āyō kē tar'tā-dz tamē ēnā-hāru ndzānī karī.' Bāpē  
*he came that immediately by-you him-for a-feast was-made' By the-father*  
 kahyū, 'dits'rā, tu-tō nīt mārī pāhē hatō, nē dzē mārī-kanē  
*it-was-said, 'son, thou-undeed always my near art, and what my-near*  
 tshe ē badhu tāru-dz tshe-kanē? Āp'nē khuśī thaīnō gammat  
*is that all thine-alone is-is-it-not? By-us glad becoming merriment*  
 kar'vī ē lādzam tshe, sā-thī kē ā tārō bhaī dzānē  
*should-be made this proper is, what-for that this thy brother as-if*  
 muēlō dzāw'tō-tshe, tē khōwāyō-tō, tē dzadyō tshe'  
*dead alive-is, he lost-was, he found is'*

[No II.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

CHARĒTARĪ DIALECT

(DISTRICT KAIRA)

## SPECIMEN II.

ચોરો અને મરઘડો

ચોટલાક ચોરો પેહીને ધરમા વિચારથી ચોરી કરવાના તેમા, ઝોટલે તે મોહે પેહા મરઘડા વના જેવું સેવા કશુ નહિ જડ્યું. તેથી તે તેને ઉચ્ચીને લઈન્યા પશુ તે તેને મારી નાછવા જતા હતા, તાણે તેણે જીવને હાર બહુ કાલાવાલા કર્યા તેમને હમારીને ચોટલો કામનો તે હતો માણહને કુકડેકુક કરીને અને તેમના કામ હાર વહેલા જગાડીને તેમણે કીધું, હુમ્યા એજ કારણ હાર તાર માથુ અમે મચેડી નાછીશુ કેમજે તુ લોકોને બડકાવોછ અને જગાડી રાખોછ, તેથી તારે લીધે નિરાતે અમે ચોરી કરી શકતા નથી

[No II]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ

CHARŌTABĪ DIALECT

(DISTRICT KAIRA).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

TSÖRÖ ANĒ MARAGH'DŌ  
THE-THIEVES AND THE-CHICK

Tsēt'lāk	tsörō	pehīnē	ghar-mō	vītsār-thi	tsōri	kar'wānā
Some	thieves	having-entered	a-house-in	design-with	theft	to-commet
tē-mā,	ēt'lē	tē	mōhē	pethā,	maragh'dā	wānā
it-in,	in-the-meantime	they	inside	entered,	a-cock	except
lēwā	kaśū	nah	dzadyū,	tē-thi	tē	tēnē
to-take	anything	not	was found,	therefore	they	him
lai-dzyā	Pan	tē	tēnē	māri-nātsh'wā	dzatā-hatā	Tānē
took-away	But	they	him	to-kill	going-were	Then
dzīwanē	hāru	bahu	kālāwālā	karyā,	tem'nē	hambhārīnē
life	for	much	beggings	were-done,	them	having-put-in-mind
kām'nō	tē	hatō	mānah'nē	kuk'dēkuk	karīnē,	anē
useful	he	was	to-mankind	crowing	having-made,	and
hāru	wahēlā	dzagādīnē	Tem'nē	kīdhū,		
for	betimes	having-awakened	By-them	it-was-done	(ie said),	
ē-dz	kāran	hāru	tāru	māthū	amē	matsēdi-nātshīśū.
this very	reason	for	thy	head	we	will-wring-off
tū	lōkōnē	bhad'kāvō-tsha,	anē	dzagādī	rākho-tsha,	
thou	to-the-people	alarming-art,	and	having-awakened	keeping-art,	
tē-thi	tārē	līdhē	nīrāntē	amē	tsōri	karī
therefore	thee	for	in-quiet	we	theft	having-done
						able-are-not'

## FREE TRANSLATION OF THE FOREGOING

## THE THIEVES AND THE CHICK

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

'You villain,' replied they, 'it is for that very reason we will wring your head off, for you alarm and keep people waking, so that owing to you we cannot rob in peace.'

## PĀTĪDĀRĪ

The language of the rest of the Kaira District closely resembles that of the Charōtar tract. The Kunbis form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *pātīdārs*. Hence the language of the cultivators of Kaira, excluding that of the Charōtar tract, is locally known as Pātīdārī. As Charōtarī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pātīdārī, more especially referring to those points in which it differs from Charōtarī.

**Pronunciation.**—We have noted how in Charōtarī the letter *ā* is sometimes pronounced with a broad tone, something like that of the *o* in the French word 'mon.' This is carried further in Pātīdārī, in which words that in the standard dialect are written with a long *ā*, are here written with a long *ō*. Examples are *mō*, for *mā*, in, *wōnyō*, for *wānyō*, a merchant, *mōdō*, for *mādō*, sick, *nōnō*, for *nānō*, younger, *pōhē*, for *pāsē*, near, *gōm'dū*, for *gām'dū*, a village, *hōmō*, for *sāmō*, opposite.

The letter *h* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *u*, as in *dich'rō*, for *dik'rō*, a son, *chīdhū*, for *kīdhū*, it was done. Before a *y*, the letter *g* becomes *j*, as in *mājya* for *māgya*, ask.

So far as I can judge from the specimens *ch*, *chh*, *j*, and *jh* are not pronounced *ts*, *tsh*, *dz*, or *dzh*, as is the case in Charōtarī. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *s*, as in *wasan*, for *wachan*, a promise, *wāsā*, for *wāchā*, speech. *Chh* is regularly changed to *s*, as in *sōh'rō*, for *chhōh'rō*, a son, *pasē*, for *pachhē*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *s*, when that is the proper letter. The instance is *chhū*, written instead of *sū*, for *śū*, what?

As in Charōtarī, the letter *lh* follows the analogy of *l*. While *l* becomes *ch* as shown above, *lh* becomes *chh*. Thus, *rāchh'wū*, for *rākh'wū*, to keep, *dēchhīnē*, for *dēkhīnē*, having seen. In the word *sētar*, for *khētar*, a field, *lh* has first become *chh* and that, in its turn, has become *s*.

The letter *s* regularly becomes *h*. Thus, *hāt*, for *sāt*, seven, *hō*, for *sō*, a hundred, *rēh*, for *rīs*, twenty, *hāp*, for *sāp*, a snake.

An *h* is itself often elided, as in *āthī*, for *hāthī*, an elephant.

In dealing with the village dialect of Surat, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Pātīdārī. Here the pronoun of the second person is written with a cerebral *t*. Thus, *tū*, thou. Similarly, we have *to*, then, for the standard *tō*.

The letters *d*, *r*, *l*, and *l*, are interchangeable. Thus, we have *āgai*, for *āgal*, before, *lalyō*, for *laryō*, done, *ghad*, for *ghar*, a house, and *mārō*, *mālō*, or *mādō*, my.

The vowel scale is not very definitely fixed. We have *e* changed to *a* in *wachār*, for *richār*, consideration, and *u* changed to *a*, in *kal* for *lul*, a family, and *halhī*, for *shhī*, happy.

**Nouns**—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition *nī* seems to form the agent case. The

sentence is *Bhag\*irān nū lam\*icū*, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful

**Pronouns** —*Mē* or *mē* is 'hr me' As already said, 'my' is *mārō*, *mālō*, or *mādō*. *Mārē* seems to be used as the agent case in the phrase *mār ē dēivō nathī*, by me he is not to be given, i.e., I cannot give him

The following forms of the pronoun of the second person occur in the specimen,—*tū*, thou, *tē*, by thee, *tādē*, to thee. Note the cerebralisation of the /

*Sū*, written *chhū*, is 'what?' *Chiyā gōm\*nō* is 'of what village?' With *chiyā* we may compare the Sindhi *chhā*, what? We may also remember that, as shown above *ch* sometimes may represent a *h*, so that the original form was *liyā*. Compare Hindōs-tānī, *lyā*, what

**Verbs** —The conjugation of verbs closely follows that of Charōtārī, and calls for no remarks. The verb substantive is *se*, he is, the *chh* being regularly changed to *s*. The past tense is *tō*, was. An irregular past participle of a finite verb is *kalyō*, done. If correctly translated, *lam\*icū*, in *Bhag\*irān-nū lam\*icū*, also means 'done'

As a specimen of Pātidārī, I give a folktale received from Kaira

[ No 12 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### GUJARĀTĪ

PĀTIDĀRĪ

(DISTRICT KAIRA)

#### એક ધારાળાની વાત

એક વેણીયો તો, તેના ચાર મોકલ તા, ને એનો બાપ મેટિ પડ્યો. એણે વચાર કર્યો કે, હું મરેશ ત્યારે મોકલ વઢી મરશે. તેથી તે ખસે યવતા શહે મોટા તૈણને બહે બહે રૂપીઆ આપ્યા, અને હૈથી નોનાને પાચે રૂપીઆ આપ્યા ભગવાનને કલ્પે એમનો બાપદાને થયો હુકને બેટું એવો થ્યો. નોના મોકલએ વચાર કર્યો કે હું હો ગઢ કરવા જઉં ત્યારે છેતે વણજરાનો કૂતરો દેખ્યો. પેલા મોકલએ કલ્પે કે એનું ને મારું તે આપું. તું માન્ય માન્ય વણજારે હો રૂપીઆ માન્યા તે વરતી એણે તો કૂતરો રાખ્યો. તે ખસે મોમડા ધારાળાને ઘેર પોપટ તો, તે પથુ રાખ્યો. ખસે ખસે મલાડી રાધી ખસે આગર જતો તો. ત્યારે તેને એક વાધરી તેની મોડીને હાલે વરાવતો તો, તે મળ્યો. તે કહેનો તો કે રાતી સોયનો મરગડો આલ્યો. કાળીઆ કૂતરો આપ્યો, તોયે સોડી ઝહઝતી ને ઝહઝતી ગઈ. ખસે એ મોકલો તો આગર હોયો. હોયતા હોયતા મદારી હોમો મળ્યો. એનો બધો વેહ તુમડી મોગ, બધુય હો રૂપીએ રાખ્યું. મોગ વળડી જોઈ તો ચીધુ બરોબર વાજી ખસે આગર હોયો. હોયતા હોયતા વચાર્યું કે મારા મોટા ભાઈ પોંદે જી, તા બ્યો અને તૈણે ભાઈ પોંદે હાપ કાડ્યો. તેથી તૈણે ભાઈ દેખી દેખીને નાહા. મોટા ભાઈએ ચીધુ ટે આ છુ કબ્બુ. ટે બાપનું કલ જોજુ, જતો રહે માલા હાહલા ઘેદ. ખસે બાપ પોંદે બ્યો. બાપને બાપા ક્યા તારે બાપે ઓલછ્યો, ખસે બાપે ચીધુ માડો ડીચડો શાનો, હું ટાડે કાવે તાં જા. હું માગા ઘડ માં નહ બાપે ક્યુ કે હું માગા ઘડ મા આયો ટા. ટાડુ બોયુ વાડી નાછેશ તેથી શેમાડે તલાવડી ઉપર જઈ બેઠો. તા એક હાપ ડાક કાઢીને જોઈ ગ્યો-તો તારે કડીઆના હાપે બાગ કાડવાનું ક્યુ ને ચીધુ કે પેલો હાપ ડાક કાઢી રયો સે, તે મારો મોમો એ હાપ ખસે પાશુ આવવાનું વમન આપી બ્યો. વરતી એના મોમા મોમીયોએ ના જવા ક્યુ ખસે ક્યુ કે મોમા મને એક વાર જઈ આવવા હો, નાગ દેવતાને વામા થઈ ખસે પોતાના ધણી પોંદે આવીને કહે કે, મારો મોમો આવે તે



એમ કહેલો કે મારે જવા દેવો નથી. પમે મણી માગલો ને વરતી મોમો આયો ને ચીધુ માન્ય માન્ય ને મોશુ તે આયુ પમે પેલે મોકરે કયુ કે મણી આયુ તો બોણીયાને સુટો કરી આવવા દેલો મણી મોમે કાઠી આપી. પમે એવો એ ટેકરે ભીઠી બેઠો. પમે તો હોનાનો મ્હેલ, ધોણની પાયગા થૈ જાઓ, એમ કયુ તેથી મ્હેલ ને પાયગાને ચોફેર કોટ બધયો હવાર થયુ હૈ લોક કહે કે વગડો તો, ને આ શુ થયુ હોનાનો મ્હેલ શો આ વરતી કહે ચીયા ગોમનો રાજ આઈને વસ્ત્રો સે વોણીયા દીચરીઓ પછણાવવા તૈયાર થ્યા. પમે વોણીયા આચરયા ને રાજ સોડી પછણાઈ દીધી ને નગારા આથી ને ડણકા આસ્યા ને ખેપીને દ્રખી થયા.

[ No 12 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARATĪ

PĀTIDĀBĪ.

(DISTRICT KATRA)

## TRANSLITERATION AND TRANSLATION.

ĒK DHĀRĀLANĪ WĀT  
A OF-DHĀRĀLŌ STORY

Ēk wōnīyō tō, tēnā chār sōk'rā tā, nē ēnō bāp mōdō  
A merchant was, of-him four sons were, and their father sick  
padyō Ēnē wachār karyō kē, 'hū marēs, tyārē sōk'rā  
fell By-him thought was-made that, 'I shall-die, then sons  
wadhī-mar'sē ' Tē-thī tē pasē jīw'tā-jīvē mōtā  
having-quarrelled-will-die ' Therefore that after while-yet-alive elder  
tan'nē bahē bahē rupiā ālyā, anē hau-thī  
to-three two hundred two-hundred rupees were given, and all-than  
nōnānē pāohchhē rupiā ālyā Bhag'wān'nē kar'wū kē  
to-younger five-hundred rupees were-given By-God it-was-done that  
em'nō bāp hājō thayō Dukānē behē ēwō thyō  
their father well became In-the shop he-sits such he-became  
Nōnā sōk'rāē wachār karyō kē, 'hū hō-hō gaū  
The-youngest by-son consideration was-made that, 'I hundreds miles  
phar'wā jau ' Tyārē chhētē wan'jārānō kūt'rō dēchhyō Pēlā  
to-travel may-go ' Then on-a field of-a-Wanjārō a-dog was-seen That  
sōk'rāē kahyū kē, 'ēnū jē māgū, tē āpū Tū mājya  
by-boy it-was-said that, 'of-this what you-ask, that I-give Thou ask  
mājya ' Wan'jārē hō rupiā mājyā Tē war'ti  
ask ' By-the-Wanjārō hundred rupees were-asked That after  
ēnē tō kūt'rō rāchhyō Tē pasē gōm'dā-mā  
by-him on-the-other-hand the dog was-kept That after a-village-in  
dhārālāne gher pōpat tō, tē pan rāchhyō Pasē  
in-of-a-Dhārālō in-the-house a-parrot was, that also was-kept Afterwards  
pasē malādī rāchhī Pasē āgar jatō-tō Tyārē tēnē,  
afterwards a-cat was-kept Afterwards further going-he-was Then to-him,  
ēk wāgh'rī tēnī sōdinē hāh'rē warāw'tō-tō, tē malyō Tē  
a fowler his daughter in-husband's-house sending-was, he was-met He  
kahētō-tō kē, 'rāti sōch'nō mar'gadō ālyō, kālīō kūt'rō ālyō  
telling-was that, 'red of-beak cock was-given, black dog was-given

Tō-yē sōdī dah'dah'ti nē dah'dah'ti iahi' Pasē ē  
*Nevertheless the-girl sobbing and sobbing remained' Afterwards this*  
 sōk'lō tō āgar hēdyō Hēd'tā hēd'tā  
*boy on-the-other-hand further walked In-walking in-walking*  
 madārī hōmō malyō Bnō badhō vēh, tum'dī, mhōr,  
*a-snake-charmer opposite was-met His all costume, gourd, pipe,*  
 badhū-y hō rupīē rāchhyu Mhōi wajādī  
*al'-even hundred on-rupee was-kept The-pipe having caused to-sound*  
 jōi tō chīdhū, 'barōbai wājī' Pasē  
*having-seen then it-was made (ie said), 'correctly it-sounded' Afterwards*  
 āgar hēdyō Hēd'tā hēd'tā wachāryū kē, 'mārā  
*further he-walked In-walking in-walking it-was thought that, 'my*  
 mōtā, bhai pōhē jāu' Tā jyō anē tainē bhai  
*elder brothers near I may-go' There he-went and the-three brothers*  
 pōhē hāp kādyō Tē thī tainē bhai dēchhī-  
*near a-snake was-produced. Thereon the-three brothers having seen-*  
 dēchhīnē nāthā. Mōtā bhānē chīdhū, 'tē ā  
*having-seen ran-away The elder by brothers it-was said, 'by-thee this*  
 chhū kalyū? Tē bāp'nū kal bōlyū, jatō  
*what was-done? By-thee of-the-father the-family was disgraced, going*  
 rēhē mālā hāh'dā dhēd' Pasē bāp pōhē jyō  
*remain my father-in-law Dhēd' Afterwards the-father near he-went*  
 Bāp'nē, 'bāpā,' kayā Tārē bāpē ōlachhyō.  
*To-the-father, 'O-father,' was said Then by-the-father he-was-recognized*  
 Pasē bāpē chīdhū, 'mādō dīch'dō sānō? Tū tādē  
*Afterwards by-the-father it-was-said, 'my son how? Thou to thee*  
 phāvē, tū ja Tū mādā ghad-mā nāi' Bāpē kayū  
*it-pleases, there go Thou my house-in not' By-the-father it-was-said*  
 kē, 'tū mādā ghad-mā āyō, tō tādū bhōthū wādī-nāchhēs' Tē-thī  
*that, 'thou my house-in came, then thy head I-will-cut off' Therefore*  
 sēmādē talāw'dī upar jāi bethō Tā ēk hāp dōkū  
*in-the-field a-tank on having-gone he-sat There a snake head*  
 kādhīnē jōi ryō tō Tārē kandīānā hāpē  
*putting-forth having-looked remaining-was Then of-the-basket by a-snake*  
 bār kād'wānū kayū, nē chīdhū kē, 'pēlō hāp dōkū  
*out of-taking-out it-was-said, and it-was-said that, 'that snake head*  
 kādhī r'yō-se, tē mārō mōmō 'se' Hāp  
*having-put-forth remaining-is, he my maternal-uncle is' The-snake*  
 pasē pāsu āw'wānū wasan āpi jyō War'ti ūnā  
*afterwards back of-coming promise having-given went Thereupon his*  
 mōmā mōmīyōē, 'nā jawā,' kayū Pasē  
*(by) maternal uncle by-maternal-aunts, 'not go,' it-was-said Afterwards*

kayū kē, 'mōmā, manē ēk wār jāi āw'wā  
*it-was-said that, 'O-maternal uncle, me one time having gone to come*  
 dō' Nāg Dēw'tānō wāsā thāi Pasē pōtānā dhanī pōhē  
*allow' Snake to God speech became Afterwards his-own master near*  
 āvinē kahē kē, 'mārō mōmō āvē, tō em  
*having-come he-says that, 'my maternal-uncle (sf)-comes, then thus*  
 kahējō kē, "mārō jāwā dēwō nathī" Pasē  
*please-say that, "by-me to go to-be-allowed he-is-not" Afterwards*  
 manī māg'jō' Nē wār'tī mōmō āyō, nē  
*a snake-stone demand' And afterwards the-maternal-uncle came, and*  
 ohidhū, 'mājya mājya, jō mōgū, tē āpū' Pasē pēlē sōk'rē  
*it-was said, 'ask ask, what you-ask, that I-give' Then by-that by-boy*  
 kayū kē, 'manī āpū, tō bhōñyānē sūtō hārī  
*it-was-said that, 'a-snake-stone give, then nephew free having-made,*  
 āw'wā dēu' Manī mōmē kādī āpī  
*to-come I-allow' Snake-stone by-the-maternal-uncle having-produced was-given*  
 Pasē ēwō ē tēk'rē ūthī bethō Pasē tō,  
*Afterwards such he on a-hill having-gone-up sat Afterwards verily,*  
 'hōnānō mhēl, ghōdānī pāy'gā thāi-jāō,' em kayū, tē-thī mhēl  
*'of-gold palace, of-horses troops let-become,' thus it-was-said, thereon palace*  
 nē pāy'gānō chōphēr kōt bādhayō (for bādhāyō) Hawār thayū  
*and troops on-four-sides battlements was-made Morning became*  
 Hau lōk kahē kē, 'wag'dō tō, nē ā sū thayū? Hōnānō  
*All people say that, 'open-land it-was, and this what became? Of-gold*  
 mhēl sō ā?' Wār'tī kahē, 'chīyā gōm'nō rājā āinē  
*a-palace what this?' Then they-say, 'what of-village king having-come*  
 wasyō se?' Wōñyā diōh'rō paināw'wā taiyyār thyā  
*settled-is?' The-merchants (their-)daughters to-marry ready became*  
 Pasē wōñyā chyāy rayā? nē rājē sōdī paināi-  
*Afterwards merchants where where? and by-a-king a-daughter in-marriage-*  
 didhī, nē nagārā āthī nē dan'kā ālyā, nē  
*was-given, and royal-drums elephants and tom-toms were-given, and*  
 khai-pinē hakhī thayā  
*having-eaten-and-drunk happy they-became*

## FREE TRANSLATION OF THE FOREGOING.

### A STORY TOLD BY A DHĀRĀLĀ<sup>1</sup>

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

<sup>1</sup> Dhārālās are a tribe of farmers and wandering labourers. They are quite uneducated, and are a sept of the Kōlī caste.

themselves and come to grief' So while he had yet strength, he sent for them, and gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one. By the mercy of God he recovered, and became well enough to sit in his shop and do his business. Then the youngest son made up his mind to go on a journey of a hundred miles. So he started off, and on a field met a Banjārā, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjārā asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharālā, which he also bought. Then he went on and bought a cat. Then he met a fowler who was sending off his daughter to her husband's house. The fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying.' Then the boy went on and met a snake-charmer. From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees. He tried the pipe, and found that he could play it all right. Then he went on again, and, as he walked, it struck him that he might go and visit his elder brothers. So he went to his elder brothers and pulled out a snake. When they saw it they ran away, and said to him,—'what is this that you have done? You have disgraced your family. Go away, you father-in-law Dhēd!' So then he went to his father, and said 'hullo, dad,' and then his father recognized him. Said his father, 'you're not my son. Be off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkew dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone.' So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, 'give me a snake-stone and I'll let your nephew go home with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

<sup>1</sup> A Dhēd is a low-caste scavenger. The expression is a term of abuse.

<sup>2</sup> In Indian folklore, snakes have magic powers and, like the English toad, each bears a precious jewel, the snake-stone, in its head. The snake-stone grants its possessor his every wish.

## VADŌDARI

From Bombay City a dialect of Gujarātī has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda State. This state consists of four divisions, *viz*, Amreli, in Kathiawar, Kadi, north of Ahmedabad, in which Pattanī Gujarātī is spoken, Baroda proper, on the east bank of the Mahī, and Navsari, to the east of Surat. Most of the people in Navsari speak Bhil languages which are described elsewhere.<sup>1</sup> The 79,544 persons returned as speaking Gujarātī in this division, speak either standard Gujarātī, if they are educated, or Anāw'lā similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarātī. As usual those who are educated speak the standard dialect. The rest speak Vadōdarī. Vadōdarī does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Pātīdārī) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a version of the Parable received from this locality.

The vowel *ā* often becomes *ō*, as in *mō*, in, *lōn*, the ear, for *mā* and *kān*, respectively.

*Ā* is shortened before *ī*, as in *bhai*, a brother, *lhaiñē*, having eaten. *K* often becomes *ch* under the influence of a neighbouring *e* or *ī* (*chēt'lā*, for *kēt'lā*, how many; *chēvadāw'ioñ*, for *kēvadāw'ioñ*, to be called), and *kh* similarly becomes *chh* (*chhētar* for *khētar*, a field, *bhuchhē* for *bhukhē*, by hunger).

Medial consonants are doubled as in *Sur'tī*, thus, *pōttānō*, own, *badhdhñ* for *badhñ*, all.

*S* often becomes *h*, as in *hābh'lī*, for *sābh'lī*, having heard, *ham'jāw'ioñ*, for *sam'jāw'ioñ*, to conciliate. *Ś*, however, seems to be preserved, and is sounded as an English *sh*, as in *dēs*, a country, *hōś*, I shall be.

*Chh* is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mā, ē*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *mārñ-chhñ*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarātī spoken by cultivators of the Panch Mahals district who do not speak Bhilī.

<sup>1</sup> See Vol. IX, Part III, pp. 108 and ff.

Ek	mānas'nē	be	dich'iā	hatā	Nē	tē-mō-nā	nōnāē
One	to man	two	sons	were	And	them-in-of	by-the-younger
bāp'nē		chīdhū		kē,	'bāpā,	māl-matānō	mārō bhāg
to-the-father	it-was-made	(1 e said)		that,	'father,	of-the-property	my share
manē	ālō '	Anē	bāpē		māl-matānī	vēh'chanī	karī. Nē
to-me	give'	And	by-the-father		of-the-property	division	was-made And
thōdā	dī	kadē	nōnō	ohharyō	sagh'lū	bhēlū	karī
a-few	days	after	the-younger	son	everything	together	having-made
par-dēs	gayō,	nē	tyā	mōj-majā-mō	paisō	khar'chī-nōkhyō	
a-far-country	went,	and	there	debauchery-in	money	entirely-expended	
Nē	tē	pachhī	tē	dēs-mō	mōtō	kāl	padyō, nē tōnē
And	that	after	that	country-in	a-mighty	famine	fell, and to-him
ton	pad'wā	lāgī	Tē	dēs-nā	ek	sēth'nē	tyā jayī
want	to-fall	began	That	of-country	a	to-1ch-man	there having-gone

rahvō,      jēnē      pōtīkā      chhētar-mō      bhundā      chār-wā      mōkalyō      Nē  
*he-remained, by-whom his-own field-in swine to-feed he-was-sent And*  
 jē      śēgō      bhundā      khaī-rahētā      tē-mō-thī      pōtānū      pēt  
*what hushs the swine eating-were them-in-from his-own belly*  
 kluśī-thī      bharyū-hat,      tē      paṇ      kōiē      tēnē      āli  
*happiness with would-have-been-filled, that even by-anyone to-him was-given*  
 naī  
*not*



## PATTANĪ GUJARĀTĪ.

The city of Pattan or Pātan, the capital of the ancient state of Anahilavāda, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarātī spoken by the villagers of this tract and of the neighbourhood is called Pattanī. This Pattanī dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-cum-Modasa sub-division of the Ahmedabad district and in the greater part of the state of Palanpur. In the north of Palanpur it merges into Mārwarī through an intermediate dialect which has been dealt with under the head of Rājasthānī.<sup>1</sup> On the east it has the various Bhil dialects of Mahikantha,<sup>2</sup> and on the south it has the village dialect of Ahmedabad, with which it is closely connected. On its west it is bounded by the Great and Little Ranns of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarātī.

Pattanī possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

**Pronunciation** — As usual in northern Gujarātī, the *ā* in the word *bhāī*, a brother, is shortened, and we have *bhai*. The vowel *a* is changed to *ī* in *diyā* for *davā*, compassion.

As usual, *ā* is often pronounced as a broad *ō*, and is written, in the Gujarātī character ં. Thus, ંૃૃ *chōdō*, for *chādō*, the moon. This broad *o*-sound I represent in transliteration by *ō*. Other examples are *nōnō* for *nānō*, small, *mōd'wū* for *mād'wū*, to place. So firmly established is this custom that we sometimes even find words which have an *ō* in them by right of origin, written with an *ā*, i.e., the writer has attempted to spell according to the rules of standard Gujarātī, and has blundered in doing so. Thus, in the first specimen *mōj*, joy, is written *māj*. Following the principle of the change of *ā* to *ō*, in the word *patvōl*, a *patēl* or village headman, *ē* has been changed to *yō*.

A long *ī* is regularly changed to *ē* as is also common in northern Gujarātī. Thus, *nēchē*, for *nichē*, below, *kēmat*, for *kīmat*, price, *vētī*, for *vītī*, a ring, *wāt-chēt*, for *wāt-chit*, conversation, *mārīs* or *mārēh*, I shall strike.

In *dakh*, for *dukh*, grief, *u* has been changed to *a*.

A final unaccented *ē* often becomes *a* or *ā*. Thus, *ona*, for *anē*, and, *la* for *lē*, that (conjunction), *hamu* or *hamā*, for *hamē*, now, *tamā*, for *tamē*, you.

Nasalization at the end of a word is omitted or introduced *ad libitum*. Numerous examples will be found in the specimens. Such are *hama* or *hamā*, now, *karyu* for *karyū*, it was done, *nē* or *nē*, the sign of the dative, *khātā-tā*, they (masculine) were eating. The oblique plural is often nasalized as in *gharā*, houses, *nōk'rā*, servants, instead of the standard *gharō*, *nōk'rō*.

The letters *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. Indeed so entirely identical are the sounds represented by the Gujarātī letters ં, ં, and ં that they are

<sup>1</sup> See *ante*, p. 108.

<sup>2</sup> See Vol. IX, Part III, pp. 11 and ff.

written for each other *ad libitum* and are all pronounced *s*. Thus the standard word સ્વચેત *svac'hēt*, conscious, is actually written સ્વચેત *chhāw'sēt* in the first specimen, and similarly સુભાષિત *sābhāṣiyō*, he heard, is written સુભાષિ. Other examples of the pronunciation of these letters are *sāk'ri* for *chāk'ri*, service, *chyar* or *sār*, four, *pāṣ*, for *pāch*, five, *usō*, for *vēchō*, high; *vesūwō*, for *vēchāwō*, to be sold, *vēṣi*, for *vēchi*, having distributed, *lhar'si*, for *lhar'chī*, having spent, *ār'wō*, for *chār'wō*, to feed cattle, *sālī*, for *chālī*, he goes, *chhōrū* or *sōrū*, a child, *pasī*, for *pachhē*, after, *pusyu*, for *puchhyū*, it was asked, *nāsyā*, for *nāchhuā*, *ie nākhya*, on being thrown. On the other hand, *s* and *ś* are usually pronounced *h*, and are then, as explained below, written *h*.

As elsewhere in north Gujarat, *lh* is pronounced (and written) as *chh*, *ie* is pronounced as *s* (and sometimes written so). Thus, *khēdū*, or *chhēdū*, a cultivator, *chhētar*, for *lhitā*, a field, *nasyū*, for *nāchhuā*, *ie nākhya*, on being thrown.

Very similarly, when the letter *g* is followed by *i*, *ī*, or *y*, it is pronounced (and written) *j*. Thus, *lāg'wō*, to begin, but *laji*, she began, *lājyā*, they began, *war'gyō*, for *wal'gyō*, he embraced, *pagī*, for *paqī*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *māī*, for *matē*, for, *lōī* for *lōlē*, on the neck, *āth* or *āth*, eight, *ch'tu*, for *ch'thū*, in one place, *dithū*, for *dithū*, seen, *tēn*, for *tenē*, by him, as well as 'to him', *dakūr*, for *dukāl*, a famine. *D* and *dh*, however, usually become *r*. Thus, *ghōdō* or *ghōrō*, a horse, *thōrā dārā* for *thōdā dahādā*, a few days, *urāī*, for *udūdī*, having squandered, *par'wō*, for *pad'wō*, to fall, *warō*, for *wadō*, great, *jarō*, for *jadyō*, found, *lōdhū* or *lōī*, iron.

The letters *s* and *ś* regularly become *h*. Thus, *hō*, for *śō*, a hundred, *mānah*, for *mūnas*, a man, *hūraj*, for *sūraj*, the sun, *hū* for *śū*, what, *hīd*, for *śīd*, why? *dēh*, for *dēś*, a country, *lhuhi*, for *lhuśi*, happiness, *lah'mir*, for *kāśmir*, Kashmir, *ham'jyō*, for *sam'jyō*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ch'tu*, for *ch'thū*, in one place, *hūī*, for *hāthē*, on the hand.

The cerebral *l*, like *d*, regularly becomes *r*. Thus, *mar'wō*, for *mal'wō*, to mingle, *sagh'ru*, for *sagh'lū*, entire, *āqar* or *āqal*, before, *dhōrō*, for *dhōlō*, white, *hāl-wārō*, for *hāl-wālō*, a shop-keeper, *war'jyō*, for *wal'gyō*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhāl*, for *nyāl*, satisfied (cf. Hindi *nihāl*).

**Nouns**—The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in *u*, instead of *ī*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *nē* or *nē*.

Nouns ending in a consonant, even when masculine, have a plural in *ā*. Thus, *gharā*, houses, *nōl'rā*, servants.

The agent-locative ends in *ī*, instead of *ē*. Thus, *hātī* for *hāthē*, on the hand, *lōī*, for *lōlē*, on the neck, *hāthī* or *hāthē*, for *sāthē*, with, *bhāī*, a father, *mōtā-bhāī*, by the grandfather.

**Pronouns**—The agent case of the first person singular is *mī* or *mī*. Similarly, we have *tī*, *tī*, or *tīē*, by thee.

Other pronominal forms are *amī* or *amē*, we, *āp'dē*, we (including the person addressed), *amārō*, *āp'dō*, our, *tamā*, for *tamē*, you, *tēnō*, of him, *tēnē* (not *tēnē*),

by him, to him, *ī* or *î*, he (declined regularly, thus, *inō* or *înō*, of him), *kun*, who, *hũ*, what?

**Verbs** —The verb substantive is thus conjugated in the present,—

	Sing	Plur
1	<i>sũ</i>	<i>saĩye, saiyē, sa</i>
2	<i>ē, eā</i>	<i>sō</i>
3	<i>ē</i>	<i>sī, eē</i>

The negative verb substantive is *nathī*, is not

The past is *hatō* (as in standard Gujarātī), often contracted to *tō* The negative past is *natō*, was not, as in *natũ āpyu*, was not given 'I shall be' is *hōĩ* or *hēh*

The Definite Present of the finite verb is thus conjugated The varieties of form are mainly due to the lax use of the final nasal

*I am striking.*

	Sing	Plur
1	<i>mārũ ēũ mārũan</i>	<i>māriyē saĩyē, etc</i>
2	<i>mārē-ēā, mārē-ē</i>	<i>mārō-sō</i>
3	<i>mārē ē</i>	<i>mārē-sē, etc</i>

The future, I shall strike, is thus conjugated,—

	Sing	Plur
1	<i>mārīs, mārēh</i>	<i>mār*sũ, mār*hũ</i>
2	<i>mārīs, mār*sē, mārēh</i>	<i>mār*sō, mār*hō</i>
3	<i>mār*sē, mār*hē</i>	<i>mār*sī, mār*hē</i>

The Present and Past Participles are as in standard Gujarātī, with a few irregularities. The past participle of *jauũ*, to go, is *jyō*, *gyō*, or *jēlō* That of *āv\*auũ*, to come, is *āyō* Instead of *jadgyō*, got, we have *jarō*

*Lēuũ*, to take, has its conjunctive participle *lī*, for *lai*

[ No 14 ]

CENTRAL GROUP.

GUJARĀTĪ.

(Mondak District Ambarband).

[illegible]

Handwritten musical notation on a five-line staff, featuring various notes, rests, and bar lines.

[No 14]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ

PATTANĪ

(MODASA, DISTRICT AHMEDABAD)

## TRANSLITERATION AND TRANSLATION

Ēk mānekḥ'nē be sūrā hatā Tū-mō-nā nōnāc bīp'nē  
*A to-man two sons were Them-in-of by-the-younger to the father*  
 kayū, 'bāp, māl-matānō jē bhāg manē mar'wānō hōy, tē manē  
*it-was-said, 'father, of-the-property what share to-me to be-got is, that to-me*  
 āp' Tēne tēonē puñjī vīcī āpī Thōrā dārā prī  
*give' By-him to-them the-property having-divided was given A-few days after*  
 nōnē sōcē sagḥ'ru cī'tu karū, ana vīg'rā dēh-mō jyō,  
*by the-younger by-son everything together was-made, and a-distant country-in he-went,*  
 ana tī māj-majhā-mō pōtanī puñjī mārī-dīdhī Sagḥ'ru  
*and there debauchery-in his-own property was-squandered-away Everything*  
 khar'sī-nāsyā-pasī ē dēh-mō mōtō dakār paṇyō, nē tēnē  
*having-spent-completely-after that country-in a-mighty famine fell, and to-him*  
 khōt par'wā lājī Tē jāinē tē dēh'nā ēk rēwāhinē tī ravō  
*want to-fall began He having-gone that of-country an of-inhabitant there remained*  
 Tēnē pōtanā chhētai-mō bhundō sār'wānō tēnē mōkalyō Jē  
*By-him his-own field-in some for-feeding as-for-him he-was-sent What*  
 dhundhā bhundō khātā-tī, tē-watī pōtānū pēt bhār'wānī tēnē mar'jī  
*husks the-some eating-were, those-with his-own belly of-filling to-him desire*  
 thāi, pan kōiē tēnē āpyā nahī Ana jīnō tē chhāw'sēt thayō,  
*was, but by-anyone to-him they-were-given not And when he conscious became,*  
 tānē tēnē kayū, 'mārā bāp'nē chēt'lā majurōnō puh'kar rōt'lā sē,  
*then by-him it-was-said, 'my to-father how-many to-servants sufficient loaves are,*  
 pan hu-tō bhūkhē maru-sū Hu ūthīnē mārā bāp kanē  
*but I-on-the-other-hand by-hunger dying-am I having-arisen my father near*  
 jēh, nē tēnē kēh kē, "bāp, mī Par'mēhai hāmā nē tārī  
*will-go, and to-him I-will-say that, "father, by-me God against and of-thee*  
 āgar pāp kīdhū-sē, nē hama hu tārō sūrō kahēwāwā jūg nathī Manē  
*before sin done-is, and now I thy son to-be-called worthy am-not Me*  
 tārā nōkarō-mō-nā ēk jēwō gan'' Tē ūthyō ana bāp kanē jyō Nē tē  
*thy servants-in-of one like count'' He arose and the-father near went And he*  
 hajī ghanō vīg'rō hatō, tānē tēnē bāpē dithō, nē tēnē  
*still great distant was, then as-for-him by-the-father he-was-seen, and to him*

diyā āi, nē tē dōrinē tēnē kōtī war<sup>3</sup>jyō, nē tēnē basī  
*compassion came, and he having-run on-his on-neck hung, and to-him his*  
 kidhi Sōrē tēnē kayu, 'bāp, mī Par<sup>3</sup>mēhar hāmā  
*was-made By-the-son to-him it-was-said, 'father, by-me God against*  
 nē tāri āgar pāp kidhū-sē, hama tārō sōrō kahēwāwā jōg  
*and of-thee before sin done-is, now thy son to-be-called worthy*  
 nathi ' Pan bāpē pōtānā sāk<sup>3</sup>rānē kayu kē, 'hau thī  
*I-am-not ' But by-the-father his-own to-servants it-was-said that, 'all-than*  
 hārā lug<sup>3</sup>rā li-āō, nē tē ēnē pērāō, nē ēnē hāti  
*good robes bring, and those to-him put-on, and to-this-one on-hand*  
 vēti ghālō, nē pajē jōrā pērāō, nē āp<sup>3</sup>dē khāinē ānand  
*a-ring put, and on-feet shoes put-on, and we-all having-eaten rejoicing*  
 kariē, kem-kē ā mārō sōrō muō-tō, nē pāsō jiw<sup>3</sup>tō thayō-sē,  
*may-do, because-that this my son dead-was, and again living become-is,*  
 nē khōwāy<sup>3</sup>lō-tō, nē jarō-sē ' Nē tēō ānand kar<sup>3</sup>wā lājyā  
*and lost-was, and found-is ' And they rejoicing to-make began*

Hama tēnō warō sōrō ohhētar-mō hatō Nē tē āw<sup>3</sup>tō ghar  
*Now his great son the-field-in was And he in-coming the-house*  
 hanē āyō, tānē tēnē rāg ana nās chhābharyō Tēnē  
*near came, then by-him music and dancing was-heard By-him*  
 sāk<sup>3</sup>rā-mō-nā ēk<sup>3</sup>nē bōlāvinē pusyu, 'ā hū sē ? ' Tēnē  
*the-servants-in-of to-one having-called it-was-asked, 'this what is ? ' By-him*  
 tēnē kayu, 'tārō bhai āyō-sē, nē tārā bāpē ēk wari  
*to-him it-was-said, 'thy brother come-is, and thy by-father a great*  
 ujanī āpī-sē kem-kē tā hēm-khēm pāsō maryō-sē ' Pan  
*feast given-is because-that he safe-sound back-again got-is ' But*  
 tēnē karōdh karyō, nē māi āyānē rāji natō  
*by-him anger was-made, and within for-going willing he-was-not*

Mātē tēnā bāpē bār āinē tēnē ham<sup>3</sup>jāyō  
*Therefore his by-father outside having-come as-for-him he-was-persuaded*  
 Pan tēnē jabāp dētō bāp<sup>3</sup>nē kayu, 'jō, āt<sup>3</sup>lā  
*But by-him reply in-giving to-the-father it-was-said, 'see, so-many*  
 warah-thī tāri sāk<sup>3</sup>rī karū-sū, nē mī kadhi tārō hukam  
*year from thy service doing-I-am, and by-me ever thy order*  
 ōtarvō-nathī, tō-pan mārā mitrō-hāthē khuhī kar<sup>3</sup>wānē  
*disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making*  
 tī manē bōk<sup>3</sup>ru pan kadhi natū-āpyu Ā tārō sōrō jēnē  
*by-thee to-me a-goat even ever not-was-given This thy son by-whom*  
 tāru gharab sēnārō hāthē urārī-didhu, tē jēō āyō kē tiē  
*thy living harlots-in-company was-wasted-away, he as came that by-thee*  
 tēnē mātē wari ujanī āpī ' Tēnē tēnē kayu, 'sōrō,  
*of-him for a-great feast was-given ' By-him to-him it-was-said, 'son,*

rōj tu mārā hāthī sč, ana mūru sagh<sup>a</sup>ru tūru sč  
*daily thou of-me in-company art, and mine everything thine is*  
 Āp<sup>a</sup>dē khuhī thav<sup>u</sup> jōitu hatu, tathū har<sup>a</sup>khāv<sup>u</sup>  
*To-us-all rejoicing to become being-proper it-was, also to-rejoice*  
 jōitu hatu, kem-kē ā tārō bhaī muō-tō, tē pāsō  
*being proper it-was, because-that this thy brother dead-was, he again*  
 jīw<sup>a</sup>tō thayō sč, nē khōwāy<sup>a</sup>lō-tō, jaryō-sč  
*living become-is, and lost-was, found-is*

[ No. 15.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## GUJARATI

PATTANL

(DISTRICT AHMEDABAD)

## SPECIMEN II.

(Rev G. P. Taylor, M.A., D D , 1899.)

## A VILLAGE DIALOGUE

## DRAMATIS PERSONÆ

દેવકથુ પટયોલ અને માટયમ બારોટ

Scene પલાચરની બાગોળ

માટયમ—(ધોટા પાડીને) એ દેવકથુદા આવો તો ખરા

દેવકથુ—(પાસું નેઈને) ઓહોહો, બારોટ, તમે આહીં આથી ?

માટયમ—આહીં આવે બે દાડા થ્યા, જલોજ મો તો ક રામો ફરી જ્યો સેં, નકર ભાટ બરામથુને દેહાવર તે હીદ જવું પડે ? તમ હગખા બાપા પાહે આઈને શકન નાખતા ક ન્હાલ યઈ જતા હમ તો મજુરી કરી કરીને તુમલીઅ ઘુટી જય સેં ઈનું હયાનાહ જય, મેંમઈમા માતા કાળકાતું ખખ્ખર સાલે સેં ઈનું હાફે થને ક માગમા પટોગના જેવુ દખ નથી

દેવકથુ—હ્યો હીક પ્યુ તમે આયા તે ગામમા મો તે બે ઘડી વાતચેત પુસ્વા થહે, બઈ, જરા મારે ઉતાવળ સેં ગામમા ચેટલા ધમહાથુ પડ્યા સેં બઈ શા, જરા મંદરમા જઓ ને બાવાજીને કહો ક, ઠાકોરજીનો થાળ કગ્વા અને કાલે આઈ સેં એ બધી મુગલોને જમાડવા કાળી ચેટીનો વેત થાય ઈમ નથી ગામમા ફરી ફરીને હગ્ધા પરમાણે લોક આવે એ લે જો

માટયમ—હાફે, હુ જઈ સું, પથુ જગ ધરની કહોળશમની તો વાત કહો

દેવકથુ—હો કહોળશમ મેં બઈ શા, વીધોટીનું ધમહાથું સાલે સેં ઈમા વળી પેલા ભવૈયા આયા સેં, ગામમા ટહેલીઆ તો એટલા, ફચીર તો એટલા, ચેટલાનું પુફે કરિઅ ?

માટયમ—મા, કણુખી તો રાજ સેં ભવૈયાનો વેત તો પહેલો કરવો પડહે, અમક બે વરહા ઉપર ઈઆનો રાજપો નતો એટલ ગામમા ઢોરા માણુહાનો હુબારો વળી જ્યો તો

દેવકથુ—ખરે કહો મો, એ તો ખરે લેખે સેં, બીજાનું તો થવું અહે ઈમ થહે, પથુ આયાનું તો કરવું પડહે

માટયમ—મા, ભાટ બરામથુ ગહ પરતીપાળ સો, કહે સેં ક નહિ ક કણુખી આહિ કરોડ, મોર સેં, મોર સેં, અતિતસેં, ફચીર સેં, મહેતો સેં, મશદી સેં, કુથુ ન્દે ? હો તમારે વાહે

દેવકથુ—હાજી કહો મો, બારોટ, પથુ આગળ્યા દાડા જ્યા, પહેલા તો ગામના ધણીરણી હમે હતા

માટયમ—હોવે, બાપા, મારો ઈને મારો, ને જવાડો ઈને જવાડો તમારા મોટાભાઈ અમોને પહેલાં ભારાવાળા આસ્યા તો તે અજીએ અમારા સૈયા આશી બોલે સેં

દેવકથુ—હ્યો પટયોલ, રામ રામ, પાસા બેગા થજો



[No. 15.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## GUJARĀTĪ

PATTANĪ

(DISTRICT AHMEDABAD)

## SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D. 1899.)

## TRANSLITERATION AND TRANSLATION.

## A VILLAGE DIALOGUE

*Dramatis Personæ*—

Dēw'kan Patyōl anē Mātṛam Bārōt  
*Dēw-kriṣṇa Potī! and Mātṛaṁ Bard*

*Scene*—

Palāchār'nī bhīḡōl  
*Of-the-Palāchar the-precincts*

Mātṛam — (Ghītō pīdinē) E Dēw'kan-dī, āwō  
*Mātṛam. — (Tone having-as-if-to-fall) Here Dēw-kriṣṇa-dās com-*  
*tō, khārī*  
*indeed, in-truth*

Dēw'kan — (Pāsū jōinē) Ōhōhō, bārōt, tamē ūhī ohī-i-thī?  
*Dēw-kan — (Back having-looked) Ho! Bard, you here where-from?*

Mātṛam — Ahī ivē be dīdī thīā Jānō-j sō  
*Mātṛam — Here on-the-having-come two days became Knowing-very-you-are*  
*tō ka samō pharī ṛō-sē, nīkar*  
*indeed that the-time having-turned come-is, otherwise*

bhīḡ bhīḡmā'nē dēhīwar tē hīd  
*(to)-the-Bard to-the-Brahman (into)-a-foreign-country that where*

jāvū prāḡ? Tāmī har'khī bāpī pāhē āinō  
*to-go falls? You like gentleman near having-come*

śakan nīkhtī, ka nhīl thāi  
*a-request (we)-used-to-throw, that satisfied having-become*

ṛatā Hamā tō majurī karī  
*(we)-used-to-go Now on-the-other-hand labour having-done*

karinē tūm'li-a tuḡi jīy-sē. Inī  
*having-done the-head-even being-broken going-is. Of-this*

hatyānīh jār Mēmāi-mā Mātā Kāḡkāmū  
*destruction may-go. Bombay-in (of-)mother of-Kūhā*

- khappar sālē-sē Īnū hārū thajō ka  
*the sacrificial-dish going-is Of-it good be that*
- mā'g-mā p'hōr'nā jēwū dakh nathī  
*the-way-in of-last-year the-like pain is-not*
- Dēw'kan — Lyō, thik thyū tamē āyā tē Gām-mā  
*Dēw-kan — Take (1 e, well), nice it-was you came that The-village-in*
- sō tē be ghadī wāt-chēt puswā thahē  
*you-are (for-)that two gharīs conversation the-asking will-be*
- Bhai, jarā mārē utāwal sē Gām-mā  
*Brother, a-little to-me hurry is The-village in*
- chēt-lā gham'hān padyā-sē Bhai Śā,  
*how-many crowds fallen-are Brother Sir,*
- 'jarā mandar-mā jāō, nē bāwā-jinē k'hō  
*for-a-little the-temple-in go, and to-the-holy-person say*
- ka, 'thākōr-jinō thāl kar'wā anē kālē  
*that, 'of-the-idol the-dish to-make and yesterday*
- āi sē ē badhī mur'tyōnē jamād'wā  
*having-come are those all to holy-men to-cause-to-eat*
- kālī rōtīnō vēt thāy ĩm nathī '  
*black of-bread the-opportunity may-be so not '*
- Gām-mā pharī-pharīnē har'dhā par'mānē  
*The-village-in having-gone-round (their-)faith according-to*
- lōk ālē, ē lē-jō  
*people give, that having-taken-go*
- Mātyam — Hārū, hū jāū-sū, pan jarā ghar'nī  
*Mātyam — Good, I going-am, but for-a-little of-the-house*
- k'hōl-sam'nī tō wāt k'hō  
*of-the-peace-welfare on-the-other-hand the-story tell*
- Dēw'kan. — Hau k'hōl-sam sē Bhai Śā, vīghōtīnū  
*Dēw-kan — (We-)all peaceful-well are Brother Sir, of-the-land-assessment*
- dham'hānū sālē-sē Ī-mā walī  
*the-disturbance going-on-is This-in-(1 e, in-addition-to) also*
- pēlā bhawaiyā āyā-sē Gām-mā t'hēlā  
*those players come-are The-village-in beggars*
- tō ē'lā, phachīr tō ē'lā,  
*on-the-one-hand so-many, mendicants on-the-other-hand so-many,*
- chēt'lānū purū karia ?  
*of-how-much full may-we-make ?*
- Mātyam — Bhā, kan'bī tō rājā sē Bhawaiyānō  
*Mātyam — Father, the-cultivator on-the-other-hand king is Of-the-players*
- vēt tō p'hēlō kar'wō pad'hē, chyam-ka  
*opportunity indeed first to-male will-fall, because-that*

bo	warahā	upai	īñnō	rājipō	natō
two	years	above (i.e., past)	of-them	satisfaction	was-not
Et'lā		gām-mā	dhōrā		mān'hānō
In-so-much(-time)		the-village-in	the-cattle		of-the-men
hubātō	vaḷi	iyō	tō		
a-heavy-blow	having-turned	went	indeed		
Dēw'kan — Khaiū	k'hō-sō	Ṭ	tō	kharē	lōkhē
Dēw-kan — True	saying-you-are	That	indeed	in-truth	in-worship
sē,	bijānū	tō		thatū	alē, īm
is,	(that-)of-others	on-the-one-hand		being	may-be, so
thahē,	pan	āññū	tō		kar'wū
it-will-be,	but	(that-)of-these	on-the-other-hand		to-make
pad'hē					
it-will-fall					
Mātyam — Bhā,	bhāt	bh'rāman	gaū	par'tipāl	sō,
Mātya n — Father,	Bard	Brāhman	cow	protector	you-are, saying-they are
ka	nahī	ka,	'kan'bī	āhē	karōd' ?
or	not	that,	'the-cultivator	at-the-back	ten-millions' ?
Mōi	sē,	chōi	sē,	atit	sē,
Peacock	there-is,	thief	there-is,	devotee	there-is,
sē,	m'hētō	sē,	maśandī	sē	Kun nhē ?
there-is,	accountant	there-is,	clerk	there-is	Who is-not ?
Hau	tamārē	wāhē			
All	at-your	at-the-back.			
Dēw'kan —	Hāchī	k'hō-sō,	bārōt,	pan	āgalvā
Dēw kan.—A-true(-story)	saying-you-are,	Bard,	but	former	days
iyā,	p'hēlā	tō		gām'nā	dhani-ranī
are-gone,	at-first	on-the-other-hand		of-the-village	masters
hamē	hatā				
we	were				
Mātyam — Hōwē,	bāpā,	mārō	īñē	mārō,	nē
Mātyam — Yes,	Si,	you-may-kill	him	you-may-kill,	and
jīwādō	īñē	jīwādō			Tamārā
you-may-cause-to-live	him	you-may-cause-to-live			Your
mōtā-bhāi	amōñē	p'hēlā	bhātā-wālā	ālvā-tā,	
by-grandfather	to-us	formerly	the-bards'(-fields)	given-were,	
tē	ajī-ē	amārā	saivā	āśī	bōlē-sē
(for-)that	still-even	our	sons	blessing	saying-are
Dēw'kan.—	Lyo,	patyol,	Rām	Rām,	pāsū
Dēw-kan — Take (i.e., well),	Patēl,	Rām	Rām,	again	met(-with-me)
thayō					
become-please					

# FREE TRANSLATION OF THE FOREGOING

*Speakers* — Deva Krishna das, the village headman  
Mafan, a Brahmin

*Scene* — A part of the village Paltichar

*Maf* — (addressing Deva) — This is Deva Krishna das I see, isn't it?

*Deva* — (startled, looking at Maf) — Oh! ho! ho! where have you come from, friend? (addressing Deva) —

*Maf* — I can see you're a Brahmin, but it is plain that times are changed indeed, if we must have and Brahmins travel so far from home. Time was when we used to go to the good folk like you and after making our requests to have our wants all supplied, but now we're just filled with constant hard work. Bad luck to it all! In Bombay, what Keshik's law is, long summer, death, or the plague, is now come to Paltichar, but, thank goodness, there isn't as much annoyance as there was last year.

*Deva* — I'm glad you're here and as you're in the village we can have a bit of a chat, better than I have in a little hurry. What a crowd of pests are there here! But friend, step into the temple and tell the priest that I wish to have him for you just now to make your offering to the gods for all the happy persons who came here yesterday. Go you your way and tell the village clerk what the people give as alms.

*Maf* — All right. I'll go, but first let me hear that at home you're flourishing.

*Deva* — All is well, friend. But my good fellow, there, this confounded land is so full of trouble. There too the trouble folk have come, and the village is now swarms of street beggars and mendicants galore. Whence are the demands of all these to be met?

*Maf* — I see the farmer is a true. You'll have to satisfy first of all those troubles, for a couple of years ago when they left discontented, immediately this upon blow came upon the cattle and the men in the village.

*Deva* — It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

*Maf* — I read, you're the protector of hards and Brahmins and cows. Doesn't the saying run 'Millions follow the farmer' (i.e., the farmer can support millions of folk)? The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not? All follow you (for support).

*Deva* — You speak truly, friend, but the former days are gone. Once we were lords of the village.

*Maf* — Yes, friend, life and death were in your hand. Of old your grandfather gave us 'the hards' fields' and to the present day our sons bless him.

*Deva* — So, Patel, Good day and may we meet again.

## GUJARĀTĪ OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarātī in the extreme south of the Sind district of Thar and Parkar, which is separated from Northern Gujarat by the Great Rann of Cutch. They are evidently immigrants from Gujarat, but I have not ascertained what dialect of Gujarātī they speak. Specimens of Gujarātī received from Thar and Parkar are in the ordinary literary form of standard Gujarātī employed by educated people. The language of the uneducated is probably a form of Patanī Gujarātī, mixed with Mārwarī.

## GUJARĀTĪ OF CUTCH

In the Peninsula of Cutch the following languages are reported to be vernaculars —

Kachchhī	spoken by	311,000 people
Kāyasthī	"	500 "
Gujarātī	"	205,500 "
Āyarī or Āhīrī	"	30,500 "
Hindōstānī	"	3,000 "
TOTAL		<u>550,500</u>

Of these Kachchhī will be dealt with under the head of Sindhī. Kāyasthī,—a mixture of Rājasthānī, Gujarātī, and Kachchhī,—will be dealt with under the head of Kachchhī.

The Hindōstānī of Cutch has been dealt with under the head of Western Hindī,<sup>1</sup> and Āyarī or Āhīrī under the Bhil languages.<sup>2</sup>

There remains Gujarātī. It is the home tongue of most Brāhmans and Vānīās, and is, in Cutch, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarat, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

<sup>1</sup> Vol IX, Pt I

<sup>2</sup> Vol IX, Pt III, pp 63 and ff

## KĀṬHIYĀWĀDĪ.

The language spoken by the educated classes of the Peninsula of Kathiawar is, as usual, the standard dialect. The uneducated Hindus, on the other hand, speak a well marked dialect known as *Kathiyawadi* or *Kathīwādī*. Most of the Muslims speak Hindustani, and some of the people, especially the sailors for whom Kathiawar is famous, speak a dialect of Gujarati which will be dealt with separately.

Local dialects divide Kathiyawadi into four sub-dialects,—*Hadhadi* spoken in the extreme south on the south-west; *Hadhī* in the north-west and centre and *Gudari* in the north-east and south-east of the peninsula. These do not, however, differ so much from each other as they do. *Hadhī*, which is spoken on the Gulf of Cambay, is at least as far removed from *Kathiyawadi* as the use of *pand na*, to compare with *paṇḍa* in the standard dialect, is to demand separate consideration. It is, however, *Kathiyawadi* as a whole, and give two specimens of it, as they are the most complete that I have seen.

The following table gives the approximate number of speakers of Kathiyawadi.

KATHIYAWADI.		Speakers.
Standard Kathiyawadi	2,000,000	
Hadhadi	200,000	
Hadhī	700,000	
Gudari	700,000	
Total	2,700,000	

*Kathiyawadi* has most of the peculiarities of northern Gujarati, and also has some of its own. These will be evident from the following grammatical sketch.

The *v* is the usual one given vowel scale. Thus *vaachari* for *vaichari*, having consumed *Tapitra* for *Tapitra* a bad person. As usual *a* is shortened before *r*. Thus, *bhar* for *bhara*, brother; *Tham* for *Thama*, having eaten. So we have the change of *i* to *ē* in *Teat* *prās*. *ḷ* is sometimes changed to *go* as in *gūṇya* for *gum* in a village. The broad sound of *o*, which I transliterate as *ā* is rather common. We have even *ghodā*, a horse. The past participle of *jaṇū*, to go, is always written *ḡḡo*, although the *ō* in other past participles is written as in the standard, thus, *batō* (not *bato*), was, *padḡō* (not *paduō*), fallen.

The change of *ch* and *chh* to *ṣ* is very common. *Chh* is often preserved in writing, but the pronunciation is always that of *ṣ*, not *chh*. Thus although *pāchhā*, back-again, is written with *chh*, it is pronounced *paṣa*. Before *r*, *e*, and *y*, however, the *chh* often becomes *ṣ*, not *ṣ*. The following are examples of these changes—*ṣādō* for *chādō*, the

moon, *sār'wũ*, for *chār'wũ*, to graze cattle, *sāhar*, for *chāhar*, a servant, *sāl'wũ*, for *chād'wũ*, to mount, *pās*, for *pāch*, five, *pasā*, for *pachās*, fifty, *sō*, for *chha*, six, *sōh'ō*, for *chhōl'ō*, a son, *pasē*, also spelt *pachhē*, after, *sñ*, also spelt *chhñ*, I am, *sōdāwũ*, for *chhōdāwũ*, to release, *mā as*, for *mā ē chhe*, thou strikest (so *rōwarchh*, thou weapest, here written with *chh*), *se*, often written *chhe*, he is, *śēlē*, for *chhēlē*, far, *ēdu*, also spelt *chhēdu*, a cultivator, *pūyũ*, for *pūchhyũ*, it was asked

*K* becomes *ch*, and *lh* becomes *chh*, under the influence of a neighbouring *r* or *e*. Thus, *dīch'rō*, for *dīh'ō*, a son, *chēl'lā*, for *lēl'lā*, how many? *cham*, for *lem*, why? *chēdē*, for *lēdē*, after, *chhētai*, for *lhētai*, a held, *lhēdu*, *chhēdu*, or *ēdu*, a cultivator

*Jh* is pronounced as *z*, as in *jhōd*, pronounced *zōd*, a devil

*S* or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s'hāhā*, for *sāsā*, want, *dah*, ten, *vīh*, twenty, *dīh*, for *dē*, a country, *par-dīh*, a foreign country, *mānah*, for *mānas*, a man, *warah*, for *waras*, a year, *jah*, for *jaś*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular as *ś* which bears the same relation to *s*, that *chh* does to *ch*. The same sound is common in the languages of Burmah, and is there transliterated *hs*. I cannot here transliterate *ś* by *sh*, as this would be confused with the *sh* representing the sound of *sh* in 'shun'. I therefore transliterate it *s'h* for want of a better sign. Examples are, *s'hāl*, for *sāl*, seven, *s'hō*, for *sō*, a hundred, *s'hū'aj*, for *sū'aj*, the sun, *s'hāhā*, for *sāsā*, want, *s'hā'ō*, for *sārō*, good, *s'hābhayũ*, for *sābhalyũ*, he came to his senses, *s'hāb'dō*, standing up, *s'hāthī*, for *sāthī*, a servant, *s'hapar'mō*, for *sapar'mō*, festive

An initial *ś* seems to be preserved. Thus, *śũ*, what? *śyā-thī*, why

The letter *h*, when medial, is elided. Thus *lahũ*, let me say, *wau*, a wife, *īc*, for *rahē*, he remains. The letter *l* usually becomes *r*. Thus, *sārya*, for *chhālā*, husks. A final vowel is optionally nasalized. Thus, *āt'lē*, thereupon, *pachhē* or *pachhē*, after, *lōyē*, by anyone, *nē* or *nē*, and

**Declension**—There are a good many irregularities in the declension of nouns. As in Sur'tī, nouns ending in consonants take *ā* in the oblique form singular and in the plural (in the plural also *ā*). Thus, *janānē*, to a man (*jan*), *bāp'nē* or *bāpānē*, to a father, *gānā*, songs, *bhūd'dā*, swine, *ghōdā* or *ghōdā*, horses

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sārya*, husks, *gōthya*, feastings, *mōiya*, formerly, *gāmya*, in a village, *ādya-mā*, on the side (of a pond). Compare *ā-bhāi*, he, oblique *ābhīyā*, below

The plural is also indicated by the addition of *ũ*. Thus, *mānahũ*, men, *dīch'rīyũ*, daughters, *gāyũ*, cows, *s'hāthīyũnē*, to his servants, *rādūnī*, of hailots

The *ē* of the agent-locative is often nasalized. Thus, *āt'lē*, thereon, *lōyē*, by anyone

**Pronouns**—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, *manē* or *māre*, to me

The pronoun of the third person is *tē*, *tī*, or *ī*. All these forms are declined regularly, except that the nominative plural of *ī* may be *īoadār*. The case of the agent has a dental *n*, as in *īnē* by (as well as, to) him. *Im'nē* or *tem'nē* is 'to him' or 'to them.' The word *bhāi*, is also employed with a pronoun of the third person. Compare standard Gujarātī *bhāy'dō*, a man. Thus, *ā-bhāi*, he (let this man) (was sent to the fields), *bhāinē*, (consciousness came) to him, *ā-bhīyānũ* *ōjh'rũ*, his belly. *Kun* or *hōn* is 'who?', *kunō* is 'whose?', *sō* (fem. *śī*, neut. *śū*) or *kīyō* or *chīyō* is 'what?' Its oblique form is *śyā*

**Conjugation.**—As usual in North Gujarāt, the second person singular is the same as the first person. Thus, *sũ*, I am, thou art. In other respects the conjugation of the verb closely follows the standard dialect, allowing for phonetic changes.

The present tense of the verb substantive is as follows —

	Sing	Plur
1	<i>sũ</i>	<i>sayẽ</i>
2	<i>sũ</i>	<i>sẽ</i>
3	<i>se</i>	<i>se</i>

This is often written *chhũ*, etc., but the pronunciation is always *sũ*, etc.

The past tense is *hatõ* or *tõ*, as in other northern Gujarāt dialects. *Nõ*, it was not.

The present tense of the finite verb is —

*I strike*

	Sing	Plur
1	<i>mārũ sũ</i>	<i>mārĩẽ-sayẽ</i>
2	<i>mārũ-sũ, mārās</i>	<i>mārõ sõ</i>
3	<i>mārẽ se.</i>	<i>mārẽ se</i>

The standard forms are also used. The auxiliary is often written with *chh*. Thus, *māichh*, for *māias*, thou strikest. The imperfect is *mār-tõ-tõ*. The past participle is *mārỹõ*.

The future is as in the standard dialect. The *ś* seems to be preserved and not to be changed to *h*. Thus, *mārĩś*, I shall strike.

The imperative ends in *ya*. Thus, *mār̥ya*, strike.

The past participle of verbs the roots of which end in *ā* (passives) takes the termination *nõ*. Thus, *bharānõ*, he was filled, *ghalānõ*, he was seized, *lūtānõ*, he was plundered, *marānõ*, he was killed.

The verb *javũ*, to go, has its present participle *jātõ*, not *jatõ*, and its past tense *jĩyõ*. In this word the final *o* is always written in the specimens as *õ*, not as *o*. So also its infinitive is *jāvũ*, not *javũ*. Similarly, *thavũ*, to be, has its infinitive *thāvũ*, and its present participle *thātõ*.



[No. 16.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ

KĀTHIYĀWĀDĪ

JHĀLĀWĀD (КАТНІАВАР)

## SPECIMEN I.

એક જણને બે સોકરા હતા તીમાથી નાને ઈના બાપને કીધુ કે, બાપા, આપણ મઝીઆગમાથી મને મારો ભાગ આપો આટલે ઈને બાપે બધી ધરવખરી વેચી દીધી ચોડા દી એડે નાને તો પોતાના ભાગનું બધુ વેચીસાદી ઈના ને પૈસા આવ્યા ઈ હૈને પરદેહમા જીયો, ને ધ્યાનકરે પોતાનું બધુ ગોઠે ધમ ઉડાડવા માડ્યુ આટલે ચોડા દીમા તો બધું ખુટીરિયુ એટલામા ઈ દેહમા-જ ભારે કાળ પડ્યો તારે ઈને ખાવાના સ્હાહા પડ્યા પછે ઈ એક તે દેહના સ્હારા વભાવાળા આશામીને ધ્યાનઈને સ્હાથી રિયો ધ્યાનકરે આભઈ તો ઓલ્યા ધણીના ભુડા વગડામા સારવા જ્યા. પણ ભુડા તો સાર્ય ખાય, ઈ માણુદથી ખવાય નઈ નેકે તો ઈ ખઈને નભત વળી ઈને કોયે કઈ તો આપ્યુ, આટલે આભીયાનું ઓઝર નો ભરાણુ તારે ભઈને સ્હાભયુ, કે ભાગ બાપને ધરે તો એટલા દાડિયા રજે છે વળી ધમને ખાવા પીવા પણ મળલખ મળેછે, ને આઈ મારે તો લાવપ્યુ કરવી પડેછે તો લાવને, હુ સ્હાબદો થઈને મારા બાપ પાહે જઈ, અને તેમને જઈને કઈ કે, બાપા, હુ તમારો ને પરભુનો સોર સું, હુ તો કપાતર જગ્યો પણ હશે સોર કસોર થાય, પણ માવતર કમાવતર થાય નઈ, ધમ જાણી મને તમારે ધ્યા દાડિયો રાખો ધમ વચારી તે સ્હાબદો થિયો અને પોતાના બાપ પાહે જીયો ઈને બાપે તો ઈને શેટેથી ભાળ્યો કે અતરમા દયાનો ઉમળકો આવ્યો તેથી હકી કાઢી દીયરાની કોટે બાઝી પડ્યો ને બચીયુ ભરવા માડ્યો સોકરો બોલ્યો, બાપા, હુ તો તમારો ને પરભુનો એવો ગુનેગાર થિયો સું કે તમારા જીવાનો દીયરો કેવરાવા જોગ રિયો નથી ઈને બાપે સ્હાથીયુને ક્યુ કે, જાઓ, ધરમાથી સ્હારો સ્હવાધો લાવીને ઈને પેરાવો, ને હાથમા વેઢવીટી તથા પગે પગરખા પેરાવો, વળી આજ સહપરમે દી ગણીને જમણુવાર કરો તથા ઘોળમગળ ગવરાવો સ્થાથી કે આજ મેં મુવો ધારેલો દીયરો સહજવન દેખ્યા, અને જોવાણેલો જડ્યો સે પછે બધા હીલાસેર કરવા માડ્યા

અટાણે ઈના મોટો સોકરો તો છેતરમા કામે જીયો તો, ધ્યાથી પાછો વળી ધર પાહે તે આવ્યો તારે પોતાને ધરે નાસ થાતો ને ગાણા ગવાતા સ્હાલ્યા પછે ઈને સાકરને સ્હાકરી પૂશ્યુ કે, આજ ધરે શી ધામધોમ સે ? તારે સાકરે જબાપ દીધો કે, તમારો ભઈ આજ હીમખીમ પાછા આવ્યા, તેથી રાજ થઈને તમારે બાપે આજ ગોઠ્ય કરી સે આથી ઈ એવો રીશે બળ્યો કે ઘેર જીયો-જ નઈ એથી ઈને બાપે આવીને ફાહલાવા માડ્યો તારે ઈ બોલ્યો કે, બાપા, આટલા વરહ લગણુ મેં તમારી સાકરી કરી, ને તમારે એકે વેણુ વાઢ્યુ નઈ, તોય મને તો મારા ભઈબધને ગોઠ્ય દેવા સ્હાર એકે રાભર નો અપાણું, અને બ્યારે રાહુની રમતમા તમારી માયાને ઉડાડનાર દીયરો ઘેર આવ્યો તારે તમે મોટી મેમાની કરી બાપ બોલ્યો, બેટા, હુ તો રોજ મારી પાહો-જ સું, ને મારી બધી સુકી પણ તારી-જ સે હાર એ કે આ ટાણે તો આપણે આણુદ કરવો જોયે, સ્થાથી કે, આ તાગ મુવા ધારેલા ભઈને જીવતો દીઠો, અને જોવાણેલો આજ જડ્યો સે

[ No 16 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARĀTĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ek	janānē	be	sōk'rā	hatā	Ti-mā-thi	nānē	inā
<i>A-certain</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-from</i>	<i>by-the-younger</i>	<i>his</i>
bāp'nē	kidhū	kē,	'bāpā,	āp'dā	majhārā-mā-thi	manē	mārō
<i>to father</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>our</i>	<i>joint-property-in-from</i>	<i>to-me</i>	<i>my</i>
bhāg	āpō	'	Āt'lē	inē	bāpē	badhī	ghar-wakh'rī
<i>share</i>	<i>give</i>	<i>'</i>	<i>Thereupon</i>	<i>by-his</i>	<i>by-father</i>	<i>all</i>	<i>living</i>
didhī.	Thōdā	dī	chēdē	nānē	tō	pōtānā	
<i>was-given</i>	<i>A-few</i>	<i>days</i>	<i>after</i>	<i>by-the-younger</i>	<i>on-the-other-hand</i>	<i>his-own</i>	
bhāg'nū	vadhū	vēchī-sāti	inā	jē	paisā	āvyā	i
<i>of-share</i>	<i>all</i>	<i>having-disposed-of</i>	<i>of-that</i>	<i>what</i>	<i>money</i>	<i>came</i>	<i>that</i>
lainē	par-dēh-mā	jīyō,	nē	iyā-kanē	pōtānū	badhū	
<i>having-taken</i>	<i>foreign-country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>his-own</i>	<i>all</i>	
gōthē	im	udād'wā	mādyū	Āt'lē	thōdā	dī-mā	tō
<i>in-pleasure</i>	<i>'so</i>	<i>to-squander</i>	<i>was-begun</i>	<i>Thus</i>	<i>a-few</i>	<i>days-in</i>	<i>on-the-one-hand</i>
badhū	khūti-ryū	ēt'lā-mā	i	dēh-mā-j	bhārē	kāl	
<i>all</i>	<i>had-been-expended</i>	<i>then</i>	<i>that</i>	<i>country-in-very</i>	<i>a-mighty</i>	<i>famine</i>	
padyō	Tārē	inē	khāwānā	s'hāhā	padyā	Pachhē	i ēk tē
<i>fell</i>	<i>Then</i>	<i>to-him</i>	<i>of-food</i>	<i>want</i>	<i>fell</i>	<i>Afterwards</i>	<i>he one that</i>
dēh'nā	s'hārā	wabhāwālā	āsāmīnē	iyā	jainē	s'hāthi	
<i>of-country</i>	<i>a-good</i>	<i>respectable</i>	<i>to-man</i>	<i>near</i>	<i>having-gone</i>	<i>as-a-field-labourer</i>	
rivō	Iyā-kanē	ā-bhai	tō	ōlyā	dhaninā	bhūd'dē	
<i>remained.</i>	<i>There-near</i>	<i>he</i>	<i>indeed</i>	<i>of-his</i>	<i>of-master</i>	<i>swine</i>	
wag'dā-mā	sār'wā	jīyā	Pan	bhūd'dā	tō	sārya	khāy, i
<i>field-in</i>	<i>to-graze</i>	<i>went</i>	<i>But</i>	<i>swine</i>	<i>indeed</i>	<i>husks</i>	<i>eat, that</i>
mānah-thi	khawāy	naī,	nēkē	tō	i	khainō	
<i>a-man-by</i>	<i>could-be-eaten</i>	<i>not,</i>	<i>otherwise</i>	<i>indeed</i>	<i>that</i>	<i>having-eaten</i>	
nabhat	Walī	inē	kōyē	kaī	nō	āpyū,	āt'lī
<i>would-have-lived</i>	<i>And</i>	<i>to-him</i>	<i>by anyone</i>	<i>anything</i>	<i>not</i>	<i>was-given,</i>	<i>thū.</i>
ā-bhiyānū	ōjh'rū	nō	bharānū	Tārē	bhainē	s'hābharyū	kē, 'māri
<i>his</i>	<i>belly</i>	<i>not</i>	<i>was-filled</i>	<i>Then</i>	<i>to-him</i>	<i>senses-came</i>	<i>that,</i>
bāp-nē	gharē	tō	chēt'lā	dādiyā	ralē-chhe,	walī	
<i>in-of-father</i>	<i>at-house</i>	<i>indeed</i>	<i>how-many</i>	<i>hired-servants</i>	<i>earning-are,</i>	<i>again</i>	

im'nē khāwā-pīwā pan mab'lakh malē-chhe, nē āi  
*to-them to-eat-and-to-drink also more-than-enough being-got-is, and here*  
 māiē tō lāgh'nyū kar'vi padē-chhe Tō lāw'nē, hū s'hāb'dō  
*to-me indeed fasting to-be-done falling-is So oome, I arisen*  
 thainē mārā bāp pāhē jāu anē tem'nē jainē kaū  
*having-become my father near may-go and to-him having-gone I-may-say*  
 kē, "bāpā, hū tamārō nē Par'bhunō sōr sū, hū tō kapātar  
*that, "father, I your and of-God thief am, I indeed unworthy*  
 jāgyō Pan haśē, sōru kasōru thāy, pan māw'tar kamāw'tar  
*have-become(?) But let-be, a-child bad-child may-be, but parents bad-parents*  
 thāy naī, im jānī manē tamārō iyā dādīyō rākhō " Im  
*may-be not,<sup>1</sup> thus considering to-me on-your near servant keep " Thus*  
 wachārī tē s'hāb'dō thiyō anē pōtānā bāp pāhē jīyō Inē  
*having-thought he arisen became and his-own father near went By-his*  
 bāpē tō inē śētē-thī bhālyō kē antar-mā  
*by-father on-his-part to-him distance-from he-was-seen that heart-at*  
 dayānō umal'kō āvyō Tē-thī hadī-kādhi dīch'iānī kōtē  
*of-compassion bursting-out came Therefore having-run of-the-son on-the neck*  
 bājhi padyō nē bachiyū bhar'wā mādyō Sōk'rō bōlyō, 'bāpā,  
*clinging he-fell and kisses to-take began The-son 'said, 'father,*  
 hū tō tamārō nē Par'bhunō ēwō guṇēgār thiyō-sū, kē tamārā  
*I indeed your and of-God so sinnee become-am, that your*  
 jēwānō dīch'rō kēw'rāwā jōg riyō nathi ' Inē bāpē  
*of-like son to-be-called worthy remained not ' His by-father*  
 s'hāthiyūnē kayū kē, 'jāō, ghar-mā-thī s'hārō s'hawāghō  
*to servants it-was-said that, 'go, house-in-from good garments*  
 lāvinē inē pērāwō, nē hāth-mā vēdh-vīti, tathā pagē  
*having-brought to-him put-on, and hand-in a-ving, and on-feet*  
 pagar'khā pērāwō, wali āj s'hapar'mō dī ganīnē jaman'wār  
*shoes put-on, and to-day festival day having-counted a-feast*  
 karō, tathā dhōl'mangal gaw'rāwō Śyā-thī kē, āj mē muwō  
*do, and merry-songs cause-to-be-sung Why-for that, to-day by-me dead*  
 dhārēlō dīch'rō s'hajīwan dēkhyō, anē khōwānēlō, jadyō-se'  
*considered son alive was-seen, and was-lost, found-is'*  
 Pachhē badhā līlā-ler kar'wā mādyā  
*Afterwards all merriment to-do began*

Atānē inō mōtō sōk'rō tō chhētār-mā kamē jīyō-tō, iyā-thī  
*Now his elder son indeed field-in on-work gone-was, there-from*  
 pachhō wali ghar pāhē tē āvyō tārē pōtānē gharē nās  
*back returning house near he came then his-own in-house dancing*

<sup>1</sup> A well known proverb inserted to make the meaning clear

thātō nē gānā gawātā s'hābhalyā Pachhē inē sākarnē  
*going-on and songs being-sung heard Then by-him a-servant-to*  
 s'hāk'ri pūsyū kē, 'āj gharē śi dhāmdhōm se ?'  
*having-called it-was-asked that, 'to-day' in-house what noise is ?'*  
 Tārē sāk'rē jabāp dīdhō kē, 'tamārō bhai āj hīm'khīm  
*Then by-servant reply was-given that, 'your brother to-day safe-and-sound*  
 pāchhā āvyā, tē-thī rājī thainē tamārē bāpē āj gōthya  
*back came, therefore pleased being by-your by-father to-day a-feast*  
 karī se' Ā-thī i ēwō riśē balyō kē gher jīyō-j  
*made is' This-upon he so with-anger burnt that in-house went-swely*  
 naī Ē-thī inē bāpē āvinē phōh'lāwā mādyō Tārē  
*not This-upon by-his by-father having-come persuasion was begun Then*  
 i bōlyō kē, 'bāpā, ātlā warah lagan mē tamārī sāk'ri  
*he said that, 'father, so-many years for by-me your service*  
 kari, nē tamārū chē vēn wādhyū naī, tōy manē  
*was done, and your any order was-disobeyed not, still to-me*  
 tō mārā bhaibandh'nē gōthya dēwā s'hāru ēkē  
*on-the one-hand my to-friends-and-relations a-feast to-give in-order one-even*  
 rābh'ru nō apānū, anē jyārē rādūnī ramat-mā tamārī māyānē  
*had not was-given, and when of-harlots company-in you to-property*  
 udād'nār dīch'rō gher āvvō tārē tamē mōtī mēmānī karī  
*squanderer son to-house came then by-you a-grand feast was made'*  
 Bāp bōlyō, 'bētā, tū tō rōj mārī pāhē-j sū, nē  
*The-father said, 'son, thou indeed daily my near-surely art, and*  
 mārī badhī mudi pan tārī-j se Hārū ē kē ā tānē  
*my all wealth even thine-alone is Good this that this on-occasion*  
 tō āp'nē ānand kar'wō jōyē, śyā thī kē, ā tārā muwā  
*indeed for-us rejoicing to-do is proper, why-for that, this thy as-dead*  
 dhārālā bhainē jīw'tō dīdhō, anē khōwānēlō, āj jadyō se'  
*considered to-brother alive he was-seen, and was lost, to-day found is'*

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI

KATHIYAWADI

JHALAWAD (KATHIWAR)

## SPECIMEN II.

ગાંધીયા ગદરીની વાત.

મોરય ધાડા જહી પડતા તારે ગામઘના માણુદ ગાંધીયા ગદરીને ગામ્ય ગાંધીદમ્મા પોતાનો માલ થાલ રાખતા, કાગલુ કે માગલુનું ગામ માગલુનું જાણી કોય હુરતુ નઈ પણ બોડી મોગલે તો રાણીહો માર્થુ, ને બામલુની મોડી બાન જાની ગાંધીયા ઈને મોડાના હોયો, પણ જલાલો પટે રેવા મંડ્યો તાઈ મોગલે પુરુષુ કે, હુ ચમ ગેવહુ તારે ઈજો કીધુ કે, માત્રી માયા કાટી છે, ઈનું કોઈને એંધાલુ વતાચુ નથી હવે તમે જાણી જાવો છો, તો ઈ માયા હમની હમ પડી રેશે મોગલે માયા નીકલે તો અડધી લઈને ઈને મોડી મુકાનો કોલ આપ્યો પશી ગાંધીયા હમને તેડીને એક તલાવની આડ્યમા લઈ હોયો, ને કીધુ કે, એડ્યા ગદગની વાહું રોકાલ્ય છે તેથી બધે ઘોડા હાડ્યા તે ગારામા ખુતી હ્યા રણીયો વાહું હતો, તે જુડી હોયો પમં મુળીએ આવીને તાના લગધીર પરમારને રાવ ખાધી કે તમારો માગલુ હુરાળો ને બામલુની મોડી બાન જલાલુ ઈ વાતની તમને ખોટમ સે તમે ખેડા મારલુ બામલુ હુરાગે તો પમં તમાગ જલ કેરા ગવાગે ? તારે લગધીરે કીધુ કે, હુ વઢવાલુ જ, ને હયાના ગતને પણ કહે, હુ બહું ઘોડા લઈને સડુ છુ પછે રણીયો વઢવાલુ હોયો, ને લગધીર વારે સડ્યો મારગમા બેટબેટીયા થીયા ને રાજુ જામ્યું તેમા બોડી મોગલ મોડીને ખેલાડ નાખીને નાઠો ઈની વાહું લગધીર ઘોડ્યો, ને જાલીને હેઠે પછાડ્યો, પણ બિમળકો મારીને મોગલ લગધીર બિપર મડી બેઠો લગધીર પાહે કઈ હથિયાગ નોતુ, તેથી મોગલની પડ્યા પડ્યા ગળચી દાખી, એટલામા એલી બામલુની મોડીએ મોગલની બેટમા સરી હતી, તે લગધીરને વતાવી, તે લગધીરે લઈને મોગલના પેટમા મારી મોગલે પણ જન્મ્યો હુલાટીને લગધીરને મારી પાડ્યો એમ બેય જથ્થા જાહી ચઈને મરાણા તીના પાળીયા હુ છે ॥

[No 17]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARATĪ

KATHIYĀWĀDĪ

JHALAWAD (KATHIAWAR)

## SPECIMEN II

## TRANSLITERATION AND TRANSLATION.

RALIYĀ-GADH-VINĪ      WĀT  
OF-RALIYĀ-GADHAVI      THE-STORY

Mōrya <i>Formerly</i>	dhādā <i>raids</i>	baū <i>many</i>	pad'tā <i>used-to-fall</i>	Tārē <i>Then</i>	gām'dānā <i>of-villages</i>	mānah <i>people</i>
Raliyā-Gadhvinē <i>in-Raliyā-Gadhavi's</i>	gāmya <i>in-village</i>	Rānihar-mā <i>Rānihar-in</i>	pōtānō <i>their-own</i>	māl-thāl <i>property</i>	rākhtā, <i>used-to-place,</i>	
kāran-kē <i>because-that</i>	Sāran'nū <i>of-Chārans</i>	gām <i>a-village</i>	māgan'nū <i>of-beggars</i>	jānī <i>having-considered</i>	kōy <i>anyone</i>	
lūt'tū <i>used-to-plunder</i>	naī <i>not</i>	Paṇ <i>But</i>	Bōdī-Mōgalē <i>by-Bōdī-Mughul</i>	tō <i>on-the-other-hand</i>	Rānihar <i>Rānihar</i>	
māryū, <i>was-conquered,</i>	nē <i>and</i>	Bāman'ni <i>a-Brāhman's</i>	sōdī <i>daughter</i>	bān <i>hostage</i>	jhālī. <i>was-seized</i>	Raliyō inē <i>Raliyā her</i>
sōdāwā <i>to-release</i>	jīyō, <i>went,</i>	pan <i>but</i>	jhālānō <i>was-(himself)-seized</i>	Pachhē <i>Then</i>	rōwā <i>to-weep</i>	mandyō <i>he-began</i>
Mōgalē <i>by-the-Mughul</i>	puśyū <i>it-was-asked</i>	kē, <i>that,</i>	'tū <i>'thou</i>	cham <i>why</i>	rōwachh ? <i>weepest ?</i>	Tārē inē <i>Then by-him</i>
kidhū <i>it-was-done (i.e., said)</i>	kē, <i>that,</i>	'mārī <i>'my</i>	māyā <i>wealth</i>	dāti-chhe, <i>buried-is,</i>	inū <i>of-it</i>	kōinē <i>to-anyone</i>
watāvvyū <i>explained</i>	nathī. <i>is-not</i>	Havē <i>Now</i>	tamē <i>you</i>	jhālī <i>having-seized (-me)</i>	jāwō-chhō, <i>going-are,</i>	tō <i>then</i>
māya <i>wealth</i>	im'ni-im <i>where-it-is</i>	padi <i>fallen</i>	rēśē <i>will-remain</i>	Mōgalē, <i>By-the-Mughul,</i>	māyā <i>wealth (if)-it-comes-out,</i>	nik'lē, <i></i>
tō <i>then</i>	ad'dhī <i>half</i>	lāinē <i>having-taken</i>	inē <i>him</i>	sōdī-muk'wānō <i>of-releasing</i>	kōl <i>promise</i>	āpyō <i>was-made</i>
Raliyō <i>Raliyā</i>	im'nē <i>them</i>	tēdinē <i>having-invited</i>	ēk <i>a</i>	talāw'nī <i>of-pond</i>	ādyā-mā <i>the-side-on</i>	lai-jīyō, <i>took-away,</i>
kidhū <i>it-was-said</i>	kē, <i>that,</i>	'ōlvā <i>'that</i>	gad'rānī <i>of-muddy-place</i>	wāhē <i>behind</i>	rōkātya <i>the-wealth</i>	chhe' <i>is</i>
badhē <i>by-all</i>	ghōdā <i>horses</i>	hākyā <i>were-urged on</i>	Tē <i>They</i>	gārā-mā <i>the-mud-in</i>	khuntī-jīyā. <i>stuck.</i>	Raliyō <i>Raliyā</i>
						wāhē <i>behind</i>

hatō, tē s'hatī-jiyō Pasē Mulīē āvinē tñā Lag'dhīr-Par'mār'nē  
*was, he decamped Then in-Mulī having-come of-there to-Lagadhīr-Parmār*  
 rāw khādhi kē, 'tamārō Sāran lūtānō, nē Bāman'nī  
*complaint was-eaten that, 'your Chāran was-plundered, and a-Brāhman's*  
 sōdī bān jhalānī Ī wāt'nī tam'nē khōtya se  
*daughter hostage was-seized This of-occurrence to-you a-disgrace is*  
 Tamē bethā Sāran Bāman lūtāsē, tō pasē  
*You while-sitting Chāran Brāhman (if-)they-will-be-plundered, then afterwards*  
 tamārā jah kēwā gawāsē ? ' Tārē Lag'dhīrē kīdhū kē,  
*your fames how will-be-sung ? ' Then by-Lagadhīr it-was-said that,*  
 'tū Wadh'wān jā, nē tñā rājānē pan kahē Hū  
*'thou Wadhvān go, and of-there to-the-king on-the-one-hand tell I*  
 bahē ghōdā lainē sadū-ohhū ' Pachhē Raliyō Wadh'wān  
*two-hundred horses having-taken mounting-am' Afterwards Raliyā Wadhvān*  
 jivō nē Lag'dhīr wāē sadyō Mārag-mā bhēt-bhētiyā  
*went and Lagadhīr in-assistance mounted The-road-on meetings*  
 thiyā, nē rōlū jāmyū Tē-mā Bōdī-Mōgal sōdinē  
*became, and a-scuffle ensued That-in Bōdī-Mughul the-(Brāhman's)daughter*  
 bēlād-nākhinē nāthō Īnī wāhē Lag'dhīr dhōdyō, nē  
*seated-behind-having-thrown fled Of-him behind Lagadhīr ran, and*  
 jhālīnē hēthē pachhādyō Pan ūmal'kō mārīnē Mōgal  
*having-seized down he-was-pulled But effort having-struck the Mughul*  
 Lag'dhīr ūpar sadi bothō Lag'dhīn pāhē kaī hatihyār  
*Lagadhīr above having-mounted sat Lagadhīr near any weapon*  
 nōtū, tē-thī Mōgal'nī padvā-padvā ga'chī dābī  
*was-not, therefore of-the-Mughul as-he-lay the-throat was-pressed*  
 Līlā-mā ōlī Bāman-nī sōdīō Mōgal'nī bhēt-mā  
*The meantime-in that Brāhman's by-daughter of-the-Mughul the-waist-in*  
 sarī hatī, tē Lag'dhīr'nē watāvi Tē Lag'dhīrē laīnē  
*a-pontard was, that to-Lagadhīr was-shown That by-Lagadhīr having-taken*  
 Mōgal'nī pēt mā mārī Mōgalē pan jamāyō  
*of the Mughul the belly-in was-struck By-the-Mughul but a-scimitar*  
 hulīlīnē Lag'dhīr'nē mārī pādyō Em bey  
*having drawn to-Lagadhīr having-struck he-was-caused-to-fall Thus both*  
 janī jhīhī thainē marīnā Tīnī pūjīyā hajī chhe  
*persons wounded having-become were-killed Then memorial-stones still are*

## FREE TRANSLATION OF THE FOREGOING

### THE STORY OF RALIYA GADHVI

In times gone by there were frequent raids made into Kathiawar, and so people  
 used to deposit their goods and chattels in Ramhar, the village of the Bard named Raliya

Gadhavi in the belief that no one would think of raiding a village of bards, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Ranihar, and carried off a Brahman's daughter as a hostage. Raliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so. 'Because,' replied Raliya, 'all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good.' So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy piece of ground said 'the money is buried on the far side of this slough.' So they all urged on their horses, which stuck in the morass, and Raliya, who was going behind them, took to his heels.

He went to the village of Muli, and complained to its Raja, Lagadhir Parmar, saying, 'Your Bard has been plundered, and a Brahman's daughter has been carried off. This is a disgrace to you. If you let Bards and Brahmins be looted before your very eyes, who will be left to sing your praises?' Lagadhir replied, 'Go at once to Wadhwan,<sup>1</sup> and tell the Raja there. I am following at once with two hundred horses.' So Raliya went to Wadhwan, while Lagadhir set out on his expedition of rescue. On the way he met the freebooters. In the mêlée which ensued, Bodi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his scimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

<sup>1</sup> Both Muli and Wadhwan are in Jhalawad. Lagadhir was a historical character. He flourished at the end of the fifteenth century. According to tradition, the Brahman girl, in rescuing whom he lost his life, burned herself upon his funeral pyre. See *Kathiawar Gazetteer*, p. 555.



## MUSALMĀN GUJARĀTĪ.

Most of the Musalmāns of Gujarat speak Hindōstānī, not Gujarātī, and specimens of their language will be found in the section devoted to Western Hīndī<sup>1</sup> Some tribes, however, who are by origin descended from converted Hindus, speak Gujarātī. The educated members of this class speak ordinary Gujarātī, with a free admission of Hindōstānī (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarātī-speaking Musalmāns usually employ the dialect of their uneducated Hīndū neighbours. The languages of two Muslim communities demand, however, closer attention, these are Vhōrāsāī or the language of the Bohora community, and the dialect of a certain Musalmān community of Kathiawar.

The Bohoras are a well-known trading community of Gujarat. We may take the town of Surat as their head-quarters, for there resides the chief Mullah of one of their principal divisions. In Broach, most of them are cultivators. Vhōrāsāī has been reported for the present Survey as a definite dialect of Gujarātī from the two following localities —

Locality	Reported number of speakers
Bombay Town and Island	10,000
Mahukantha	150
TOTAL	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 131,751 Bohoras were enumerated in the Bombay Presidency and Baroda, of whom 127,569 came from Gujarat (including Baroda). These Gujarat Bohoras were distributed as follows —

Locality	Number
Ahmedabad	10,972
Kaira	13,520
Panch Mahals	4,216
Broach	32,367
Sarnā	12,905
Baroda	10,880
Other Native States	42,709
TOTAL	127,569

An examination of the specimens received shows that there is no true Vhōrāsāī dialect. Everywhere it is the same as the general dialect of the uneducated natives of

the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their *h*'s like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vhōrāsāi has any distinguishing mark it is this last, for the Bohoras of Bombay and of Mahikantha have carried this custom with them, and call a 'son' *dik'rō*, not *dīk'rō*, for 'was' they say *hutō*, not *hūtō*, and for 'taken' they say *lidhō*, not *līdhō*. This peculiarity which is evidently taken from the local dialect of Surat, their head-quarters, does not entitle us to say that the Bohoras have any special dialect of their own. I therefore give no specimens of Vhōrāsāi.

The Musalmān Khār'wās of Kathiawar are skilful and intrepid seamen. 'They man the native craft that visit Zanzibar, Aden, and the whole coast of Hindostan eastward as far as Singapur, and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew'.<sup>1</sup> Their origin is obscure. They call themselves Pathāns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Piram was assigned to them by the Delhi Emperors, and they also hold rent-free lands in the detached Taluka of Gogo, belonging to the Ahmedabad district, which is geographically a part of Kathiawar. They speak a curious dialect. It does not differ materially in its grammar from standard Gujarātī, although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

**Pronunciation.**—The vowels *ā* and *e* and *ē* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanāē*, for *nānāē*, by the younger (son), *marō*, for *mārō*, my, *tarō*, for *tārō*, thy, *darō*, for *dārō*, a day, *saṭhē*, for *sāthē*, with, *hath*, for *hāth*, a hand, *kadhō*, for *kādhō*, draw water, *tawār*, for *tēwārē*, then, *kat'lā*, for *kēṭ'lā*, how many? *jam*, for *jēm*, as, like, *lam*, for *kēm*, how, why? So the *ā* in the Persian termination *dār* is shortened, as in *dōs-dar*, for *dōst-dār*, a friend, *dukān-dar*, for *dukān-dār*, a shopkeeper. Similarly, *ā* is shortened before *ī*, as in northern Gujarāt. Thus, *khāinē*, for *khāinē*, having eaten, *bhai*, for *bhāi*, a brother.

The vowel *ī* is liable to be changed to *ē*, as in northern Gujarāt. Thus, *mārēs*, for *mārīs*, I shall strike.

As regards consonants, the principal point to notice is that the sense of distinction between cerebral and dental letters is altogether lost. The two classes are absolutely interchangeable. Thus, *t* becomes *ṭ* in *huṭō*, was, *pōtānō*, own, *sampat*, wealth, *ṭē*, he, *waṭanī*, a native, *khētar*, a field, *ohhōt'rā*, husks, *khātō*, eating, *sāw'chēṭ*, conscious, *gammat*, rejoicing, *jūw'tō*, living, *uttar*, an answer, *ṭū*, thou, and many others. *th* becomes *ṭh* in *thī*, from, *thyō*, became, *tathā*, and, *lathī*, is not, *uthāpyō*, for *uthāpyō*, disobeyed, *sathē*, with, *d* becomes *ḍ* in *dīk'rō*, a son, *dēs*, a country, *dukāl*, a famine, *Khudā*, God, *dās*, a servant, *andar*, within, *dh* becomes *ḍh* in *khīdhū*, for *kīdhū*, done, and *lidhō*, taken. In *dāt*, a tooth, both consonants have been cerebralized.

On the other hand, *t* has become *ṭ* in *mōtō*, great, *pēt*, belly, *kat'lā*, for *kēt'lā*, how many? *at'lō*, so much, *rōṭi*, bread, *kōṭē*, on the neck, *ṭīṭi*, a ring. *th* has become *ṭh* in *ēk'thū*, in one place, and *bethō*, *bethō* or *betō*, seated. *ṇ* has become *ṇḍ* in *bhundō*,

<sup>1</sup> *Kathiawar Gazetteer*, p. 153

swine The letters *d* and *l*, when medial, generally become *r*, as in *thōrā*, a few, *darā*, days, *uāvī*, having caused to fly, *pariyō*, for *padyō*, fell, *dōrīnē*, for *dōdīnē*, having run, *sagh<sup>h</sup>rū*, for *sagh<sup>h</sup>lū*, entire, *vēg<sup>r</sup>rō*, for *vēg<sup>r</sup>lō*, distant, *sābharīyō*, for *sābhalyō*, heard, *āgar*, for *āgal*, before, *pachhar*, for *pāchhal*, behind On the other hand, *r* has become *d* in *khad<sup>c</sup>chī*, expenditure, *madī*, having died, *chākh<sup>c</sup>dī*, service Sometimes it becomes *n*, as in *lug<sup>n</sup>nā*, for *lug<sup>r</sup>rā*, clothes So *n*, when standing alone, almost always becomes *n*, as in *mānas*, for *mānas*, a man, *pan*, but, *gan*, count, *ghanō*, many

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Surṭī dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar

An initial *n* often becomes *l*, as in *lākhī*, for *nākhī*, having thrown, *lathī*, for *nathī*, is not, *lāch*, for *nāch*, dancing, *lōkar*, a servant, *lāl*, a nose

The letter *ś* becomes *s* in *mārēs* for *mārīś*, I shall strike, and other futures, and in the word *sū*, what?

In the word *khīdhū*, for *līdhū*, not only has the *dh* been cerebralized, but the initial *h* has also been aspirated So also in *khadyō*, for *ladyō*, was taken out On the other hand, *h*, or an aspiration, is elided in *daō*, a day, for *dādō*, i.e. *dahādō*, *riyō*, for *rahyō*, i.e. *rahyō*, remained, *nai* or *nī*, for *nahī*, not, *lēś*, for *lahēs*, i.e. *lahīś*, I will say, *kērāwū*, for *kēw<sup>r</sup>rāwū*, for *lahēw<sup>r</sup>rāwū*, to be called, *rēm*, for *rēhēm*, compassion, *pērāwō*, for *pahērāwō*, clothe, *bar* for *bāhār*, outside, *betō* or *bethō*, seated This omission of *h* is also common in the standard dialect

Letters are sometimes doubled under the influence of a preceding *r* or *l* Thus, *bānnū*, for *bār<sup>n</sup>nū*, a door, *gōicānnī*, for *gōicāl<sup>n</sup>nī*, a herd-maiden So, we have *dōllā-thī*, with ropes, for *dōr<sup>d</sup>dā-thī*, in which the *d* is first changed to *l*, and then doubled

The consonants within a word are sometimes interchanged by metathesis Thus, *lharāvēs*, for *lharōārēs*, i.e. *lharōdāvis*, I will give to eat so *dēt<sup>r</sup>icā*, for *dēt<sup>r</sup>itā*, fire

A final nasal is sometimes dropped, as in *tamāru*, for *tamārū*, your

**Nouns.**—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect Thus the sign of the ablative is *thī*, not *thī* The only dialectic peculiarity is the use of *hōn*, to form the plural Thus, *bāpu*, a father, *bāpuhōn*, fathers This termination *hōn* is also found in the Mālvi dialect of Rājasthānī and in some forms of Khāndēśī.

Some adjectives form their feminines in *ēi*, as in *badhēi* *khad<sup>c</sup>chī*, all expenditure. Compare *gēi*, below, under the head of participles

The pronouns are more irregular The pronoun of the second person is usually spelt with a cerebral *t* Thus, *tū* The dental *t* also occurs The agent cases of the first two personal pronouns are *mē* or *hūē* and *tē* or *tūē*, respectively The genitive singulars are *marō* and *taiō* or *tarō* The plurals are regular (allowing for the optional cerebralization of the *t* in the second person) In the singular the nominative is also used as an oblique base Thus, *hūnē*, to me, *tūnē*, to thee, *hū-thī*, from me

The pronoun of the third person is *tē* or *ī*, he, she, it, that *tē* is declined regularly in the singular *I* is shortened in the oblique cases of the singular, thus, *īē*, by him, *inō*, of him The plural of *tē* is *tēhōn*, and of *ī*, *ēhōn*, both being declined regularly.

The relative pronoun is *jī*, who, declined like *ī*, thus, *jīnō*, whose Similarly is declined *kōn*, who? genitive, *kīnō*, and so on, *sū*, is 'what?'

**Verbs.**—The present tense of the verb substantive is *chhc*, which does not change for number and person Thus, *hũ chhc*, I am When used as an auxiliary the *e* is dropped, and it becomes simply *chh* Thus, *kaũchh*, I do, *āvīyōchh*, he has come, *khīdhũchh*, it has been done

The past of the auxiliary is *hutō*, fem. *hutē*, plur masc *hutā*

The finite verb has a few irregularities The *t* of the present participle is cerebralized Thus, *mār'tō*, striking The past participle inserts an *s* before the *y* Thus, *māriyō*, for *māryō*, struck So we have *pariyō*, fell, *lākhīyũ*, thrown, *mōkalīyō*, sent, *āpīyũ*, given, *icalāyō*, he embraced, *lāgiyō*, he began, *pōchīyō*, he arrived

The definite present is formed by adding *chh* to all persons of the simple present Thus, *mārũchh*, I am striking, *mārēchh*, thou art striking, and so on So the perfect is *māriyōchh*, he has been struck, similarly, *khīdhũchh*, it is done, *thiyōchh*, he has become; *āriyōchh*, he has come *Rēchh*, for *rahēchh* is a contracted form of the present definite.

An irregular simple present is *khēi*, he says, for *lahē*

The Imperfect and Pluperfect are regularly formed with *hutō* Thus, *mār'tō-hutō*, he was striking, *iē māriyō-hutō*, he had struck

The future is slightly irregular, as it changes *i* to *ē* and *ś* to *s* We thus get,—

*I shall strike*

	Sing.	Plur
1	<i>mār's</i>	<i>mār'si</i>
2	<i>mār'sē</i>	<i>mār'sō</i>
3	<i>mār'sē</i>	<i>mār'sē</i>

Contracted forms are *hōs*, I shall be, *jās*, I shall go, *lēś*, I shall say, *rēs*, I shall remain

The verbs *thawũ*, to be, and *jawũ*, to go, lengthen their first vowels Thus, *thāwũ*, to be, *thātō*, being, *jātō*, going

Irregular past participles are *khīdhō*, done, from *kar'wũ*, often used in the neuter to mean 'said' by so and so *Bah'wũ* has its past participle *riyō*, remained, and *jāwũ*, to go, makes *giyō* The feminine of *giyō* is *gēi* or *gī* With *gēi*, compare *badhēi*, the feminine of *badhō*, all

The verb *lēwũ*, to take, makes its conjunctive participle *lī*, for *laī*, having taken

As specimens of Khār'wā Gujarātī I give a version of the Parable, and an amusing, if slightly coarse, folktale

[No 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ

GOGO (AHMEDABAD)

## SPECIMEN I.

એક માનસને બે ડીકરા હુટા ને ટેઓમાના નનાએ બાપને ખીદુ કે બાપુ સપટનેા પોચટો ભાગ હુને આપ ને ઇએ પુછ વેહેંચી આપી ચોરા દરા પછી ટે નનો ડીકરો મધરૂં એકથુ કરીને વેગરા ડેસમા ગિયો ટે તહ રગભોગે પોટાની સપટ ઉરાતી લાખી ને ઇએ બઢેઈ બઝચી લાખિયુ ઇના પછી ટે ડેસમા મોતો કુકલ પરિયો ને ઇને તગી પરવા લાગી ને ટે જઈને ટે ડેસના વટનીઓમાના એકના તહ રિયો ને ઇએ પોટાના ખેટરમા બહીને ચારવા સાર ઇને મોકલિયો ને જો છોટરા હુદો ખાટા હુટા ટેમાડી પોટાનુ પેત ભરવાને ઇની ઇછા હુટી પન કોઇએ ઇને આપિયું નઇ ને ટે સાવચેટ ડિયો તવાઃ ઇએ ખીદુ કે મરા બાપના કતલા મચ્છુચેને મમ ચેતી મલેછ પન હુ તો લુએ મડી જાઉંછ હુ ઉથી મરા બાપની પામે જાસ ને ઇને કેસ કે બાપુ હુએ ખુગાનું તઠા તરૂં પાપ ખીદુછ ને હવે તરો ડીકરો કેરાવા હુ જોગ લઠી હુને તરા મચ્છુરોમાના એકના જમ ગન ને ટે ઉથીને પોટાના બાપની પાસ ગિયો ને ટે હજી ઇને વેગરો તવાર ઇના બાપે ઇને જોયો ને ઇને રેમ આવી ને ટે ડોરીને ઇને કોતે વળગિયો ને ઇને ખુચ્ચી લીઢી ટે ડીકરાએ ઇને ખીદુ કે બાપુ હુએ ખુગાનું તઠા તરૂં પાપ ખીદુછ ને હવે તરો ડીકરો કેરાવા હુ જોગ લઠી પન બાપુએ પોટાના ડાસને ખીદુ કે રૂડા લુગણા લી આવો ને ઇને પેગવો ને ઇના હથમા વીંતી લાખો ને પગમા જોરા પેરાવો ને આપને બઈને ગમ્મટ કરિયે કમકે આ મરા ડીકરો મુઓ હુટો ને પાછો જવટો ડિયોછ ને જોવાયો હુટો ને મલિયોછ ને એહોન ગમ્મટ કરવા લાગિયા

અને ઇનેા મોતો ડીકરો ખેટરમા હુટો ને ટે આવટા ઘરની પાસ પોચિયો તવાર ઇએ રાગ તઠા લાય સાભરિયા ને ઇએ લોકરોમાના એકને ટેરીને પુછિયુ કે આ કું છે ને ઇએ ઇને ખીદુ કે તરો બઈ આવિયોછ તે તરા બાપુએ એક મોતી મીજબાની ખીદીછ કમકે ઇને સહીસલામત પાછો મલિયોછ પન ટે ચુસ્સે ડિયો ને અડર આવવા ઇની ખુશી ની હુટી તેડી ઇના બાપે બર આવીને સમજાવિયો પન ઇએ ઉદર આપટા બાપને ખીદુ કે જો અતલા વરસ હુ તરી ચાકડી કરૂં ને તરો હુકમ હુએ કડી ઉઠાપિયો લઠી ટોપન મરા ડોસડરની સઢે ખુશી ઠવાને દુએ હુને બોકરીયુ પન કડી ની આપિયુ હુદુ પન આ તરો ડીકરો જિએ કસબનોની સઢે તરી સંપટ બોઈ લાખી ઇના આવટાજ દુએ ઇના સાર મોતી મીજબાની ખીદી ને ઇએ ખીદુ કે ડીકરા હુ મરી સઢે રોજ રેજ ને મરૂં સધરૂં તરૂં છે આપને ટો ખુશી ઠાવું તઠા હડખ કરવો જોયે કમકે આ તરો બઈ મુવો હુટો ટે પાછો જવટો ડિયોછ ને જોવાયલો હુટો ટે મલિયોછ

[No. 18.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJARATĪ.

KĤĀR'WĀ

Gogo (AHMEDABAD)

## SPECIMEN I

## TRANSLITERATION AND TRANSLATION.

Ek mānas'nō bo dik'rā hutā, nē tēo-mā-nā nanāē bāp'nē  
*A to-man two sons were, and them-in of by-the-younger to-the-father*  
 khidhū kē, 'bāpu, sampat'nō pōch'tō bhāg  
*it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share*  
 hūnō āp ' Nē iē puñjī vēhēchi āpī. Thōrā darā  
*to-me give ' And by-him the-wealth having-divided was-given A-few days*  
 pachhī, tē nanō dik'rō sagh'rū ēk'thū karinē vēg'rā dēs-mā  
*after, that younger son everything together having-made a-far country-in*  
 giyō Tē tāh rang-bhōgē pōtānī sampat  
*went By-him there in-delight-enjoyment his property*  
 urāvi-lākhī Nē iē badhēi khad'chi-lākhīyū, mā  
*was-squandered-entirely And by-him entire was-expended-entirely, of-that*  
 pachhī tē dēs-mā mōtō dukāl pariyo, nē inē tangī  
*after that country-in a-mighty famine fell, and to-him poverty*  
 par'wā lāgi. Nē tē jāinē tē dēs'nā watanīo mā-nā  
*to-fall began And he having-gone that of-country the-natives-in-of*  
 ēk'nā tāh riyō, nē iē ' pōtānā khētar-mā bhundōnē chār'wā  
*one-of there remained, and by-him his-own field-in the-swine feeding*  
 saru inē mōkahyō Nē jē ohhōtrā bhundō khātā-hutā,  
*for as-for-him he-was-sent And what husks the-swine eating-were,*  
 tē-mā-thī pōtānū pēt bhar'wānē mī ichhā hutī, pan kōiē  
*them-in from his-own belly for-filling of-him wish was, but by-anyone*  
 inē āpiyū nāi Nē tē sāw'ohēt thiyō, tawār iē  
*to-him was given not And he conscious became, then by-him*  
 khidhū kē, 'marā bāp'nā kat'lā majurōnē mas rōlī  
*it-was-said that, 'my of-father how-many to-labourers enough bread*  
 malēchh, pan hū tō bhukhē madī-jāūchh Hū uthī  
*is-got, but I on-the-other-hand by-hunger am dying I having arisen*  
 marā bāp'nī pāsē jāś, nē inē kēs kē, "bāpu,  
*my of-father in-vicinity will-go, and to-him I-will-say that, "father,*

hūē khudānū tathā tarū pāp khīdhūchh, nē havē tarō  
*by-me of-God and of-thee sin has been-done, and now thy*  
 dik'rō kērāwā hū jōg lathī. Hūnē tarā majurō-mā-nā ēk'nū jam  
*son to-be-called I worthy am-not Me thy servants in-of of-one like*  
 gan ' ' Nē tē uthīnē pōtānā bāp'nī pās giyō, nē tē  
*count ' ' And he having-arisen his oion of-father near went, and he*  
 hajī ghanō vēg'rō, tawāi inā bāpē inē jōyo, nē inē  
*still much distant, then his by-father as-for-him he-was-seen, and to-him*  
 rēm āvī, nē tē dōrinē inē kōtē wālagiyō, nē  
*compassion came, and he having-in on-his on-neck clasped, and*  
 inē buchhī lidhī Tē dik'rāc inē khīdhū kē, 'bāpu,  
*to-him hiss was-taken That by-son to-him it-was-said that, 'father,*  
 hūē khudānū tathā tarū pāp khīdhūchh, nē havē tarō dik'rō  
*by-me of-God and of-thee sin has been-done, and now thy son*  
 kērāwā hū jōg lathī ' Pan bāpuē pōtānā dās'nē  
*to-be-called I fit am-not ' But by-the-father his-oion to-servant*  
 khīdhū kē, 'rudā lug'nā li-āwō, nē inē pīrāwō, nē  
*it was-said that, 'good dresses bring, and to-this-one put-on, and*  
 inā hath-mā vīti lākhō, nē pag-mā jūrā pīrāwō, nē  
*of-this-one the-hand-on a-ring put, and the-foot on shoes put-on, and*  
 āp'nē khainē gammat kariyē, kam-kē ā marō dik'rō muō  
*we-all having-eaten rejoicing may-make, because-that this my son dead*  
 hutō, nē pāchhō jiw'tō thiyōchh, nē khōwāyō hutō, nē  
*was, and back-again living has-become, and lost was, and*  
 malyōchh ' Nē ēhōn gammat kar'wā lāgiyā  
*has-been-got ' And they rejoicing to do began*

Anē inō mōtō dik'rō khētar-mā hutō Nē tē āw'tā  
*And of-him the-elder son the-field-in was And he in-coming*  
 ghar'nī pās pōchuyō, tawār iē rāg tathā lāch sābhariyā  
*of-the-house near arrived, then by-him music and dancing were-heard*  
 Nē iē lōkarō-mā-nā ēk'nē tērinē puchhuyū kē, 'ā  
*And by-him the-servants-in-of to-one having-called it-was-asked that, 'this*  
 sū chhe ? ' Nē iē inē khīdhū kē, 'tarō bhai  
*what is ? ' And by-him to-him it-was-said that, 'thy brother*  
 aviyōchh, tē tarā bāpuē ēk mōti mījbānī khīdhichh,  
*has-come, therefore thy by-father a great feast has-been made,*  
 kam-kē inē sahī-salāmat pāchhō malyōchh ' Pan tē  
*because-that to-him safe-(and)-sound back-again he-has-been-got ' But he*  
 gussē thiyō, nē andar āw'wā inī khuśī nī hutī  
*in-anger became, and within to-go of-him willingness not was*  
 Tē-thī inā bāpē bar āvinē sam'jāviyō Pan  
*Therefore his by-father out having-come he-was-made-to-understand But*

iē uttar āp'tā bāp'nē khīdhū kē, 'jō, at'lā  
*by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many*  
 waras hū tarī chāk'di karūchh, nē tarō hukam hūē kadi  
*years I thy service am-doing, and thy order by-me ever*  
 uthāpiyō lathī, tōpan marā dōs-dar'nī sathē khuṣī  
*was-disobeyed not, nevertheless my of-friends in-company happiness*  
 thawānē tūē hūnē bōkariyū pan kadi nī āpiyū hutū Pan  
*for-becoming by-thee to-me a-kid even ever not given was But*  
 ā tarō dīk'rō jīē kas'banōnī sathē tarī sampat  
*this thy son by-whom of-harlots in-the-company thy wealth*  
 khōi-lākhī, inā āw'tā-ṣ tūē inā sāru mōtī mījbānī  
*was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast*  
 khīdhī ' Nē iē khīdhū kē, 'dīk'rā, tū marī sathē  
*was-made ' And by-him it-was-said that, 'son, thou of-me in-company*  
 rōj rēochh, nē marū sagh'rū tarū chhe Āp'nē tō  
*daily remainest, and my everything thine is To-us-all on-the-other-hand*  
 khuṣī thāwū, tathā hadakh kar'wō jōyē, kam-kē ā  
*happiness to-become, and rejoicing to-be-done is-proper, because-that this*  
 tarō bhaī muwō hutō, tē pāohbō jīw'tō thiyōchh, nē khōwāy'lā  
*thy brother dead was, he back-again living has-become, and lost*  
 hutō, tē mahyōchh.  
*was, he has-been-found '*



[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ.

Gogo (AHMEDABAD)

## SPECIMEN II.

એક હુટો ચકલો ને એક હુટી ચકલી ચકો લાવિયો ચોખાનો ગણો ને ચકી લાવી ગળનો ગણો. છતી ખીચરી પકાવી, ને ચકી પાણી ભરવા ગેઈ ચકો ખીચરી ખઈને આખે પાટા બાઢીને સુઈ ગિયો. અવામા ચકી પાણી ભરીને આવી, ને ખીંડું ચકારાણા બાણું ખોલો. તારે ચકો ખેંધ મરી આખો હુખેછ ટો ચકીએ ધરો લાખી ડીઢો ને બાણું ખોલિયુ ટો બ્લેયછો, ટો ખીચરી ની મલે. એ વાત ચકાને ખીંઢી કે ખીચરી દોન ખઈ ગિયુ ચકલો ખેંધ કે રાજનો કુટરો ખઈ ગયો ચકલી રાજ પાસે ગીને રાજને ખીંડું કે ટમારો કુટરો મરી ખીચરી ખઈ ગિયો ટો રાજએ કુટરાંને પુછિયુ કે ખીચરી ટું ખઢીછ? ટો કુટરો ખેંધ કે ના, મેં લઠી ખઢી ટો રાજએ ચકલાને પુછિયુ ટો ચકલો ખેંધ કે ના મેં ખી લઠી ખઢી ટો રાજએ સિપધને ઢૂકમ ડીઢો કે ચકલાને કુવામા લાખી ડિયો ટો સિપધએ લાખી ડીઢો અવામા એક ગોવાણી આવી ઇને ચકલીએ ખીંડું કે મરા ચકલાને કુવામાઠી નિકારો, ટો હુ ટમને ખીર ને રોતી ખરાવેસ ટો પેલી ગોવાણી કુવામા ઉટરી ને ચકલાને ખડિયો ટો ગોવાણીને લઈને ચકલી ધર ગી પેલા ચકલાએ એક લોઢી ગરમ કરીને પેલી ગોવાણીને ખીંડું કે આ સુનાના પાટલાપર બેટો. ટો પેલી બેકી, જ્ઞી બેકી અવી બડીને ઉથી. ટો એ ખેંધ હમે ખીર ન ખઢી ને કુલે બડી.

[No 19]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## GUJARATI

KHAR'WĀ

GOGO (AHMEDABAD)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION

Ēk	hutō	chak'lo,	nē	ēk	hutī	chak'li	Chakō
One	was	cock-sparrow,	and	one	was	hen-sparrow	The-cock sparrow
lāviyō	chōkhānō	dānō	nē	chakī	lāvi	dāl'nō	dānō
brought	of-rice	grain	and	the-hen-sparrow	brought	of-peas	grain
Inī	khich'rī	pakāvi,	nō	chakī	pānī	bhar'wā	gēi
Of-these	pottage	was cooked,	and	the hen-sparrow	water	to draw	went
Chakō	khich'rī	khainē	ākhē	pātā	bādhinē		
The cock-sparrow	the-pottage	having eaten	on-eyes	a-bandage	having-tied		
sui-giyō	Awā-mā	chakī	pānī	bharinē	āvi,		
went-to sleep	The meantime in	the-hen sparrow	water	having-drawn	came,		
nē	khidhū,	'chakā-rānā,	bānnū	khōlō'	Tārē	chakō	
and it-was-said,	'cock-sparrow	lung,	the-door	open'	Then	the cock-sparrow	
khēi,	'marī	ākhō	dukhēchh'	Tō	chakiā	gharō	
says,	'of-me	the-eyes	are paining'	Then	by-the-hen-sparrow	the-pitcher	
lākhī-didhō,	nē	bānnū	khōliyū	Tō	jōy'chh,	tō	khich'rī
was-put down,	and	the-door	was-opened	Then	she-sees,	verily	the-pottage
nī	malē	Ē	wāt	chakānē	khidhī	kē,	'khich'rī
not is-found	This	fact	to-the-cock-sparrow	was said	that,	'the-pottage	
kōn	khāi-giyō'	Chak'lo	khēi	kē,	'rājānō	kut'rō	khāi-giyō'
who	ate-up?	The-cock-sparrow	says	that,	'the-king's	dog	ate-up'
Chak'li	rājā	pāsē	gī,	nē	rājānē	khidhū	kē,
The-hen-sparrow	the-king	near	went,	and	to-the-king	it-was-said	that,
'tāmārō	kut'rō	marī	khich'rī	khāi-giyō'	Tō	rājāē	kut'rānē
'your	dog	my	pottage	ate-up'	Then	by-the-king	to-the-dog
puchhiyū	kē,	'khich'rī	tē	khadhichh'	Tō	kut'rō	khēi
it-was-asked	that,	'the-pottage	by-thee	has-been-eaten?'	Then	the-dog	says
kē,	'nā,	mē	lathī	khadhi'	Tō	rājāē	chak'lōnē
that,	'no,	by-me	is-not	eaten'	Then	by-the-king	to-the-cock-sparrow
puchhiyū,	tō	chak'lo	khēi	kē,	'nā,	mē	bī
it-was asked,	then	the-cock-sparrow	says	that,	'no,	by-me	also
khadhi.'	Tō	rājāē	sipānē	hukam	dīdhō	kē,	
eaten'	Then	by-the-king	to-a-soldier	order	was-given	that,	

‘chak <sup>1</sup> lānē	kuwā-mā	lākhi-diyō	Tō	sipaīē					
‘the-cock-sparrow	the-well-in	throw-away	Then	by-the-soldier					
lākhi-didhō	Awā-mā	ēk	gōwānnī	āvi	Inē				
he-was-thrown-away	The-meantime-in	a	herd-maiden	came	To-her				
chak <sup>1</sup> liē	khīdhū	kē,	‘marā	chak <sup>1</sup> lānē	kuwā-mā-thī				
by-the-hen-sparrow	it-was-said	that,	‘my	cock-sparrow	the-well-in from				
nīkārō,	tō	hū	tam <sup>1</sup> nē	khīr	nē	rōtī	kharāvēs		
(if)-you-take-out,	then	I	to-you	rice-milk	and	bread	will-cause-to eat		
Tō	pēli	gōwānnī	kuwā-mā	ut <sup>1</sup> rī,	nē	chak <sup>1</sup> lānē	{		
Then	that	herd-maiden	the-well-in	descended,	and	the-cock-sparrow			
khadyō	Tō	gōwānnīnē	lānē	chak <sup>1</sup> li	ghar				
brought-out	Then	the-herd-maiden	having-brought	the-hen-sparrow	home				
gī	Pēlā	chak <sup>1</sup> lāē	ēk	lōdhī	garam	karīnē	pēli		
went	That	by-cock-sparrow	a	griddle	hot	having-been-made	that		
gōwānnīnē	khīdhū	kē,	‘ā	sunānā	pāt <sup>1</sup> lā-par	betō	Tō	pēli	bethī.
to-cow-herdess	was-said	that,	‘this	golden	seat-on	sat	So	she	sat
Javī	bethī	āvi	badīnē	uthī	Tō	ē	khēi		
As-soon-as	she-sat	so-soon	being-burnt	she-got-up	Then	she	says		
‘hamē	khīr	na	khadhī,	nē	kulē	badī			
‘by-us (1 e by-me)	rice-milk	not	was-eaten,	and	on-my-seat	I-am-burnt			

## FREE TRANSLATION OF THE FOREGOING

Once upon a time there were a cock-sparrow and a hen-sparrow. The cock-sparrow brought some rice grains, and the hen-sparrow brought some peas, and with them they cooked a mess of pottage. Then the hen went off to draw water, and, as soon as she was gone, the cock ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, 'cock-sparrow, my king, open the door.' 'I can't,' said he, 'my eyes are hurting me.' So she put the pitcher down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. 'The king's dog,' said he, 'came and ate it up.'

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd girl came by, and to her the hen-sparrow said, 'if you will take my cock-sparrow out of the well, I will give you rice-milk and bread to eat.' So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, 'sit down, please, on this golden chair.' So she sat down on the griddle, and as soon as she did so it burnt her and she jumped up again, saying, 'I didn't get any rice milk, and I am burnt on the part of me on which I sit down.'

## PAT'NŪLĪ.

Pat'nūli, also called Saurāshtrī (or the language of Surat) and Khatri, is the language of the silk-weavers of the Deccan and Madras Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them —

'The migrations of this class have not been clearly traced, but probably it was first brought above the ghāts through one of the many local courts of old time in the Deccan.<sup>1</sup> The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed, and is at present mainly Telugu, whereby it has lost its northern twang. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurāshtrī weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or depreciate their former tongue. There are, nevertheless, over 77,000 Pat'nūli in the Madras Province who still return their language as of yore.'

Pat'nūli was returned in the census of 1891 from the Presidencies of Madras and Bombay, and from the state of Mysore. The following are the figures. Speakers are also found in Hyderabad, but no figures are available —

BOMBAY—		
Bombay City	2	
Sholapur	587	
Dharwar	654	
Bijapur	56	
Feudatories	301	
	—	1,600
MADRAS—		
Kistna	1	
Nellore	2	
Madras	989	
Chingleput	87	
North Arcot	2,793	
Salem	7,548	
Coimbatore	19	
South Arcot	311	
Tanjore	18,069	
Tiruchinopoly	4,523	
Madura	35,197	
Tinnevely	8,811	
South Canara	2	
	—	73,352
MYSORE (Bangalore)		5
		—
	TOTAL	74,957

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Pat'nūli have been received from that province or from Mysore. From Bombay, only 300 speakers of Pat'nūli have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

<sup>1</sup> Hofrath Dr Bühler has directed my attention, since this was first written to the Gupta Inscription, translated at page 78, vol. III, of the *Corpus Inscriptionum*. In this, the colony of silk weavers, which immigrated to Dasapur (Mandesar) from central and southern Gujarāt, are praised for their industry and piety, the latter being shown by the erection of a temple to the sun in the time of Kumāra Gupta — J. A. B.

other hand, 6,550 speakers of 'Pat'wēgārī,' also a dialect employed by silk-weavers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Pat'wēgārī of Bijapur is simply corrupt Marāṭhī, while that of Belgaum and Dharwar is Pat'nūlī. The following are, therefore, the figures for Pat'nūlī as returned for this census from the Bombay Presidency —

Ahmednagar . . . . .	300
Belgaum . . . . .	4,000
Dharwar . . . . .	1,500
	<hr/>
Total . . . . .	5,800
	<hr/>

It will be seen that these differ widely from the census figures. Indeed, it must be confessed that much reliance cannot be placed on either set. Pat'nūlī is merely ordinary Gujarātī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Pat'nūlī (or Pat'wēgārī) have been received from all the above districts. As just stated, it is ordinary Gujarātī with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Pat'nūlī are therefore quite unnecessary. No specimens are available of Madras Pat'nūlī, but it, too, according to the census reports, is also the same as standard Gujarātī.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Pat'vī, which appears to be based on Marāṭhī. *Vide ante*, page 294.

## KĀKARI

The Kākars are Pathān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned —

United Provinces	25,386
Panjab	4,386
Hyderabad	4,193
Bombay	122
	<hr/>
TOTAL	34,087

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākari. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhini Hindostāni. Kākars belong to the Kākarzāhi tribe of Afghans, and their forefathers are said to have come from Afghanistan with Ahmad Shāh Durrāni about 1748. On his return from India after having conquered the Marāthās at the battle of Panipat in 1761, these Kākars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarat, they found their way to Haidar 'Alī of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujarātī. I give a version of the Parable of the Prodigal Son into Kākari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarātī basis. The Gujarātī on which it is founded is that of North Gujarat, and is mixed with Rājasthānī. Among special peculiarities we may mention,—

The tendency (also existing in Rājasthānī) to weaken a final *e* to a short *a*. Thus the Gujarātī *hamē*, we, becomes *hama*, the Rājasthānī dative suffix *lē*, becomes *la* (this is the usual suffix of the dative), the Gujarātī suffix *nē* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarātī). Thus, *chhē*, is, becomes *chc* or *cha*, and we have *utisna* for *utisnē*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *ō*, with an oblique form in *ā*. Thus, *bēfō*, a son, plural, *bētā*. The suffix of the genitive is the Gujarātī *nō*. That of the dative is the Rājasthānī *la* (for *kē*). The agent case does not seem to be used.

The word for 'two' is *dī*, as in Ābkhāzī.

The present tense of the verb substantive is *chhē* or *chē* (*cha*), he is. Thus, *mīlacha* for *malē-chhe*, it is got. The past is *hatō* or *tō* as in Northern Gujarātī.

There are some curious forms of the finite verb in the specimen. Such are *kariēndō*, he did, a doubled *tt* in the present participle as in *āvattē*, in going. The conjunctive participle ends in *isna*, *isnō*, or *esnā*. Thus, *gayisna*, having gone, *bharisna*, having filled, *waḥisnō*, having divided, *utisna* or *utisna*, having arisen. This form is probably borrowed from Diavidian languages. So also the *vi* in *marviōcha*, (I) am dying. Compare Tamil *iru*, be.

[ No 20 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## KĀKARĪ

(DISTRICT BELGAUM)

Kōnēk śakh's-ka di bētā hatā Tis-ma nhānō bētō  
*A-certain person-to two sons were Them-among younger son*  
 ipanō bā-ka kayō, 'bā, tāi jn'gi-ma majē āwattē  
*his own father-to said, 'father, you property-in to-me that-may-come*  
 wātō majē dē' Bā tis-ma ipanō māl wātisnō-didō  
*share to me give' Father them-among his-own property having-divided-gave*  
 Nhānō bētō āpanō wātō lisna dūr mulūk jayisua  
*Younger son his-own share having taken a-far country having-gone*  
 bahut din naī hōi-ā-tā, tit'lā-ma tyō dundhuyi āpanō māl  
*many days not had-been, meantime he luxury-with his-own property*  
 sam'dyō hāl-kaisēndō Tyō aśyō karyō bād tē mulūk-ma mottū  
*all squandered He thus had-done after that country-in a-great*  
 dukāl padisna ti-ka garibī āyi Tyō tē mulūknō ēk  
*famine having-fallen him-to poverty came He that of-country one*  
 śakh'snō jul nauk'i ihayō Tyō śakh's ti-ka suwar charāwan-ka  
*of-person near service remained That person him-to some grazing-fo*  
 āpanō khēt-ka mōkhal-didō Whā bhukē-ti tal'malisna suwar  
*his-own field-to sent There hunger-with being-overcome some*  
 khātē bhūsō suddā khāvisna pēt bharali-rhatō Lēkhin ti-ka  
*eating husks also having-eaten belly would-have-filled But him-to*  
 kis-ti kāy-bi naī millā-tō Aśyā thōdā din gayā, āpanō  
*anybody-from anything-ere not obtained-was So some days went, his-own*  
 pichh'v'nganī wāt vād āvisna tyō ipanō dill-ma kayō,  
*of-former state (in-)memory having-come he his own mind-in said,*  
 'mīrī bānō jul rhanū kitt'lī nauk'ran-ka pēt bhāvisna jāstī  
*my of-father near living how many servants-to belly having-filled more*  
 hovanhu kuj milacha Lēkhin hāi hru bhukktō marī-rōcha Hru  
*become food is obtained But here I hunger-by am-dying I*  
 utisna marī bi-na jul vāvisna "bā, hau Allānō pūp  
*having arisen my father-of near having gone, "father, I of God son*  
 bānō pūp bhind-hdo Hau tiro hto kan-ka lavkh nāī Maje  
*of-father son have-got-tied I son son-to-be worthy (am-)not He*  
 vānō jul nūl'ar vā'kva mukh'le," kavisna vāi-ti vāo  
*was jul a servant had leep," (so) saying there-from he*

utisna āpanō bānō jul āwatab bā ti-ka  
*having- arisen his own of-father near while coming father him-to*  
 dūr-tī dēkhisna, i hām āyisna, nhāti-jayisna, kawatō  
*distance-from having-seen, pity having-come, having-gone-running, embrace*  
 māisna, mukko didō Taba bētō bā-ka kayō, 'bā,  
*having-struck, a-kiss gave Then the-son father-to said, 'father,*  
 hau Allānō sām'na tāiō sām'na chūk karyō, majē tāiō  
*I of-God before you before sin did, me your*  
 bētō-karī bulāwū nakō ' I-ka bā āpanō nauk'ran-ka kayō,  
*son-as (you-)call do-not ' This-to father his-own servants-to said,*  
 'chōkū pōsāk layisna māiā bētā-ka pērāw, angli-ma mundi  
*'best a-dress having-brought my son-to put-on, finger-in a ring*  
 ghālō, pāy-ma jōdō ghālō, khān-ka tayārī kaiō, hama  
*put, feet-in shoes put, eating-for preparation make, we*  
 khayisna khusi-hōwungā Kā-ka-ta vō mārō bētō maryō-tō,  
*having-eaten happy-let-us-become Why-for-then this my son that-dead-was,*  
 phrisna wāchyō, chukaildō-tō, milyō ' Yū sām'lisna sam'dyā  
*again is-alive, lost-was, is-found ' This having-heard all*  
 khusi hōyā  
*glad became*

Ē-bakhat-ka tinō mōtō bētō khēt ma hatō Tyō gharna jul  
*At-this-time his elder son field in was He to-house near*  
 āyat bakhat-ka ti-ka gāvannū nāchannū sām'lyō Tyō tē  
*coming at-the-time him-to singing dancing heard He that*  
 naukar-ma ĉk janā-ka bulāyisna, 'tī kasū chālioha' puchhyō  
*servants-in one man-to having-called, 'that what is-going-on' asked*  
 Ti-ka tyō kayō, 'tārō bhāyī āyōcha, tyō chōkō āyisna  
*Him-to he said, 'your brother is come, he safe-and-sound having-come*  
 pōhachētē sabab tāiō bā khānū tayār karisna  
*on-reaching on-account-of you father a-feast ready having-made*  
 mukhyō ' Yū sām'lisna tyō mōtō bētō ghus-hōyisna  
*has left ' This having-heard that elder son angry-having-become*  
 mada-ma nāi gayō Sabab ti-nō bā bhar āyisna mada-ma  
*in not went Therefore his father out having-come in*  
 ākai kaisna ti-ka bahut kaildō Ti-ka tyō āpanō bā-ka  
*to come saying him-to much entreated That-to he his-own father-to*  
 kayō, 'hau ittalā waris taka tāi nauk'rī karisna kaba tāri  
*said, 'I so-many years till your service having-made ever your*  
 wāt tōdyō nāi Lēkhin hau mārā dōsan-ka milēlisna  
*word broke-not But I my friends having-gathered together*  
 khānū khavādan-ka tū majē kaba ēk bak'rū-bi nāi-didō Kas'bin  
*feast to-make thou to-me ever one goat-even not-gavest Harlots*



## KĀKARĪ

sangāt	padīna	tārū	māl	sam'dyō	ning'lisna	yō	tārō
<i>in-company</i>	<i>having-fallen</i>	<i>you</i>	<i>property</i>	<i>all</i>	<i>having-devoured</i>	<i>this</i>	<i>your</i>
bētō	ghar-ko	āyō	barābai-ka	tū	tinā-w āstī	khānū	kayō'
<i>son</i>	<i>house-to</i>	<i>come</i>	<i>as-soon-as</i>	<i>thou</i>	<i>of-him-for</i>	<i>a-feast</i>	<i>hast-nade'</i>
Bā	bētū-ka	kayō,	'tū	sārā	mārā	sangāt	hachn
<i>Father</i>	<i>son-to</i>	<i>said,</i>	<i>'thou</i>	<i>all</i>	<i>my</i>	<i>with</i>	<i>art</i>
jul	chhē	tē	sam'dyō	tārū	Marē-tō	tārō	bhāyī,
<i>near</i>	<i>is</i>	<i>that</i>	<i>all</i>	<i>thine</i>	<i>That-dead-was</i>	<i>thy</i>	<i>brother,</i>
phrisna	wāchyō,	chukarī-gayō,		chhē	milyō	Asyō	khūī
<i>again</i>	<i>is-alive,</i>	<i>that-lost-gone-was,</i>		<i>is</i>	<i>is-found</i>	<i>So</i>	<i>happy</i>
hōnū	barābar	chhē'		tē		hama	
<i>to-be</i>	<i>proper</i>	<i>is'</i>		<i>he</i>		<i>we</i>	

## TĀRĪMUKĪ OR GHISĀDĪ.

The Ghisādī are a tribe of blacksmiths who wander, like our tinkers, over Southern India. The following numbers have been reported from that part of India to which the Survey extends —

## BERAR—

Amruti	200	
Alola	4	
Buldana	200	
	—	404

## BOMBAY—

Poona	1,000	
Satara	165	
Belgaum	100	
	—	1,265

TOTAL	1,669
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The Ghisādī call themselves Tārīmūk. They are called Ghisādī (i.e. polishers) by their Hindū neighbours. Their tradition is that they originally came from Gujarat and this is borne out by their language. The fullest account of the tribe will be found in the *Poona Gazetteer*, as quoted below.

The earliest account will be found in an article entitled *On the Migratory Tribes of Natives in Central India*, by Edward Balfour, in Vol. XIII, Part I (1844,) of the *Journal of the Asiatic Society of Bengal*. Account of the *Taremoock or Wandering Blacksmith*, on pp 8 and ff. *Taremoockee Vocabulary* on pp 17 and 18.

The following works may also be consulted —

BOMBAY GAZETTEER,— Vol. XVIII, Poona, Pt I (1885), pp 333 & ff.

Id.,—Vol. XIX (1885), Satara, p. 83.

Id.,—Vol. XXI (1884), Belgaum, pp 135, 136.

AURANGABAD GAZETTEER,—p 272.

CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh*. Calcutta, 1896. Vol. III, pp 373 & ff.

I give two excellent specimens and a list of words in Tārīmūkī, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Berar specimens is identical, and they need not be printed.

An examination of the specimens will show that the language closely agrees with ordinary colloquial Gujarātī. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarat). Thus, *pāchal* for *pāchhal*, after, *uṭina*, for *uthinē*, having arisen, *cha* or *ch*, for *chhe*, is, when used as an auxiliary.

A final *e* or *ē* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne*, becomes *na*, as in *manuśyā-na*, to a man, *uṭina*, having arisen, *chha* for *chhe*, is, *hama* for *hamē*, we. This *a* is sometimes dropped, so that we have forms such as *karin*, having done, *lēwā-n*, to take, *huwā n*, to become, *āyōch* for *āyō-chhe*, he has come, and *karyōcha*, for *karyō-chhe*, he has done, in the same sentence.

As in the Marāṭhī of Berar, an initial *v* before *ē* becomes *y*, and before *i* is dropped. Thus, *yal*, for *vēl*, time, *schāryō*, for *vichāryō*, asked. A final *ū* is dropped in *bakīyān* (for *bakryā-nū*) *bachchū*, the young of a goat.

In the declension of nouns, there is no agent case. As in Dakṣiṇī Hindōstānī, the subject of a transitive verb in the past tense remains in the nominative. Thus, *nhānō bēlō layō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarātī, except that its neuter is *nū*, not *nū*. Similarly, all strong neuter nouns end in *ū*, as in *bachchū*, a young one.

The pronouns, as a rule, are regular. But 'you' is *tuma*, not *tama* (for *tamē*) 'They' is *ōy*.

The verb substantive is thus conjugated in the Present —

	Sing	Plur
1	<i>chha</i>	<i>chha</i>
2	<i>chha</i>	<i>chha</i>
3	<i>chha</i>	<i>chha</i>

When used as an auxiliary, it becomes *cha* or *ch* for all persons and both numbers. Thus—

I am striking, etc

	Sing	Plur
1	<i>mārūcha</i>	<i>māī ēcha</i>
2	<i>māracha</i>	<i>māī ōcha</i>
3	<i>māracha</i>	<i>māracha</i>

In all the above the final *a* may be dropped. Thus, *mārūch*.

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarātī.

The simple present of the finite verb is practically regular, allowance being made for the change of final *ē* to *a*. Thus,—

I strike, etc

	Sing	Plur
1	<i>māī ū</i>	<i>māī ē, māī a</i>
2	<i>māra</i>	<i>māī ō</i>
3	<i>māī a.</i>	<i>māī a</i>

The future is irregular. It takes the form *māī ōs* and does not change for number or person.

Other forms are regular. Thus,—

*māī acū*, to strike

*mār tō*, striking

*māryō*, struck

*māī yōch*, has struck

*māryō-tō*, had struck

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.

INDO-ARYAN FAMILY.

CENTRAL GROUP

(DISTRICT BELGAUM)

SPECIMEN I

Kōn'tā	manuśyāna	bē	pōryā	hotā	Wanā-ma	nhānō	bētō
<i>A-certain</i>	<i>to man</i>	<i>two</i>	<i>sous</i>	<i>were</i>	<i>Them-among</i>	<i>younger</i>	<i>son</i>
āp'lō	bāna	kayō,	'bā,	tāi	sampadā-ma	mana	awānī
<i>his-own</i>	<i>to-father</i>	<i>said,</i>	<i>'father,</i>	<i>your</i>	<i>property-in</i>	<i>to-me</i>	<i>that-may-come</i>
wātō	mana	da'	Bā	ōnā-mbāyī	āp'lō	sampadā	wātō-karīn
<i>share</i>	<i>to-me</i>	<i>give'</i>	<i>Father</i>	<i>them-among</i>	<i>his-own</i>	<i>property</i>	<i>having-divided</i>
didō	Nhānō	bētō	āp'lō	wātō	lēna	dūr	dēsna
<i>gave</i>	<i>Younger</i>	<i>son</i>	<i>his-own</i>	<i>share</i>	<i>having-taken</i>	<i>a-far</i>	<i>to-country</i>
jāyina	ghanā	dis	huyā	naī,	owadā-ma	ō	dund
<i>having-gone</i>	<i>many</i>	<i>days</i>	<i>had-been</i>	<i>not,</i>	<i>meantime</i>	<i>he</i>	<i>debauched</i>
hōyina	āp'lō	sampadā	sag'lō	hāl-haryō	ō	im	
<i>having-become</i>	<i>his-own</i>	<i>property</i>	<i>all</i>	<i>squandered</i>	<i>He</i>	<i>so</i>	
karyā-par	wō	dēs-ma	mōthi	mōh'gāyī	padina	wana	
<i>having-done-after</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine</i>	<i>having-fallen</i>	<i>to-him</i>	
garibi	āvi	ō	wō	dēs-ma	ēk	mānūs-kan	tsāk'tī
<i>poverty</i>	<i>came</i>	<i>He</i>	<i>that</i>	<i>country-in</i>	<i>one</i>	<i>man-near</i>	<i>service(-in)</i>
ē	manuśyā	wana	dukkar	charāwā	āp'lō	khētarna	lag'dī-didō
<i>This</i>	<i>man</i>	<i>him</i>	<i>swine</i>	<i>to-feed</i>	<i>his-own</i>	<i>to-field</i>	<i>sent</i>
Whā	bhukkē-ti	kal'waīna	dukkar	khāwānō	kōndō	suddā	khāyina
<i>There</i>	<i>hunger-with</i>	<i>being-over</i>	<i>come</i>	<i>swine</i>	<i>of-food</i>	<i>husks</i>	<i>also</i>
pēt	bhartō-tō	Pan-ta	wana	kē-mangā-ti	kāya-oh	mul'tū	
<i>belly</i>	<i>he-filling-was</i>	<i>But</i>	<i>to-him</i>	<i>anybody-near</i>	<i>from</i>	<i>anything-even</i>	<i>being-obtained</i>
nau	tū	Im	thōdā	dis	gayā,	āp'lō	pāchalī
<i>not</i>	<i>was</i>	<i>So</i>	<i>some</i>	<i>days</i>	<i>passed,</i>	<i>his-own</i>	<i>former</i>
ō	āp'lō	man-ma	kayō,	'mārā	bā-kan	rhayēl	ghanā
<i>he</i>	<i>his own</i>	<i>mind-in</i>	<i>said,</i>	<i>'my</i>	<i>father-near</i>	<i>remaining</i>	<i>many</i>
pēt	bharīna	jyāsti	an	mul'tū-tū	Hū	hyā	bhukkē
<i>belly</i>	<i>having-filled</i>	<i>more</i>	<i>food</i>	<i>being-got-was</i>	<i>I</i>	<i>here</i>	<i>with-hunger</i>
marūcha	Hū	utina	mārā	bā-kan	jāyina	kahōs,	"bā,
<i>am-dying</i>	<i>I</i>	<i>having-arisen</i>	<i>my</i>	<i>father-near</i>	<i>having-gone</i>	<i>will-say,</i>	<i>"father,</i>
hū	Dēvnū	pāp	bānū	pāp	bandī-hdō	Hū	tārō
<i>I</i>	<i>of-God</i>	<i>sin</i>	<i>of-father</i>	<i>sin</i>	<i>have-tied-got</i>	<i>I</i>	<i>your son</i>
lyūk	naī	Mana	ēk	tsākar	par'mān	tārā-kan	mukil''
<i>worthy</i>	<i>am-not</i>	<i>Me</i>	<i>one</i>	<i>servant</i>	<i>like</i>	<i>of-you-near</i>	<i>keep''</i>
							<i>So</i>

kain whā-ti utina āp'lō bā-mangō jātāna  
*having-said there-from having-arisen his-own father-near when-going*  
 bā ōna dūr-ti jōyina dayā āvina nhāsin-jā inṇa  
*father him distance-from having-seen pity having-come running-having-gone*  
 mitti-mārīna mukhō-didō. Tawā bētō bāna kayō, 'bā, hū  
*having-embraced a-kiss-gave Then the-son to father said, 'father, I*  
 Dēvṇū agal bānū agal chūk karyō Mana tārō bētō karīna  
*of-God before of-father before sin did To-me your son as*  
 bolāwō nakō ' Bā āp'lō tsākarna kayō, 'uttam dzhagō  
*call not ' Father his-own to-servants said, 'best dress*  
 . lāyina mārā bētāna ghālō, bōt-ma ang'ti gnālō, pag-ma  
*having-brought my to-son put-on, finger-in a-ring put, feet-in*  
 jōdō ghālō, khāwānā tavārī karō Hama khāyina sant  
*shoes put, of-eating preparation male He having-eaten happy*  
 huwāsū Kākaitō ē mārō bētō marvō-tō, phirin jītō huvō,  
*let-us-become Because that my son dead-was, again alive became,*  
 gamāyī-gayō-tō, milyō ' Yē aikina sag'lō sant huvā  
*lost-gone-was, is-found ' This having-heard all happy became*  
 Yē-yal ōnō wadō bētō khētar-ma hotō Ō ghar-kan āw'tāna  
*At-this-time his elder son field-in was He house-near when-came*  
 wana gānū nāchanū aikū-āyū Wō tsākarn-ma ek'lān bolāyina  
*to-him singing dancing came-to-hear He servants-in one having-called*  
 sū huwā-lāgyō-karī ichāryō Ōna ō kayō, 'tārō bhāvi  
*what was-going-on-as-to inquired To-him he said, 'your brother*  
 āyōch, ō suk'sim āyō pōchyo karīna tārō bā jamūn  
*is-come, he safe-and-sound came reached on-account-of you father a-feast*  
 karyōcha ' Yē aikin wadō bētō rāg-ti mhāvi garō naī,  
*has-made ' This having-heard elder son anger-with in went not,*  
 manin ōnō 'bā bāhēr āvina mhāyī āw karīna wana  
*therefore his father out having-come in come in-order-to to-him*  
 ghanyō kayō Ō āp'lō bāna kayō, 'hū it'lā waras parint  
*much said He his-own to-father said, 'I so-many years till*  
 tārī tsāk'ri karīna kandī tārī wāt bhāgyō naī Tārī hū  
*your service having-done ever your word broke not However I*  
 mārā dōstā mīlāin khāwā karā sāti tū mana kandī  
*my friends having-gathered a-feast to-make for thou to-me ever*  
 ēk bak'ryān bachchū didō-naī Pantū rāndānā sangat padīna  
*one of-goat young-one gaves-not But of-harlots company(-in) having-fallen*  
 tārī sampadā sag'li gīlē tō Yē tārō bētō gharā āyō  
*your wealth all devoured-had This your son to-house come*  
 barābar tū wō-sāti jamūn karyō ' Bā bētāna kayō, 'tū  
*as-soon-as thou him-for feast made ' Father to-son said, 'thou*

hamēsā    ma-kan    rhach    Ma-kan    jēw'dē    ohha    tē    tarū-ch  
*always    me-near    art    Me-near    whatever    is    that    thine-alone*  
 Marēl    tārō    bhāyī,    jittō    huyō,    chukāy-gayō-tō,    mīlyō,    manīn  
*That-was-dead    thy    brother,    alive    became,    lost-gone-was,    is-found,    therefore*  
 hamā    khusī    huwān    barābar    ohha'  
*we    happy    to-become    proper    is'*

[No 22.]

## INDO-ARYAN FAMILY

## CENTRAL GROUP.

## TARIMŪKI OR GHISADI

(DISTRICT BELGAUM.)

## SPECIMEN II

UKĀN  
RIDDLE

Pand'rā chāng'lā mānūs dūr dēsna jāwā-lāgyā-tā, wāt-ma sānnā-pārī  
*Fifteen good men a-far to-county going-were, road-in in-the-evening*  
 ghanō pānī padyō Tawā ō hāyihuyī jōtāna ēk dharm'sālā  
*plentiful rain fell Then they round-about when-seeing one inn*  
 jōyīn whā jāyīn garam baisī-rhayā. Thōdī rāt  
*having-seen there having-gone comfortably sat-down A-little night*  
 huyā-par dūsar wāt-tī pand'rā chōr'tā ō-oh dharm'sālāna  
*having-become-after another road-from fifteen thieves the-same to-inn*  
 āyā Im chōr'tā chāng'lā mānūs tīs lōk mīlīna  
*came So thieves good people thirty people having-gathered-together*  
 whā dhunī karīna ās'pis gōlākārī baisyā-tā Whā  
*there fire having-prepared round-about in-a-circle we-e-sitting There*  
 ēk sāv'kārō āp'lyō barōbar pāch mānūs lēna ēkāēki āyō  
*one rich-man his-own with five men having-brought suddenly came*  
 Ō warī ōnā sangā āyēl manuśyā bhārī bhukkyā huyā-tā  
*He and his with that-had-come people very hungry become-were*  
 kārān ō tīs mānūsna, 'dayā karīna, tuma-kan kā  
*on-account-of he thirty to-men, 'pity having-made, your-near something*  
 haichhitō khāwāna dēw, karī ichāryō Tawā chāng'lā mānūs-ma kāyī  
*if-be to-eat give, as-to asked Then good men-in some*  
 lōk phir'tī nik'lyō Tawā ghar-ma-tī bāndī-lāyēl butti  
*people walking set-out When house-in-from that-was-tied-and-brought food*  
 ōna didō Tawā ō sāv'kārō khāyīna sant huyīna kayō,  
*to-him gave Then that rich-man having-eaten happy having-become said,*  
 'hū tumārā-ma pand'rā rupayā bak'shīs dēwōs Pantū tuma  
*'I of-you-among fifteen rupees reward will-give But you*  
 ima-ch bais'tānū hū āt mānūs mējīna nauna didō  
*in-this-way-only when-sitting I eight men having-counted to-ninth given*  
 barōbar ō utīna jāwā-pājē, manīn kayō Ōnō ō kabūl  
*as soon-as he having-arsen must-go, so said Of-that they consent*

huyō	karīna	śāw <sup>a</sup> kāryō	ō-par <sup>a</sup> mān	wātī-dīdō	Pand <sup>a</sup> rā
became	on-account-of	the-rich-man	in-that-way	having-divided-gave	Fifteen
chāng <sup>a</sup> lā	manuśyāna	bak <sup>a</sup> shis	milyō <sup>i</sup>	Ō	tīs
good	to-men	reward	was-obtained	Those	thirty
				people	how
baisyā-tā ?					
were-sitting ?					

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## FREE TRANSLATION OF THE FOREGOING.

### A PUZZLE

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road, and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, 'I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again.' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 6th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated ?

[ The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th ]



# LIST OF STANDARD WORDS AND

English.	Gujarātī (Standard)	Surātī.	Charotarī.	Patanī.
1 One	Ēk	Ēk . . .	Ēk, lābh . . .	Ēk .
2 Two	Be	Be .	Be, bannē	Be .
3 Three	Trap	Tap .	Taṇp	Taīn
4 Four	Chār	Chāi	Tsyār	Chyār, sār
5 Five	Pāch	Pāch .	Paṭṭ	Pās
6 Six	Chha	Chha .	Tsha, tshō, sō	Sō
7 Seven	Sāt	Sāt	Hāt	Hāt
8 Eight	Āṭh	Āṭh	Āṭh	Āṭh, āth .
9 Nine	Naw	Naw	Naū	Naw .
10 Ten	Das	Dah	Dah .	Dah
11 Twenty	Vis	Vih	Vih	Vih*
12 Fifty	Pachās	Pachāh	Pachāh	Pasāh*
13 Hundred	Sō	Hō	Sō, hō	Hō, hō
14 I	Hū	Ū	Hū, ū	Hū, hu
15 Of me	Mārō	Mārō, mmārō	Mārō	Mārō
16 Mine	Mārō	Mārō, mmārō	Mārō	Mārō
17 We	Amē	Hamē, amṃē, amṃō	Amē, amhē	Amē, amī, āp*ḍō
18 Of us	Amārō	Hamārō, amṃārō	Ām*ṇō, amārō, ahmārō	Amārō, āp*ḍō
19 Our	Amārō	Hamārō, amṃārō	Ām*ṇō, amārō, ahmārō	Āmārō, āp*ḍō
20 Thou	Tū	Tū	Tu, tū	Tū, tu
21 Of thee	Tārō	Tarō .	Tāh*ṇō, tārō	Tārō
22 Thine	Tarō	Tarō	Tāh*ṇō, tārō	Tārō
23 You	Tamō	Tamō, tammē, tammō	Tamē, tamō	Tamē .
24 Of you	Tamārō	Tamārō, tammārō	Tamārō	Tamārō
25 Your	Tamarō	Tamārō, tammārō .	Tamarō	Tamārō

# SENTENCES IN GUJARĀTĪ

ક્રિયાશીલ (Jhālāwaḍī)	કાર્ત્વક	ઘડિતી (Belgaum)	English
Ek	Ēk	Ēk	1 One
Be	Be	Bē	2 Two
Tanp	Tan	Tin	3. Three
Chār	Chār	Chyār	4. Four
Pās	Pach	Pāch	5 Five
So	Chha	Chho	6 Six
S'hāt	Sāt	Sāt	7 Seven
Āth	Āth	Āt	8 Eight.
Nau	Lau	Nan	9 Nine
Dab	Das	Das	10 Ten.
Vih	Vis	Is	11 Twenty
Pach	Pachchā	Pannās	12 Fifty
S'hō	So	Sau	13 Hundred.
Hū	Hū	Hū	14 I
Mārō	Mārō	Mārō	15 Of me
Mārō	Mārō	Mārō	16 Mine
Amē	Hamē, hamēhēn	Hama	17 We
Amārō	Hamārō	Hamārō	18 Of us
Amārō	Hamārō	Hamārō	19 Our
Tū	Tū	Tā	20 Thou
Tārō	Tarō, tarō	Torō	21 Of thee.
Tārō	Taro, tarō	Tarō	22 Thine
Tārō	Tamā, jamē, tamēhēn	Tama	23 You
Tamārō	Tamārō, tamārō	Tumārō	24 Of you
Tamārō	Tamārō tamārō	Tumārō	25 Your

English.	Gujarātī (Standard)	Surātī.	Charōtarī.	Paṭanī.
26 He . . .	Tē	Tē	Tē, ē, yē	Tē, ē
27 Of him . .	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
28 His . . .	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
29 They .	Tēō	Tē, tēō, tēwap, tēu	Tēō, ēō, tē	Tēō, ē
30 Of them .	Tēōnō, temnō	Tem <sup>a</sup> nō	Tem <sup>a</sup> no, tēōno	Tēōnō, im <sup>a</sup> nō, tem <sup>a</sup> nō
31 Their .	Tēōnō, temnō	Tem <sup>a</sup> nō	Tem <sup>a</sup> nō, tēōnō	Tēōnō, im <sup>a</sup> nō, tem <sup>a</sup> nō
32 Hand . .	Hāth	Hāth	Hāth	Panuchō, hāth
33 Foot .	Pag	Pag	Pag	Pag
34 Nose . .	Nāk	Nāk	Nāk	Nāk
35 Eye . . .	Ākh	Ākh	Ākh, ās, āgha	Ākh, ōkh, ākha, āchh, ās
36 Mouth .	Mō	Mō, moh <sup>a</sup> dū	Mō, modhū	Mhō, mundhū, mudū
37 Tooth .	Dāt	Dāt	Dāt, dāt	Dāt, dōt
38 Ear .	Kan	Kān	Kōn, kān	Kān, kōn
39 Hair .	Wāl	Wāl, nimbā	Wāl, mōwālā	Wār, wāl
40 Head .	Māthū	Mathū	Māthū	Mathū, bhodū
41 Tongue	Jibh	Jibh	Dzib, dziv	Jib
42 Belly .	Pēt	Pēt	Pēt, hōdz <sup>a</sup> rū, dōdz <sup>a</sup> yū	Pēt
43 Back .	Wāsō	Bar <sup>a</sup> dō, wāsō, pith	Pith, bay <sup>a</sup> dō, wāhō	Bay <sup>a</sup> dō, wāhō
44 Iron .	Lōdhū	Lōdhū, lodū	Lōdū	Lōrū, lodhū
45 Gold . .	Sōnū	Sōnū	Hōnū	Hōnū
46 Silver . .	Rūpū	Rūpū	Rupū, tēāndī	Rūpū
47 Father .	Bāp	Bāp	Bāp, bāpā, bhā	Bap, bāpā, bhā
48 Mother .	Mā	Mā	Mā, bā, jī	Mā, mādi, bā, jī
49 Brother .	Bhāī	Bhāī, bhāī	Bhāī, bhāī	Bhāī
50 Sister .	Ben, bahen	Ben	Ben, bōn, bun	Bhun, ben
51 Man .	Māpah, bhāy <sup>a</sup> dō	Māpah	Manah, manis manakh	Mānah <sup>a</sup> mahap, mānakh, manakh
52 Woman . .	Bay <sup>a</sup> di	Bairī	Bay <sup>a</sup> di, bairū, bairī	Bay <sup>a</sup> rū

Kāthiyāwādī (Jhālāwādī)	Khārṡā.	Ghīṡāḍī (Belgaum).	Engliah.
Tē, i	Tē, i	Ō .	26 He
Tēnō, inō	Inō .	Ōnō, wōnō	27 Of him.
Tēnō, inō	Inō .	Ōnō, wōnō .	28 His
Tē, i, iwadāi	Tēhōn, ēhōn, tēō	Ōy .	29 They
Tem'nō, im'nō	Ēhōnnō	Wanō, onō	30 Of them
Tem'nō, im'nō	Ēhōnnō .	Wanō, onō	31 Their
Hāth, bāw'qū .	Hath	Hat	32 Hand
Pag, tātīyā, tūgā, gudā	Pag .	Pag .	33 Foot.
Nāk	Lāk	Nāl	34 Nose
Ākhya	Ākh . .	Ḍolā . .	35 Eye
Mōdhū, mō	Mū	Mupḍū	36 Mouth
Dāt	Ḍāt	Dāt .	37 Tooth
Kān	Kān	Kān	38 Ear
Mō-wāla	Bal . .	Kes .	39 Hair
Māthū, tōlō	Mathū	Mātū .	40 Head
Jibh, luli	Jibh	Jib	41 Tongue
Pēt, ojh'rū, ōdar	Pēt	Pēt . .	42 Belly
Wāhō, bar'qō	Ballo .	Pitō .	43 Back.
Lōdhū	Lōdhū	Lhōḍū .	44 Iron.
S'honū	Sunn	Sōnū	45 Gold
Rūpū	Rupu .	Chāndī .	46 Silver
Bapō, patyā	Bāpu	Bā	47 Father
Mā, mādi	Mā	Āyī	48 Mother
Bhai	Bhai	Bhāyī	49 Brother
Bon	Bon	Bhēn	50 Sister
Māpah jan	Māmas	Mānōs . .	51 Man.
Bāyālī hir'dī, bai	Bāri	Bayī .	52 Woman.

English	Gujarātī (Standard)	Surāṭī	Charotarī	Paṭanī
53 Wife . .	Wahn	Wahū .	Astri, baīrū, bay <sup>a</sup> di, wahu	Bay <sup>a</sup> di, wahu
54 Child .	Chhōk <sup>a</sup> rū	Chhōk <sup>a</sup> rū, baohohū	Tshanyū, tshadyū, tshōk <sup>a</sup> rū	Chhōrū, sōrū
55 Son .	Dik <sup>a</sup> rō, ohhōk <sup>a</sup> rō	Ohhōk <sup>a</sup> rō, pōy <sup>a</sup> rō	Tshanyō, tshōk <sup>a</sup> rō, mōtiār, dīg <sup>a</sup> rō	Chhōk <sup>a</sup> rō, sōk <sup>a</sup> rō, sayō, sōrō
56 Daughter	Dik <sup>a</sup> ri, ohhōdi	Chhōk <sup>a</sup> ri, pōri	Tshōdi, tshōk <sup>a</sup> ri, dīg <sup>a</sup> ri	Chhōk <sup>a</sup> ri, sōk <sup>a</sup> ri, sōri
57 Slave	Gulam	Chākar, galām	Gulām, lupdō	Dahō, lundō
58 Cultivator .	Khēdūt .	Khēdūt, khēd <sup>a</sup> nār	Tshēdūt, khēdū, tshōdū	Khēdū, chhēdū
59 Shepherd	Bhar wād .	Bhar <sup>a</sup> wād	Bhar <sup>a</sup> wad	Bhar <sup>a</sup> wad
60 God .	Īswar	Paramāhar	Par <sup>a</sup> mēśar, Ī <sup>a</sup> war	Paramēhar
61 Devil .	Bhūt, sētān	Bhūt	Sētān, dayit, rākhah	Bhūt
62 Sun .	Sārāj	Sūrāj .	Hurāj	Hūrāj .
63 Moon	Chandar <sup>a</sup> mā	Chandar <sup>a</sup> mā, ohēdō-māmō	Tshōdō, tshandar <sup>a</sup> mā	Chōdō
64 Star .	Tārō	Tārō	Tarō	Tārō
65 Fire .	Dēw <sup>a</sup> tā .	Āg, dēw <sup>a</sup> tā	Dēw <sup>a</sup> tā, āg, lāhō	Dēw <sup>a</sup> tā
66 Water . .	Pāpi	Pāpi	Pōpi	Pāpi
67, House	Ghar	Ghar	Ghar	Ghar
68 Horse .	Ghōḍo	Ghōḍo	Ghōḍo, ghōḍū	Ghōḍo
69 Cow	Gāy	Gāi	Gāy	Gāy
70 Dog	Kut <sup>a</sup> rō	Kut <sup>a</sup> rō	Kut <sup>a</sup> rō, kut <sup>a</sup> rū	Kut <sup>a</sup> rū
71 Cat	Bilādi	Bilādi	Bolādi, manī, manādi	Balādī, mināri
72 Cook	Kuk <sup>a</sup> dō	Mar <sup>a</sup> ghō	Mar <sup>a</sup> ghō, kuk <sup>a</sup> dō	Kuk <sup>a</sup> dō, mar <sup>a</sup> ghō
73 Duck .	Batak	Batak	Batak	Batak
74 Ass	Gadhēdū	Gadhēdō	Gadhēdō	Gadhādū
75 Camel	Ūt . .	Ūt	Ūt	Ūt
76 Bird	Pañkhi, pakshi	Pañkhi	Pañkhi, pañgihī	Pañchhi
77 Go	Jā	Jā	Dzā	Jā
78 Eat	Kha	Khā	Khā	Khā
79 Sit	Bes	Beh	Beh	Beh <sup>a</sup>



English	Gujarātī (Standard)	Sar'tī.	Charōtārī	Paṭanī.
80 Come	Āw	Āw	Āw	Āw
81 Beat	Mār	Mār	Mār, thoḥ	Mār, jhūd, thoḥ
82 Stand	Ūbhō thā	Ūbhō rōh	Ubu-reh	Ūbhū rhē
83 Die	Mar	Mar	Mar (mēr imp 2nd sing)	Mar
84 Give	Āp	Āp, dē	Āl, āp	Āpy*, āly*
85 Run	Dōd	Dōd	Dōd, nāh, hadī-muk	Dōd
86 Up	Upar	Upar	Upar	Upar
87 Near	Pāsē	Pāhē, sōdē, hōdē	Pāhē, pāhē	Pāhē
88 Down	Nichē	Nichhē, ēthē	Nē[asē, hēthn]	Nēchē
89 Far	Dūr, chhēṭē	Āghē	Vīg* ū, āghu, tshēṭyū, sētyū	Āghē, sētē
90 Before	Āgal	Agādi, āga	Āga	Āgar
91 Behind	Pāchha	Pachhādi, pachha	Pa[shn], pūṭē, pāsh* wādē	Pāsar, pūthē
92 Who	Kōp	Kōp	Kōp, kup	Kup
93 What	Śū	Hū	Śu	Hū
94 Why	Śā mātē	Hā-mātē	Tsyam, śā-harū	Chem, śid, hā kājē
95 And	Anē	Anē, annē	Anē, nē	Nē, anē
96 But	Pap	Pap	Pan	Pap
97 If	Jō	Jō	Dē	Jō
98 Yes	Hā	Hōvē, hā	Hā, hōvē	Hā, hōvē
99 No	Nā	Nā	Nā	Nā
100 Alas	Arē	Arērē	Arē, hāy	Hāy, oē
101 A father	Bāp	Bap	Bāp, bāpā	Bāp
102 Of a father	Bāpnō	Bāp*nō	Bāp*nō, bāpānō	Bāp*nō
103 To a father	Bāpnē	Bāp*nē, bāpānē	Bāp*nē, bāpānē	Bāp*nē, -nē
104 From a father	Bāp-thī	Bāp-thī, bāpā-thī, thakī	Bāpā-pāhē-thī, bāpā-kanē	Bap thī
105 Two fathers	Be bāp	Be bāp	Be bāp, be bāpā	Be bāp
106 Fathers	Bāp(ō)	Bāpō, bāpāō	Bāpā	Bāp

Kāthiyawādī (Jhalawādī)	Kharwā	Ghṛasāḍī (Boḷgaum)	English
Āw	Āw	Āw . .	80 Come
Mar, lagāw, pad <sup>a</sup> tāl, jhapṇṭ dō, ram <sup>a</sup> kāw, thōk	Mār	Mār .	81 Beat
Kham, khōbb, l <sup>a</sup> hōbbn, ubhaw	Ubho rū	Hubar	82 Stand
Mar, pasō thu, ūsō jū, mer, ubar	Mar	Mar .	83 Die
Dē, āl, āp	Dō	Da	84 Give
Dhōd, nas, bhāg, bap <sup>a</sup> kaw, baṇjēd	Dōr	Nbās .	85 Run
Upar, mātḥē, ūche	Upar	Upra	86 Up
Pāḥē, knnē, thuk <sup>a</sup> dō, ōrō	Pasō	Kanna	87 Near
Hēthō, nīdō, hēthē	Hēthē	Hitta	88 Down
Sētē, nghō, āghō	Veg <sup>a</sup> rō	Dūr	89 Far
Mārya, mōdhaga ya	Āgar	Agal	90 Before
Wāḥē, pas <sup>a</sup> wadō	Pachhar	Pāchal .	91 Behind
Kuq, kōp	Kōn	Kōn .	92 Who
Chīyō, ēū, kīyō	Sū	Sū	93 What
Chyam, chim, kim	Kam	Kā	94 Why
Anē, nē	Nō, tathā	Wari	95 And.
Pan	Pan	Panta	96 But
Jō	Jō	To	97 If
Ha, hañ	Hā	Hoy .	98 Yes
Nā, uhū	Na	Naī .	99 No
Arō, rō	Arō	Ayy <sup>a</sup> yyō	100 Alas
Bāpō	Bapu	Bā	101 A father
Bap <sup>a</sup> nō	Bapunō	Bānō	102 Of a father
Bāp <sup>a</sup> nē, bāpanē	Bapunē	Bāna	103 To a father
Bapā thi	Bapu-pās thi	Bā-ti	104 From a father
Bo bāp	Bo bāpu	Bō bā .	105 Two fathers
Bapō	Bapuhōn	Bā	106 Fathers



English	Gujarati (Standard)	Surati.	Charotarī	Paṇi.
107 Of fathers	Bāp(ō)nō	Bāpōnō, bāpāonō	Bāpānō	Bap <sup>a</sup> nō
108 To fathers	Bāp(ō)nē	Bāpōnī, bāpāonē	Bāpānē	Bāp <sup>a</sup> nē
109 From fathers	Bāp(ō)-thī	Bapō-thī, bāpāō-thī, -thakī	Bap <sup>ā</sup> -kanō thī	Bap thī
110 A daughter	Chhōdī	Chhōk <sup>a</sup> rī	Tshōdī, dīg <sup>a</sup> rī	Sodī
111 Of a daughter	Chhōdīnō	Chhōk <sup>a</sup> rīnō	Tshōdīnō	Sodīnō
112 To a daughter	Chhōdīnē	Chhōk <sup>a</sup> rīnē	Tshōdīnē	Sodīnē
113 From a daughter	Chhōdī thī	Chhōk <sup>a</sup> rī thī, thakī	Tshōdī kanō-thī	Sōdī thī
114 Two daughters	Be chhō	Bo chhōk <sup>a</sup> rī	Bo tshōdīyō	Bo sodīō
115 Daughters	Chhōdīō	Chhōk <sup>a</sup> rīō	Tshōdīyō	Sodīō
116 Of daughters	Chhōdīōnō	Chhōk <sup>a</sup> rīōnō	Tshōdīyōnō	Sodīōnō
117 To daughters	Chhōdīōnē	Chhōk <sup>a</sup> rīōnē	Tshōdīyōnē	Sodīōnē
118 From daughters	Chhōdīō-thī	Chhōk <sup>a</sup> rīō thī, -thakī	Tshōdīyō-pāhō thī	Sodīō-thī
119 A good man	Sārō māpas	Bhalō mānah	Hārō māpah	Hārō mapah <sup>a</sup>
120 Of a good man	Sārā māpasnō	Bhalā mānah <sup>a</sup> nō	Hārā mānah <sup>a</sup> nō	Hārā mapah <sup>a</sup> nō
121 To a good man	Sārā māpasnē	Bhalā mānah <sup>a</sup> nē	Hārā māpah <sup>a</sup> nē	Hārā māpah <sup>a</sup> nē
122 From a good man	Sārā māpas-thī	Bhalā māpah thī, thakī	Hārā mānah-pāhō thī	Hārā mapah <sup>a</sup> -thī
123 Two good men	Bo sārā māpas	Be bhalā mānah	Bo hārā mānahō	Bo hārā māpahō
124 Good men	Sārā mānas	Bhalā māpahō	Hārā mānahō	Hārā māpahō
125 Of good men	Sārā māpas(ō)nō	Bhalā māpahōnō	Hārā māpahōnō	Hārā māpahōnō
126 To good men	Sārā mānas(ō)nē	Bhalā māpahōnē	Hārā mānahōnē	Hārā māpahōnē
127 From good men	Sārā māpas(ō) thī	Bhalā māpahō-thī, -thakī	Hārā māpahō pāhō thī	Hārā māpahō-thī
128 A good woman	Sārī bāy <sup>a</sup> dī	Bhalī hari	Hārī bay <sup>a</sup> dī	Hārī bay <sup>a</sup> rū
129 A bad boy	Nathārō ohhōk <sup>a</sup> rō	Kharāb ohhōk <sup>a</sup> rō	Nathārō tshōk <sup>a</sup> rō	Nathārō sōrō
130 Good women	Sārī bāy <sup>a</sup> dīō	Bhalī bārīō	Hārī bay <sup>a</sup> dī	Hārī bay <sup>a</sup> rū
131 A bad girl	Nathārī ohhōdī	Kharāb ohhōk <sup>a</sup> rī	Nathārī ohhōdī	Nathārī sōrī
132 Good	Sārō	Sārō, hārō	Hārī, thīk, bēs	Hārō
133 Better	-thī sārō (better than)	Ghapō sārō, ghapō hārō	Wadhārē hārū	kar <sup>a</sup> t <sup>a</sup> hārō (better than)

Kāṭhīyāwāḍī (Jhalāwāḍī)	Khārṇā	Ghīśāḍī (Belgaum)	English
Bāp'nō	Bāpūhōnnō	Bānō	107 Of fathers
Bap'nō	Bāpūhōnnē	Bana	108 To fathers
Bap-thi	Bāpūhōn-pās-ṭhi	Bā-ti	109 From fathers
D'ch'ri	Chhōk'di	Pōr'nī	110 A daughter
Dich'rino	Chhōk'dinō	Pōr'ninō	111 Of a daughter
Dich'rinē	Chhōk'dinē	Pōr'nina	112 To a daughter
Dich'ri thi	Chhōk'di-pās-ṭhi	Pōr'nī-ti	113 From a daughter
Be dich'riyū	Be chhōk'di, be chhōk'dio	Be bētyō	114 Two daughters
Dich'nyū	Chhōk'dio	Bētyō	115 Daughters
Dich'nyūnō	Chhōk'dionō	Bētyōnō	116 Of daughters
Dich'riyūnē	Chhōk'dionē	Bētyōna	117 To daughters
Dich'riyū-thi	Chhōk'dio-pas thi	Betyō-ti	118 From daughters
S'hārō māpah	Rudō ād'mī	Chāng'lō mānūs	119 A good man
S'hārā māpah'nō	Rudā ād'minō	Chāng'lō mānūsnō	120 Of a good man
S'hārā māpah'nē	Rudā ād'minē	Chāng'lō mānūsna	121 To a good man
S'hārā māpah-thi	Rudā ād'mī-pās thi	Chāng'lō mānūs-ti	122 From a good man
Be s'hārā māpahū	Be rudā ād'mī, be rudā ād'mio	Be chāng'lā mānūs	123 Two good men
S'hārā māpahū	Rudā ād'mio	Chāng'lā mānūs	124 Good men
S'hārā māpah'nō	Rudā ād'mionō	Chāng'lā mānūsnō	125 Of good men
S'hārā māpah'nē	Rudā ād'mionē	Chāng'lā mānūsna	126 To good men
S'hārā māpah thi	Rudā ād'mio pas-thi	Chāng'lā mānūs-ti	127 From good men.
S'hārī bai	Majānī bairi	Chāng'li bāy'kō	128 A good woman
Bhupō sōk'rō	Nāṭhādō chhōk'dō	Wāngal pōryō	129 A bad boy
S'hārī baiyū	Majānī bairō	Chāng'lō bāy'kyō	130 Good women.
Bhupdi sōdi	Nāṭhādī chhōk'dī	Wāngal pōr'nī	131 A bad girl.
S'hārō	Rudō, majānō	Chāng'li	132 Good
Baū s'hārō	Bahn rudō, bahu majānō	Wat-ti chāng'li ( ? better than that)	133 Better

English.	Gujarati (Standard)	Surati	Charotarī	Paṭanī
134 Best . .	Sau-thi sārō	Hau-thi sārō, hau-thi hārō	Hārā-mā hārū	Hau thi hārō
135 High .	Ūchō	Ūchō	Ūṭṣū	Uso
136 Higher	-thi ūchō	Ghapō ūchō	Wadhārō ūṭṣū	-thi uso
137 Highest .	Sau-thi ūchō	Ūchā mū ūchō	Ūṭṣā-mū ūṭṣū	Hau-thi uso
138 A horse	Ghōḍō	Ghōḍō	Ghōḍū, tāy*ḍū	Ghōḍō, ghōḍō
139 A mare .	Ghōḍī	Ghōḍī	Ghōḍī	Ghōḍī, ghōḍī
140 Horses	Ghōḍā(ō)	Ghōḍā	Ghōḍā	Ghōḍā, ghōḍā
141 Mares	Ghōḍīō	Ghōḍīō	Ghōḍīō	Ghōḍīō, ghōḍīō
142 A bull .	Gōḍhō	Gōḍhō	Gōḍhō, ākh*lo, hōḍh, hōḍhiyo	Ākh*lo, gōḍhō, hāḍh
143 A cow	Gāy	Gai	Gāy, gā	Gāy
144 Bulls	Gōḍhā(ō)	Gōḍhā	Gōḍhā, ākh*lā, hōḍhiya	Ākh*lā, gōḍhā, hāḍh
145 Cows	Gāyō	Gaiō	Gāyō	Gāyō
146 A dog	Kut*ro	Kut*ro	Kut*ro	Kut*ro
147 A bitch .	Kut*ri	Kut*ri	Kut*ri	Kut*ri
148 Dogs .	Kut*rā(ō)	Kut*rā	Kut*rā	Kut*rā
149 Bitches	Kut*riō	Kut*riō	Kut*riō	Kut*riō
150 A he goat	Bak*ro	Bak*ro	Bak*ro, bok*dō	Bak*ro, bok*dō
151 A female goat	Bak*ri	Bak*ri	Bak*ri	Bak*ri, bok*ḍī
152 Goats	Bak*rāō	Bak*rā	Bak*rā	Bak*rā, bok*dā
153 A male deer	Harap	Harap	Harap	Harap
154 A female deer .	Har*ni	Har*pi	Har*pi	Har*pi
155 Deer	Harap	Har*ṇṇ	Har*ṇṇ	Har*ṇṇ
156 I am	Hū chhū	Ū chhawū, chhū	Hū ṭshū	Hū sū
157 Thou art	Tū ohhe	Tū chhe, ohha	Tū ṭshū	Tū sā, sē
158 He is .	Tē chhe	Tē chhe, ohha	Tē ṭshē, se	Ḍ sē
159 We are	Amō chhālē	Hamō chhalyē, chhīō	Amō ṭshīō	Amō sāiyē, siyē, sa
160 You are .	Tamē ohhō	Tame ohhō	Tamē ṭshō, sō	Tamē sō

Kaṭṭhiyāwāḍī (Jhālāwāḍī)	Khārwa	Ghisiḍī (Belgaum)	English
Ghapō-j a'hārō	Baḍhē-ṭhi rudō (majānō)	Sagaḷā-ti chāṅg <sup>1</sup> lī	134 Best.
Usō	Ūchō	Uochi	135 High
Baū usō	Bahn ūchō	Wat-ti uochi (? higher than that)	136 Higher
Ghapō-j usō	Baḍhē-ṭhi ūchō	Sagaḷā-ti uochi	137 Highest.
Ghōdō, tā <sup>a</sup> dō, tāy <sup>a</sup> dō	Ghōrō	Ghōdō	138 A horse
Ghōdi, tā <sup>a</sup> di, tay <sup>a</sup> di	Ghōri	Ghōdi	139 A mare
Ghōda, ghōḍḍ	Ghōrā, ghōrāō	Ghōdā	140 Horses
Ghōdiyū	Ghōri, ghōriō	Ghōdi	141 Mares.
S'hādh	Saḍdh	Pādo	142 A bull
Ga	Gāy	Gāy	143 A cow
S'hādhō	Saḍdhō	Padā	144 Bulls
Gāyū	Gāyō	Gāy	145 Cows
Kut <sup>a</sup> rō	Kut <sup>a</sup> rō	Kut <sup>a</sup> rō	146 A dog
Kut <sup>a</sup> ri	Kut <sup>a</sup> ri	Kut <sup>a</sup> ri	147 A bitch
Kut <sup>a</sup> rā, kut <sup>a</sup> rā	Kut <sup>a</sup> rā, kut <sup>a</sup> rāō	Kut <sup>a</sup> rā	148 Dogs
Kut <sup>a</sup> riyū	Kut <sup>a</sup> ri, kut <sup>a</sup> riō	Kut <sup>a</sup> ri	149 Bitches
Bōk <sup>a</sup> dō	Bak <sup>a</sup> dō	Pal <sup>a</sup> wō	150 A he goat
Bok <sup>a</sup> di	Bak <sup>a</sup> di	Śōḷi	151 A female goat
Bōk <sup>a</sup> da	Bak <sup>a</sup> dā	Śōḷi	152 Goats
Harṇā	Kahyār	Harap	153 A male deer
Harṇi	Har <sup>a</sup> nī	Har <sup>a</sup> pi	154 A female deer
Harṇā	Har <sup>a</sup> nū	Harap	155 Deer
Hū sū	Hū ohhe	Hū ohau	156 I am.
Tū sū	Tū ohhe	Tū chha	157 Thou art.
Ī se	Ī, ṭe, chhe	Ō chha	158 He is
Amē sayē	Hamō ohhe	Hama ohha	159 We are
Tamē sō	Tamē ohhe	Tama chha	160 You are

English.	Gujarātī (Standard)	Sur'at.	Charotar.	Patanī.
161. They are .	Tēṣ chhe .	Tēṣ chhe, chha	Tēṣ tṣhe, ee	Ē sī, ēē
162 I was	Hū hatō	Ū ntō, hutō	Hū hatō, ntō	Hū hatō
163 Thou wast	Tū hatō .	Tū ntō, hutō	Tū hatō, ntō	Tū hatō
164 He was .	Tē hatō	Tē ntō, hutō	Tē hatō, ntō	Ē hatō
165 We were	Amē hata	Hamē ntā, hutā	Amē hatā	Amē hatā
166 You were	Tamē hatā	Tamē ntā, hutā	Tamē hatā, ntā	Tamē hatā
167 They were .	Tēṣ hata	Tēṣ ntā, hutā .	Tēṣ hatā, ntā	Ē hatā
168 Be	Hō thā .	Hō, thā	Thā, ho	Hō, thaū
169 To be	Hōwū, thawū	Hōwū, thawū	Thawū, hōwū	Hawū
170 Being	Hotō, thatō	Hōtō, thatō	Thatō, hōtō	Hatō
171 Having been	Hōinē, thainē	Hōinē, thainē	Thainē, hōinē	Hōinē
172. I may be	Hū hoū	Ū hōū	Hū thawū, hōwū	Hū haū, thaū
173 I shall be	Hū hōis, haīs	Ū hōis .	Hū thayis hayiē	Hū hōis, hēh
174. I should be		Ū hōt		
175 Beat .	Mār	Mār	Mār	Mār
176 To beat	Mār'wū	Mār'wū	Mār'wū	Mār'wū
177 Beating	Mār'tō .	Mār'tō	Mār'tō	Mār'tō
178 Having beaten .	Mārinē	Mārinē .	Mārinē	Mārinē
179 I beat	Hū mārū	Ū mārū-chhū, mārū-chha	Hū mārū tṣhū, -tṣhu	Hū mārū-sū, mārūsu
180 Thou beatest	Tū mārē	Tū mārē-chhe, mārē-chha	Tū mārū-tṣhū, tṣhu	Tū mārē-sī, mārē-sē
181 He beats	Tē mārē .	Tē mārē-chhe, mārē-chha	Tē mārē-tṣhe	Ē mārē-sē
182 We beat	Amē mārē	Hamē mārē-chhē, mārē-chha	Amē mārē-tṣhū	Amē mārē-sāive, mārē-sāivē
183 You beat	Tamē mārō	Tamē mārō-chhō, mārō-chha	Tamē mārō-tṣhō	Tamē mārō-sō
184 They beat	Tēṣ mārē	Tēṣ mārē-chhe, mārē-chha	Tē mārē tṣhe	Ē mārē-sī, mārē-sē
185 I beat ( <i>Past Tense</i> )	Mē mārō	Mē mārū	Mē mārō	Mī mārō
186 Thou beatest ( <i>Past Tense</i> )	Tē mārō .	Tē mārū .	Tē mārō	Tī, or tīē, mārō
187 He bea' ( <i>Past Tense</i> )	Tēpē mārō	Tēpē mārū	Hēnē mārō	Īpē mārō

Kaṭhiyawāḍī (Jhālawaḍī)	khārwa	Ghūsāḍī (Belgaum)	English
Īwadāi so	Īhōn ohho	Ōy ohha .	161 They are
Hū hatō	Hū huṭō	Hū hoṭō	162 I was
Tū hatō	Tū huṭō	Tū hoṭō	163 Thou wast
Ī hatō	Ī huṭō	Ō hoṭō	164 He was
Amō hatā	Hamō huṭā	Hama hoṭā	165 We were
Tamō hatā	Ṭamō huṭā	Tama hoṭā	166 You were
Īwadāi hatā	Īhōn huṭā	Ōy hoṭā	167 They were
Thā	Ṭhāv	Rha	168 Be
Thawū	Ṭhāvū	Rhawān	169 To be
Thato	Ṭhātū	Rhātō .	170 Being
Thainō	Ṭhainō	Rhain	171 Having been
Hū thaū		Hū rhawōs	172 I may be
Hū thaīś	Hū hōs	Hū rhawōs	173 I shall be
			174 I should be
Mār, mārya	Mārō	Mār	175 Beat
Mār <sup>+</sup> wū	Mār <sup>+</sup> wū	Mār <sup>+</sup> wū	176 To beat
Mār <sup>+</sup> tō	Mār <sup>+</sup> tō	Mār <sup>+</sup> tō	177 Beating
MārinC	Mārine	Mārina	178 Having beaten
Hū mārū sū	Hū mārūchh	Hū mārūcha	179 I beat.
Tū mārō-se, mārū sū, maras	Tū mārōchh	Tū mārācha	180 Thou beatest
Ī mārō-se	Ṭē mārōchh	Ō mārācha	181 He beats
Amō mariō sayē	Hamēhōn mariyōchh	Hama mārōcha	182 We beat.
Tamō mārō-sō	Ṭamē mārōchh	Tama mārōcha	183 You beat
Īwadāi mārō-so	Ṭēō mārēchh	Ōy mārācha	184 They beat
Mē maryō	Hūē māryō, mē māryō	Hū māryō	185 I beat ( <i>Past Tense</i> )
Ṭē mārō	Ṭūō māryō	Tū mārō	186 Thou beatest ( <i>Past Tense</i> )
Īōē mārō	Ie māryō	Ō māryō	187 He beat ( <i>Past Tense</i> )

English.	Gujarāṭī (Standard)	Surāṭī	Charōṭār.	Paṭanl.
188 We beat ( <i>Past Tense</i> )	Amē māryō	Hamē mairū	Amē māryō	Amē maryō
189 You beat ( <i>Past Tense</i> )	Tamē māryō	Tamē mairū	Tamē māryō	Tame māryō
190 They beat ( <i>Past Tense</i> )	Tēōḥ māryō . .	Tēōḥ mairū .	Hem <sup>a</sup> ṇō maryō	Im <sup>a</sup> ṇē, or tēō, maryō
191 I am beating	Hū mārū-ohhū	Ū mārū-ohhū, mārū chha	Hū mārū tshū	Hū mārū-ū, mārūsa
192 I was beating	Hū mār <sup>a</sup> tō-hatō	Ū mār <sup>a</sup> tō-tō	Hū mār <sup>a</sup> tō-utō	Hū mār <sup>a</sup> tō tō
193 I had beaten	Mē māryō-hatō	Mē mārō-tō	Hū māryō-utō	
194 I may beat	Hū mārū .	Ū mārū	Hū mārū	Mī māryō-tō
195 I shall beat	Hū mārīs	Ū mārīs, mārīb, mārī, mā-rāuō	Hū mārēs	Hū mārīs, mārēh
196 Thou wilt beat	Tū mār <sup>a</sup> sē .	Tū mār <sup>a</sup> sē, mār <sup>a</sup> hē	Tū mārēs	Tū mārīs, mār <sup>a</sup> sē, mārēh
197 He will beat	Tē mār <sup>a</sup> sē .	Tē mār <sup>a</sup> -ē, mār <sup>a</sup> hē	Tē mār <sup>a</sup> ē	Ē mār <sup>a</sup> sē, mār <sup>a</sup> hē
198 We shall beat	Amē mārīsū . .	Hamē mār <sup>a</sup> sū, mār <sup>a</sup> hū	Amē mārīsū	Amē mār <sup>a</sup> sū, mār <sup>a</sup> hū
199 You will beat . .	Tamē mār <sup>a</sup> sō .	Tamē mār <sup>a</sup> sō, mār <sup>a</sup> hō	Tamē mār <sup>a</sup> sō .	Tamē mār <sup>a</sup> sō, mār <sup>a</sup> hō
200 They will beat	Tēō mār <sup>a</sup> sē	Tēō mār <sup>a</sup> sē, mār <sup>a</sup> hē	Tēō mār <sup>a</sup> sē	Ē mār <sup>a</sup> sī, mār <sup>a</sup> hē
201 I should beat				
202 I am beaten	Hū marū, manē mār <sup>a</sup> wā-mā āvyō-chhe	Manē mārō chhe	Manē māryā-tshē	Hū mār khāū sū
203 I was beaten	Hū marāyō, manē mār <sup>a</sup> wā-mā āvyō hatō	Manē mārō tō	Mē mār khādhō-tō	Mī mār khādhō-tō
204 I shall be beaten	Hū marāīs, manē mār <sup>a</sup> wā-mā āw <sup>a</sup> sē	Ū mārō jāis	Hū mār khāīs	Hū mar khāīs
205 I go	Hū jāū	Ū jāū-chhū, jāū-chha	Hū dza tshū, dzaū tshū	Hū jāū-sū
206 Thou goest	Tū jāy	Tū jāy chhe, jāy-chha	Tū dza tshū, dzaū tshū	Tū jāī sū, jāy sē
207 He goes .	Tē jāy .	Tē jāy-chhe, jāy-chha	Tē dzay tshē	Ē jāy-sē
208 We go	Amē jāīē	Hamē jāīē-chhē, jāīē-chha	Amē dzaiē tshē	Amē jāīyē-sa, jāīyē-siyē
209 You go	Tamē jāō	Tamē jāō-chhō, jāō-chha	Tamē dzāv-tshō	Tāmē jāō-sō
210 They go	Tēō jāy	Tēō jāy chhe, jāy chha	Tē dzāv-tshē	Ē jāy sī, jāy sē
211 I went	Hū gayō	Ū giyō	Hū dzayō, gayō, gyō	Hū jyo, gyō
212 Thon wentest	Tū gayō	Tū giyō	Tū dzvō, gayō, gyō	Tū jyō, gyō
213 He went	Tē gayō	Tē giyō	Tē dzayō gayō, gyō	Ē jyō, gyō
214 We went	Amē gayā	Hamē giyā	Amē dzyā, gayā, gyā	Amē jyā, gyā

Kāthiyāwādī (Jhālāwādī)	Kharwā.	Ghīsaḍī (Belgaum)	English
Amē māryō	Hamē māryō	Hama māryō	188 We beat ( <i>Past Tense</i> )
Tamē māryō	Tamē māryō	Tama māryō	189 You beat ( <i>Past Tense</i> )
Im <sup>a</sup> nē māryō	Ēhōnē māryō	Ōy marylō	190 They beat ( <i>Past Tense</i> )
Hū mārū sū	Hū mārūchh	Hū mār <sup>a</sup> wa-ohha	191 I am beating
Hū mār <sup>a</sup> tō tō	Hū mār <sup>a</sup> tō-hutō	Hū mār <sup>a</sup> wā-hotō	192 I was beating
Mē māryō-tō	Hūē marylō-hutō	Hū marylō tō	193 I had beaten
Hū mārū	Hū mārū	Hū māryōs	194 I may beat
Hū mārīs	Hū mārēs	Hū mārōs	195 I shall beat
Tū mārīs	Tū mār <sup>a</sup> sē	Tū mārōs	196 Thou wilt beat
Ī mār <sup>a</sup> sē	Ī mār <sup>a</sup> sē	Ō mārōs	197 He will beat
Amē mār <sup>a</sup> sū	Hamē mār <sup>a</sup> su	Hama mārōs	198 We shall beat
Tamē mār <sup>a</sup> sō	Tamē mār <sup>a</sup> sō	Tama mārōs	199 You will beat
Īwadai mār <sup>a</sup> sē	Ēhōn mār <sup>a</sup> sē	Ōy mārōs	200 They will beat
			201 I should beat
Mē mar khādhō-se	Hūnē māryōchh	Hū mār-khādō	202 I am beaten.
Mē mār khādhō-tō	Hūnē māryō-huṭō	Hū mār-khādō-tō	203 I was beaten
Hū mār khalē	Hūnē mār <sup>a</sup> sē	Hū mar khāwōs	204 I shall be beaten
Hū jāū sū	Hū jāūchh	Hū jāwūoha	205 I go
Tū jās	Tū jāy <sup>a</sup> chh	Tū jācha	206 Thou goest
Ī jāy sē	Tē jāy <sup>a</sup> chh	Ō jācha	207 He goes
Amē jāyē-sayē	Hamē jāyēchh	Hama jāyēcha	208 We go
Tamē jāwō-sō	Tamē jāōchh	Tama jāwūoha	209 You go
Īwadai jāy sē	Tēō jāy <sup>a</sup> chh	Ōy jācha	210 They go
Hū jlyō	Hū gylō	Hū gayō	211 I went
Tū jlyō	Tū gylō	Tū gayō	212 Thou wentest.
Ī jlyō	Tē gylō	Ō gayō	213 He went
Amē jlyā	Hamē gylā	Hama gayō	214 We went



English	Gujarati (Standard)	Sar'ti	Charotar	Paṭanl
215 You went	Tamō gaya	Tamō giyā	Tamō dzyā, gaya, gyā	Tamu jyā, gya
216 They went	Tōṣ gayā	Tōṣ giyā	T. ō dzyā, gaya, gyā	f. jya, gya
217 Go	Ju	Jā	<u>Dra</u>	Jā
218 Going	Jatō	Jatō	<u>Draṭo</u>	Jatō
219 Gone	Gayō, gaōlo	Gay'lo	<u>Dryō</u>	Jcō
220 What is your name ?	Tamārū nām sū ?	Tamarū numi hū chho ?	Tamāru nām sū ?	Tamārū nam hū ?
221 How old is this horse ?	Ā ghōḍānī umar kōṭ'ī ?	Ē ghōḍo kōw'ḍo oh	Ā ghōḍo tṣṭ'īlā wārāh'no se f.	Chē'īlā wār'hānō ghōḍo sō f.
222 How far is it from here to Kashmir ?	Ahī-thī Kāśmīr kōṭ'īlo chhōṭō ?	Ahī-thī Kāśmīr kōṭ'īlū āghū chho ?	Āv-thī Kāśmīr tṣ t'olo khōṭ'ī se ?	Ahī-thī Kāh'mīr chē'īlā tṣṭ'īlū sō ?
223 How many sons are there in your father's house ?	Tamārā bap'nā ghar-mī dik'rā kōṭ'īlā chho ?	Tamāra bāp'na ghar-mī kōṭ'īlā ohhōk'rā chho ?	Tamāra bāp'nā ghar mī tṣṭ'īlā dīṣ'rā ?	Tam bāp'nā ghar mō chet'īlā sōrū sō ?
224 I have walked a long way to-day	Hū ājō ghanū ohālyō-chhū	Ū āj ghanū ohāilo ohhū	Āḍzē ū bhāū hēḍvō-ṭghū	Hū ājo bhū āghē-thī avō
225 The son of my uncle is married to his sister	Mārū kākānō dik'rō tēnī bahen sūthō parāyō-chho	Mārū kākānō chhōk'rō tēnī ben sūthō parāyō chhe	Mārū kākānō dīṣ'rō enī bēn vērō par'nyō-se	Mārū kākānō sāyō pēlānī bhun'nē pūnyō sē
226 In the house is the saddle of the white horse	Ghar mī dhōlā ghōḍānū jin chhe	Dhōlā ghōḍānū pālān ghar-mī chhe	Dhōlā ghōḍānō sōman ghar-mī se	Dhōrā ghōḍānū jin ghar-mō pad'rū sē
227 Put the saddle upon his back.	Tōnī pīth upar jin mahō	Tēnī pīth-par palay kasō	Enū par sōman mādō	Ghōḍā par jin mōḍī-ḍo
228 I have beaten his son with many stripes	Mē tēnā chhōk'rānō ghaṇā chhū'khā māryā-chho	Mē tēnā chhōk'rānō ghanā sapāṭā maurā-chho	Mē enā tṣhōk'rānō bhāū kōy'dā marvā	Mē īnā sāyānē bhū hāt'kā mār'vā
229 He is grazing cattle on the top of the hill	Tō tē tēk'rīnē mathalō dhor oharāvō chho	Tō tēk'rīnī tōch-par dhor chāre-chhe	Yō tōt'ādānī tōṭṣō dhōrū tṣrō se	Dangar'nī tōchī ō dhōr' sārū-sē
230 He is sitting on a horse under that tree	Tō pēlā jhād nīchō ghōḍā upar bēṭhōlo ūbhō ohho	Tō pēlā jhād nīchō ghōḍā par bēṭhōlo ohhe	Ghōḍā par sah'war thānō pālā dṛhād-tō nō-ṭṣhe	Pēlā jhād nēchō o ghōḍā npar bēṭhō sō
231 His brother is taller than his sister	Tēnō bhāī tēnī bahen kar'tī ūohō chhe	Tēnō bhāī tēnī ben thī ūchō chhe	Enō bhāī enī bun kar'tī ūṭṣō ṭṣhe	Īnī bhun kar'tī īnō bhāī nso sē
232 The price of that is two rupees and a half	Tēnī kīmat adhī rūpiyā ohho	Tōnī kīmat adhī rupiā ohhe	Tō nū mūl adhī rupiyā se	Īnī kōmat adhī rūpiā sē
233 My father lives in that small house	Mārō bāp pēlā nūnā ghar-mī rahō chho	Mārō bāp tē nūnā ghar mī rahē-chha	Mārū bap pēlā nūnā ghar-mī rahē-se	Pēlā nōnā ghar-mī mānō bhā rhō sē
234 Give this rupee to him	Ā rūpiyō tēnō āpō	Tēnō ā rūpiō āpō	Ā rupiyā tēnō āpō	Ā rūpiō īnō ālo
235 Take those rupees from him	Pēlā rūpiyā tēnī pasē thī lo	Ā rūpiā tēnī pāhē-thī lo	Hēnī (or hanī)-kānē-thī pēlā rūpiyā lyō	Īnī-pāhē-thī ā rūpiā lōi lyō
236 Beat him well and bind him with ropes	Tēnō khūb mārō auō dōr'ḍē bādho	Tēnō hārī pēthem mārō nō dōḍḍē bādho	Tēnō hārī-pothō ṭhōk nō dōy'du-watō bād	Īnē khūb jhāḍō auō rās thī bādho
237 Draw water from the well	Pēlā kuwā-mā thī pāṇī kādho	Kūwā-mā-thī pāṇī bhārō	Kuwa-mā thī pōṇī kād	Kuwa-mō-thī pānī khēcho
238 Walk before me	Mārī āgaḷ āgaḷ ohālo	Mārī āgaḷ ohālo	Mārī āgādī hēḍ	Mārū āgar hēḍo
239 Whose boy comes behind you ?	Kōnō chhōk'rō tamārā pāch haḷ āvē-chhe ?	Kōnō chhōk'rō tamārā pāchhāḷ āvē-chha ?	Kānō tṣhēyō tāri pāṭahādī āvē ṭṣhe (or -se) ?	Kēnō sāyō tamārā pūṭhī āvē-sē ?
240 From whom did you buy that ?	Kōnī pāsē-thī tamē tē vechatū lidhū ?	Kōnī pāhō tamē hē vēchātū lidhū	Ā tē kēnī thī vēṭṣātū lidhū ?	Ē tamē kēnī pāhē-thī vēṭṣātū lidhū ?
241 From a shopkeeper of the village	Gām nā āk dūkāndār pāsē-thī	Tē gam'na dūkāndāi pāhē-thī	Gām'danā haṭ-wāḷā kānē-thī	Gām'dānā ēk hāt-wārā pāhē-thī

Kāṭhiyāwāḍī (Jhālāwāḍī)	Kharwā.	Ghīṣāḍī (Belgaum)	English
Tamē jiyā	Tamē giyā	Tuma gayō	215 You went
Īwaḍāi jiyā	Ṭēhon giyā	Ōy gayō	216 They went
Jā	Jā	Jā	217 Go
Jātō	Jātō	Jātā	218 Going
Jiyō	Gayālō	Gayel	219 Gone
Tamārū nām sū se ?	Ṭamāru nām sū ?	Tārū nāw sū ?	220 What is your name ?
Ā ghōḍō chētālā warah*no se ?	Ghōrō latālō mōtō chhe ?	Ē ghōḍāna kew*dā waras ?	221 How old is this horse ?
Āi-thī Kāsmir ohētālū thāy se ?	Iyā thī Kasmir latālū vēg*ṛū ohhe ?	Hyā ti Kās*mir kew*dī dūr ?	222 How far is it from here to Kashmir ?
Tamārā bap*nā ghar-mā ohētālā diōh*ṛā se ?	Tamārā bāpuna ghar mā katālā ohhōk*ṛā chhe ?	Tārā bānō ghar-ma kew*dā pōryō ?	223 How many sons are there in your father's house ?
Hū āj lābē panthē hālyō-sū	Hū āj.bahu chalyō	Hū āj ghanyō wāṭ ohālyō	224 I have walked a long way to-day
Mārā kākānō dīch*ṛō inī bōn hārē pay*ṇō se	Mārā chūchānō dīk*ṛō inī ben-nā saṭhē panīyō	Ōnī pōr*ni mārū kākānō bēṭāna didā	225 The son of my unole is married to his sister
Ghar-mā dhōlō ghōḍānō sēmān se	Uj*ṛā ghōṛānū palān ghar- mā ohhe	Ō ghar ma papd*ṛū ghōḍō khōgr chha.	226 In the house is the sad- dle of the white horse
Ghōḍō ḍēman nākho	Inā npar palān māḍō	Wenā pitṭā par khōgr ghāl	227 Put the saddle upon his back
Mē inā diōh*ṛānē ghaṇā phaṭ*ka māryā se	Hūē inā chhōk*dānē ghaṇā chāb*ka māriya	Ōnō bēṭana ghaṇō māryō	228 I have beaten his son with many stripes
Ī dhār*dī npar dhōrā sārō se	Ī ṭakarīnā maṭhārā par dhōr oharāvēchh	Dhōgar-par o dhōr charāwā lagyōcha	229 He is grazing cattle on the top of the hill
Jhād(rād) hēthē ghōḍā npar bethō-se	Ī pēlā jhār nīhē ghōṛā-par bethōchh	Dghādnā hūṭa o ghōḍā par baīsōch	230 He is sitting on a horse under that tree
Inō bhai inī bōn kar*tā nē- se	Inō bhai inī ben*nā kar*tā ūchō chhe	Ōnū bhāyī ōnū bhēn ti nohōhī-chha	231 His brother is taller than his sister
Inī kēmat adhī rupiyā se	Inī kumat harī rupiyā ohhe	Ōnī kummat adī rupayā	232 The price of that is two rupees and a half
Mārō bāpō i jhūp*dū-mā rē se	Mārō bāp ṭē nānak*da ghar mā rēolih	Mārū bā o nhānā ghar ma rhaṭh	233 My father lives in that small house
Ā rupiyō mē āpō	Ā rupiyō mē āp	Ē rupayā ōna da	234 Gave this rupee to him
Inī pāhē thī ōlyā rupiyā lyō	Pelā rupiya inī pās thī lyō	Ō lan-ti o rupayā māngula	235 Take those rupees from him
Inē khub lagāwō nē dōr*dē thī bēdhō	Inē khub mārō nē dollā-thi bandhō	Ōna chang*ālā māriṇa dōri ti bānd	236 Beat him well and bind him with ropes
Knwā mā thī pāṇī kādhō	Knwā mā-thī pānī kādhō	Hiri ma-ti panī tan	237 Draw water from the well
Marī āga  sālo	Marī āgar chālō	Mārā aga  chāl	238 Walk before me
Tamārī wāhē kunō sōk*ṛō āwō-se ?	Tamārī pāchhar kunō chhōk*dō avēchh ?	Tārā pachal kēnō pōryō awōcha ?	239 Whose boy comes be- hind you ?
Tamē i kunī pāhē thī vēsātō āpyū ?	Kunī-pās thī tamē kharī diyū ?	Ō tā le-lan ti kī hō ?	240 From whom did you buy that ?
Gām*nā wāpiya pāhē-thī	Gām*na dukandar-pās thī	Ō khēḍānō dukān*wālū- lan ti	241 From a shopkeeper of the village

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